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THE

FOREIGN MISSIONARY CHRONICLE:

CONTAINING

A PARTICULAR ACCOUNT OF THE PROCEEDINGS

OF THE

PRESBYTERIAN FOREIGN MISSIONARY SOCIETY,

AND

A GENERAL VIEW OF THE TRANSACTIONS

OF

OTHER SIMILAR INSTITUTIONS.

VOLUME V.

Published Monthly under the Direction of the Executive Committee.

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To the Readers of the Foreign Missionary Chronicle.

DECEMBER, 1837.

During the year which is now nearly ended, we have been permitted to communicate various intelligence, showing the successful prosecution of Missionary work in two of the fields of labor which Providence has assigned to the care and cultivation of our Presbyterian church. And while we have to refer, with regret, to the temporary suspension of the Smyrna mission, and the yet limited operations of the mission to Western Africa, it has been our privilege to see the number of our missionaries considerably enlarged, four families having gone to the Indians on our Western frontier, and four families having sailed for India. We have, also, endeavored to present general Missionary and religious information, according to the measure of our narrow limits.

Our pages have shown that the receipts of the Society, during the past year, have been larger than during any former year. This fact deserves to be remembered with sincere gratitude to Him, whose is "the gold, and the silver, and the cattle on a thousand hills;" who has inclined so many of his people to consecrate their property to the promotion of his cause, notwithstanding the commercial embarrassment that has been so severely and generally felt in this country. In common with other benevolent institutions, we have felt the influence of "the pressure." It has been our painful duty to limit the operations of those of our brethren who are among the heathen, to delay the departure of others from the beginning until near the end of the year, and to keep some others still at home. This would be less a matter of grief, if the multitudes of the heathen could but stop, or delay, their progress to that world where the benevolence of Christians cannot reach them. While the wants and woes of our heathen fellow men continue to be so deeply affecting, and while, by the favorable opportunities afforded in the course of Divine providence for relieving them, so many millions seem to be uttering the cry, "come over and help us," it cannot be too much lamented that any circumstances should occur to interrupt or to hinder the efforts which are making to extend salvation to those who are ready to perish. This reflection carries along with it increased force from our knowing the abundance of the elements of prosperity, and of the comforts of life, which have been enjoyed by the greater part of the American people, even during the severest embarrassment that has prevailed. As no events in the history of men, and especially of the church, can be supposed to occur without the permission and intention of God, it becomes Christians to ask, why it should have pleased an all-wise Providence to permit such a pecuniary embarrassment in the midst of still abundant though impaired resources, and why there should consequently have been such a hindering of the streams of salvation, at the very time when the channels for their flowing seemed most widely open? Has it been because the people of God have been too much occupied with worldly cares, or too anxious to become rich in this world's goods, or forgetful of their obligations as stewards of their Lord's money, or deficient in the exercise of prayer, faith, and love, when they have given their pecuniary offerings for the promotion of their Saviour's glory? Or has it been because it is the intention of God to teach his people that, in order to support his cause, something more is necessary than the offerings of mere convenience; something quite beyond the *overplus* of their abundant temporal comforts; in short, that *self-denial* is still required, as in the early days of the church, from those who would be co-workers with Christ in extending his kingdom on the earth? Whatever be the cause, we trust that this embarrassment, which all hope will not be of long duration, will be regarded by Christians, not as proceeding from human agency and secondary causes merely, but as the discipline of our gracious God and Father, intended to direct our thoughts and affections to the more earnest seeking of those treasures in Heaven, which are never attended with any anxiety or loss; and also to induce us to make a more

entire and conscientious consecration of our property to the service of God and the good of man. If it have these effects on the minds and conduct of Christians, then even the heathen, in their progress to the grave, may pause to ascribe thanks to God, whose peculiar glory it is to bring good out of evil, and to overrule all the troubles that afflict his church, for the promotion of his own glory in her greater enlargement and perfection.

Our readers will unite with us in devout thanksgiving to the great Head of the Church, for the action of the last General Assembly on the subject of Foreign Missions, and the subsequent action of the Foreign Board of Missions appointed by that venerable body. We feel the greater pleasure in reverting to the measures adopted by the General Assembly on this subject, because of the evidence which they furnish that the minds of the Lord's people have not been occupied, by the painful but apparently unavoidable troubles in our branch of Israel, to the exclusion of a proper interest in benevolent objects. The continued interest which is felt in these objects, in the midst of such trying circumstances, is like the bow in the heavens, peaceful, and promising brighter days, in the midst of dark clouds and conflicting elements. And now that we may consider these conflicts with brethren who differ from us as nearly at an end, and the great questions concerning the manner in which we shall serve Christ as almost settled, we hope there will be a greatly increased feeling of interest in direct benevolent exertions.

We are the more encouraged to entertain this expectation in regard to our department of Christian benevolence, from our belief that the Foreign Missionary cause, in the Presbyterian Church, now rests on more satisfactory principles, and a better understood policy, than at any former period. We have at length, *as a Church*, recognised our obligations to the Saviour and to the heathen. This is what should be. The doctrines of our Church, as is known to all intelligent men, directly lead to the most direct Missionary efforts; and in its organization, our church is fitted to become admirably efficient in its Missionary character. What more appropriate employment could engage the attention of our various church courts and officers, than the providing, superintending, and sending into all the world the precious means of salvation? For what other object, so important, were they constituted by the Head of the Church? Let the business proceedings of our ecclesiastical meetings be more like those of the Synod of Jerusalem, whose members came together to consider the matters which related to the progress of Christ's cause among the Gentiles, and who hesitated not to send to distant places "chosen men of their own company," to aid in adjusting them.—Oh that we were more like the members of that court, and like the Christians of those days, in the holiness of our lives, and the efficiency of our efforts to do good! We do believe that our church has greatly suffered in her spiritual interests by so long neglecting the cause of Foreign Missions.—It is the cause of Christ, enjoined by his commandment, exemplified in his life, and endeared to his people by the affectionate interest with which he still regards its progress. If they neglect this cause, how can they expect to enjoy the presence of Christ? It is to those who obey his command, that he says "Lo I am with you always." "They who water others, shall themselves be watered."

We hope that better days are dawning upon our Zion. A beginning has been made in this work of the Lord. We trust that the progress of our beloved church will be onward; that the close of every year will witness a deeper interest felt in the salvation of the heathen by all our church judicatories, and by all our private members, until we shall have the honor of being, like the church represented in the first ecclesiastical council, A MISSION CHURCH.

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FOREIGN MISSIONARY CHRONICLE.

VOL. V....No. 1. PITTSBURGH, JANUARY, 1837. WHOLE No. 45.

WESTERN FOREIGN MISSIONARY SOCIETY.

INTERESTING TO CHRISTIAN LADIES.

The following extract of a letter from a lady in Maryland, to one of the Secretaries, contains a suggestion of so much interest, and is written in such a truly Christian spirit, that we earnestly recommend it to the prayerful consideration of our Christian female friends in all the churches. We trust it will meet with a response in many a bosom so cordial, that the number of Christian ladies engaged in this labor of love and mercy will soon amount to hundreds. This lady pleads the cause so well, we deem it unnecessary to add to her remarks. Who will send in their names to make up the first twenty she speaks of? Who will make the first fifty—the first hundred, and so on, till the number be so large, that the poor dying heathen shall hear of them, and rejoice in these self-denying labors of Christian females? "If ye fulfil the royal law of the Scripture, thou shalt love thy neighbor as thyself, ye do well." *James* 2:8.

Nov. 15, 1836.

I feel greatly rejoiced in what the Lord is putting it into the hearts of his people to do for the Western Board; and I feel grateful to you, sir, for your kind and encouraging note accompanying the circular, and acknowledging the receipt of my remittance. But it was not my gift. True, I collected it; but I was only one of many donors. If permitted, I will collect that sum for the same purpose two years longer; and, in addition to this, I have resolved, the Lord enabling me, to endeavor, within a year from this time, to collect fifty dollars for your Society. It has pleased God to bless my efforts, so far beyond my expectations in similar attempts, that, looking to him for help, I would again trust his faithfulness. I mention this to you now, because I have a suggestion to make.

As a special and systematic effort in a benevolent enterprise, with dependence on divine aid, always insures more efficiency, I have thought good might result from proposing to twenty ladies of our church, or as many more as would be willing to make a similar attempt, that each should agree to collect the sum above named. Where they could not do all by their own personal effort, they might induce others to share the labor; some engaging to raise ten dollars, five dollars, or smaller sums, whilst each of the original names would consider herself responsible for fifty dollars. The more individuals actively engaged the better. There are, I think, many places in the country, where societies cannot be formed, because there are few to care for the heathen; but where females might, by personal application, be the means of communicating much information, and enlisting the kind feelings of numbers who will do little or nothing without such efficient efforts. Collecting money is not a pleasant work; but are we, therefore, to do nothing? We might be ashamed to mention it, when we reflect upon what those are doing, who have left all for Christ's sake, to save those who are perishing. Have we the least measure of their spirit, if we shrink from any thing we can do here, to aid them in their work—promote the glory of God—the salvation of a lost world, and hasten on that day "when every knee shall bow at the name of Jesus." Will you bear with me, sir, for encroaching so long on your time? The cause of foreign missions has long been very dear to me; but latterly the Lord has, I trust, inclined me more habitually to look to him, and ask what he would have me to do, and for the heart to do it. That God may abundantly bless you in your labor of love is the prayer of

Yours, &c.

—

The *circular* referred to in the preceding letter was issued in October last. It was printed on a separate sheet, and circulated to some extent in that form. It has since been copied into the columns of some religious newspapers. Its publication in the Chronicle has been perhaps unduly delayed. As it appears to be yet in demand, and it is probable that many of our female readers in the west and south have not yet seen it, we insert it in the present number, for their perusal, in connection with the foregoing article; persuaded that both will tend to engage them with great cordiality in the foreign missionary enterprise.

The Executive Committee of the Western Foreign Missionary Society to the Female Members of the Presbyterian Church.

CIRCULAR LETTER.

CHRISTIAN SISTERS:

The Executive Committee of the Western Foreign Missionary Society have felt themselves called, in the providence of God, to submit to the churches a great work for promoting the kingdom of our blessed Savior among the dark and benighted nations of the earth. Their proposed missions have been for some time before you, and in deciding on this enlarged plan of operations it is due to you, Christian sisters, to say, that to enable the Executive Committee to carry it forward, and to sustain them, as well by necessary contributions, as by humble, fervent, and daily prayer, they looked to you with entire confidence, for active, zealous, persevering, and self-denying co-operation in this blessed work. They found it recorded, that the first Missionary Society was a *female* Missionary Society. Matt. 27:55, 56. Mark 15:40, 41. Luke 8:2, 3. Had any of you lived in the days when our blessed Lord was in the form of a servant, would you have hesitated one moment in making one of that lovely company "which ministered to him of their substance?" If He, who, though he was rich, for your sakes became poor, when he was going about doing good, had called at your door, would you have closed it upon him? Rather let us ask, would you not have welcomed him to the best and choicest of all in your house, feeling at the same time, that you were not worthy that he should come under your roof.

Now, although he is ascended up on high, and his name is exalted above every name in heaven and in earth, his cause is as dear to his heart—the glory of God is as dear to him, and the salvation of a dying world is as dear to him, as they were when prostrate in the garden of Gethsemane, or when he bowed his head upon the cross. How dear these were to him then, may be found in the inspired record. Earnestly and thrice he prayed, that if it were possible the bitter cup might pass from him. This was not possible, unless, at that awful moment, he had given up the work of man's redemption. But in this mighty work, he yielded not, he faltered not. "For the joy that was set before him he endured the cross, despising the shame, and is set down at the right hand of the throne of God."

"If any man have not the spirit of Christ he is none of his." Now the spirit of Christ is the spirit of Missions. His errand into our world was one of mercy and of love and good will to man. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." The precepts he has left for our instruction coincide with the pure, and holy, and active benevolence of his life. "Love thy neighbor as thyself. Whatsoever you would that men should do unto you, do ye even so unto them. Freely ye have received, freely give."

If the inhabitants of a neighboring city or county were perishing with a deadly malady and you had the knowledge of the only remedy for their cure, could you keep that knowledge to yourselves and rest easy under the certainty that they were going down to the grave by thousands, on account of your neglect? Yet this is the case with the dying heathen; while you are reading these lines, they are perishing for want of the knowledge of the Savior, because we have not sent to tell them that God has found a ransom. Is it not time for the churches to awake? Is it not time for professing Christians to inquire what spirit they are of? There is a series of responsibilities here, that if we could realize them would make us tremble. The ministers of the Gospel have their responsibilities; the elders of the church theirs; the managers and officers of our Missionary Society theirs; and, Christian sisters, on none do these responsibilities rest with more weight than on you. Do you ask why? Could we exhibit to your view the degraded, miserable, wretched state of woman in heathen lands, you would have the answer. To describe that degradation, as it actually exists, is impossible—but were space afforded, facts could be related that would melt the hardest heart. The heathen female, from her birth to her death, is in a condition only to be envied by the convicted felon. First the victim of the caprice of parents without natural affection, then subjected to the cruel tyranny of a husband who looks upon her as belonging to an inferior race, and created solely for his service and his pleasure. She is denied every means of instruction, and then is upbraided and villified for her ignorance. In some countries she is shut up and excluded under the pretence that she is not to be trusted; in others, her honor and herself may be purchased, even from her husband or her father, for the smallest trifle. In some populous regions it is expressly denied that she is a moral agent, and in others she is the devoted victim of a dark and cruel superstition.

This is but a general outline of the picture of the degradation and wretchedness of woman, in heathen lands. All, who have witnessed her condition there, unite in saying, that to be fully understood, it must be seen. The following are some of the statements made by those who saw what they relate:

In relation to China, the Rev. Dr. Morrison observes: "The abject condition of women in China, and the contempt thrown on them, by the doctrines of their Atheistical philosophers, tend to harden the hearts of wives and moth-

ers, so as to induce them to acquiesce in the murder of their female infants. By the ancient usages, woman is not allowed the rank of a moral agent; and from their very birth, marks of degradation commence, and continue through life. One of their books, of the highest authority, thus speaks of them:

When a son is born,
He sleeps on a bed—
He is clothed in robes.
But when a daughter is born,
She sleeps on the ground—
She is clothed in a wrapper—
She is incapable of either good or evil."

These verses are explained in a manner equally strange. "If she does ill, she is not a woman; if she does well, she is not a woman; a slavish submission is her duty, and her highest praise. Woman is born to serve man; and, therefore, ought to live or die for him. Man is as much more honorable than woman, as the heaven is higher than the earth." Again. "When a daughter is born, it is called *Woo*, a hated thing; because the birth of a daughter causes displeasure."

The same spirit is carried into their laws.

"If a wife beat her husband, she shall receive one hundred blows. If the husband beat the wife, but does not break her limbs, or maim her, the law shall take no notice of it."

"A man," says the Rev. Mr. Medhurst, "came to me for medicine, and I asked him about his family in China. He said he had three sons and one daughter, who was married. I had another daughter," he added, "but I did not bring her up." "Not bring her up"—said I—"what did you do with her?" "I smothered her," he said. "This year also I heard, by letter, that another daughter was born, and I sent word to have her smothered also; but her mother preserved it alive." I was shocked at this speech—and still more at the horrid indifference with which he uttered it. "What," said I, "murder your own children! Do you not shudder at such an act?" "Oh no," said he, "it is a very common thing in China; we put the female children out of the way, to save the bringing them up; some people have smothered five or six daughters."

"Female infanticide," observes the Rev. Mr. Abeel, "we have reason to believe, is very common in China. To what extent the inhuman practice prevails, we have no means of determining. In the imperial city, after allowing more than one half for natural deaths, the number of exposed infants is, according to Barrow, about four thousand a year. Some of the scenes he witnessed, while at Pekin, were almost incredible. Before the carts go round in the morning, to pick up the bodies of infants thrown into the streets, dogs and swine are let loose upon them. The bodies of those found are carried to a common pit without the city walls, in which the living and the dead are thrown together. The proportion at Pekin, however, is small, compared to other places. In some provinces, not one in three is supposed to live; and in others, from information by the Chinese from those places, the difference between the male and female population is as one to ten. The last fact is believed to be limited to the poorer parts of the empire.

"Infanticide is almost exclusively limited to the female sex; and the condition of that sex, when spared, is an evidence, as well as one cause, of the real barbarity and misery of the nation. Without education, crippled from infancy, closely immured, married without their consent, in some instances even sold by their parents, and often treated most unfeelingly by their relatives and other wives of their husbands, we cannot wonder at the frequent suicides among them. They are, moreover, not allowed the confidence of their husbands, nor to sit at table with them, nor to have a voice in domestic concerns. Such religion as they have is even denied to them; for they are not allowed to visit the temples where the prayers of the unfortunate are supposed to find access.

"Mrs. Breighton," writing from Penang, observes, "the Chinese have little affection for their female children, and think them unworthy of any instruction; and when females grow up, they are treated like brutes. If a man speaks of his wife, he will say, "my dog," or "my worthless woman within." Let Christian females remember to what they owe their advantages, and they will not think any sacrifices too great, so that they may promote the cause of Christ."

Do we turn to India, the shades of the picture are darker still; only it is believed, because more information has been obtained of that land of darkness, and more efforts made to remove the pall of death which covers more than one hundred and fifty millions of immortal beings.

"It is impossible," says the Rev. Mr. Traill, "for one, accustomed to behold females in the possession of all that estimation and respect, which characterize a Christian country, to conceive the state of degradation and contempt, in which they are held in India. Some idea may be formed of it, from this single fact, that the only females there, who receive even the common elements of instruction, are those profligate creatures, whom a licentious superstition attaches to the retinue of some particular Pagoda. Only suppose the natural corrupt propensities of the human heart, acted upon by a system of superstition, licentious and bloody; a superstition wrought, as it were into the very heart of its votaries, and you have a picture of the moral state of the inhabitants of Hindostan. That is, indeed, *the region of the*

shadow of death—a land of death—a death of intellect—a death of moral feeling.

"It is a most painful fact," writes the Rev. Mr. Ward, "that the millions of females in India are totally destitute of education. Their laws prohibit them the knowledge of their sacred books, and have doomed them to a state of mental subjection. The greatest judgment is suspended over the female, who shall dare to acquire a knowledge of the alphabet. Menu, one of the Hindostan Legislators, says, "Woman has no business with the Veda; thus is the law fully settled. Having, therefore, no knowledge, sinful woman must be foul as falsehood itself; and this is a fixed rule." Here the legislator first binds the sex fast in the chains of ignorance, and then reproaches and punishes them for the result of his own law. Hence, in India, their state of ignorance and superstition is most deplorable. A female is despised as soon as she is born. She comes into the world amidst the frowns of her parents and friends, disappointed that the child is not a boy. In childhood and in youth they have no cultivation of any kind. In the age of comparative childhood, she is given in marriage, without having ever seen her husband; and then, indeed, she becomes a bond slave for life. She never sits to eat with her husband, but prepares his food for him, waits upon him, and partakes of what he leaves. She never appears in public company; she is, in fact, a mere animal, kept for burden or for slaughter in the house of her husband.

"Such a system of mental darkness has rendered the sex in India the devoted victims of idolatry. What must be the state of the female mind, when millions are found throwing the children of their vows into the river or the sea! When a guard is necessary to prevent mothers from throwing their living children into the jaws of alligators—these mothers standing and watching the monster while it crushes the bones, tears the flesh, and drinks the blood of their own offspring! How deplorable, when superstition thus extinguishes every sensibility of the female, and every feeling of the mother; and makes her more savage than the tiger that howls in the forest, which always spares and cherishes its own offspring."

Space is not afforded in this communication to explain the nature of widowhood in India; or to describe the burning of widows with the dead bodies of their husbands, or burying them alive in the same grave. A few more painful facts, respecting other heathen countries, must suffice at present.

"I have seen," says Lieut. Col. Phipps, "women in Egypt, in Arabia, and in India. Their condition is nearly the same in all those countries. In Alexandria, I have known a Turk at midday, in the open street, and in the presence of many British soldiers, cut off a woman's head, for no other reason, than because he saw her without a veil; and that her person was not concealed in a kind of sack, they are expected to wear out of doors. At Grand Cairo I have seen a man on the point of shooting several women, for no other reason than looking out of a window as some officers were passing by.

The Rev. Dr. Philips, in South Africa, observes: "Among all savage tribes, the women are slaves; and one of the first efforts that attended the labors of the Missionaries, has been the amelioration of their condition. So sensible of this, were the females of the tribe among whom the Rev. Mr. Moffat labored for two years, that when he proposed returning to the Cape, the females fearing he would not return, after an affecting reference to their former condition, told him that to prevent his going, they had determined "to lay our bodies before your wagon, and if you are resolved to leave us, its wheels shall go over us."

The following details are from the descriptions of eye witnesses, of entire credibility.

"In New South Wales, their marriages are preceded by violence and outrage. Courtship is unknown. Their wives are always selected from women of a different tribe. Secrecy is necessarily observed, and the poor wretch is stolen upon in the absence of her protectors. Being stupefied with blows, inflicted with a club, on the head and shoulders, she is dragged with violence through the woods by one arm. When he reaches his own party a scene ensues, too shocking to relate. This outrage is not resented by her relations, who only retaliate by a similar one, when they find opportunity. After the marriage, the females are mere slaves of the men for life. They bear on their persons sad evidence of the brutal superiority of their masters. Some of these unfortunate beings have been seen with more scars on their heads, cut in every direction, than could well be counted. Their condition is so wretched, that it is scarcely possible for a thinking mind to forbear, on seeing a female infant, from wishing it may never become a woman."

"In the valley of the river Zaire, in Africa, the cultivation of the ground is entirely the business of the women; the king's daughters and the prince's wives, being constantly thus employed, or collecting the fallen branches of the trees for fuel. They are considered as perfect slaves, whose persons are at the entire disposal of their fathers or husbands, and may be transferred by either of them, how and when they please.

In Bontan the condition of the women is most menial and laborious. There are no wheel carriages in this country, nor cattle trained to transport loads, and the whole business of carriage is performed by human labor, and principally by the women. They are considered as meant by nature, to relieve the men from the most toilsome offices of life, and

to take the largest share of their daily labors. In Tibet their condition is, if possible, still worse, and more humiliating. The unworthy treatment in both countries, has the effect of rendering them so indifferent to their personal appearance, that they seldom wash either their clothes or themselves."

If our existence ended with this life, the foregoing exhibition of the condition of the heathen female would of itself be most painful. But the overwhelming truth is in the consideration, that, after suffering all the evils and woes of this, to her, most wretched existence, she has no hopes beyond the grave. Death is to her a dreadful and most dreaded enemy—from his approach she shrinks to the last. Her death-bed is surrounded with darkness and unutterable despair. Now, dear friends, with this picture compare your privileges, your elevation, your influence in society. The companion, the equal, the dearest and most cherished friend of man. In all the endeared relations of mother, wife, sister, daughter, your influence and your worth may be felt, and known and appreciated in all the other domestic relations, and in all the relations of civil society. Above all, compare the blackness of darkness of her dying bed, with your hopes beyond the grave. To you is given while here, "peace with God through the Lord Jesus Christ," and the promise beyond the grave of a holy rest prepared for the whole family of the Redeemer.

The limits of a letter will not permit us to enlarge further on these deeply solemn considerations. In every sincere Christian, these reflections have an influence more or less active as grace is more or less active in the soul. It is for you, Christian friends, to exhibit your love to the Savior, and your compassion for the degraded, wretched, and dying heathen, by your active and persevering support for the sacred cause of sending the gospel with all its rich blessings to them. This can be best done by united effort. Let us entreat you, all of you without exception, to join in support of this great work. If you have not already, let no time be lost in forming yourselves into Missionary Associations. The form of the constitution is of little importance, so that all engage in the work—and stated periods, monthly, quarterly, or half yearly, be assigned for contributions. It will give the Executive Committee great pleasure to have recorded in a book, provided for that purpose, the female Missionary Associations of all the churches, and to have the contributions regularly entered, from time to time, to the credit of the respective associations. But whatever be the amount of your benevolence, let it come into the Lord's treasury with a good will—and above all, let it be accompanied with fervent, humble prayer to God for his blessing upon it, and a constant deep and ever present conviction, that without the blessing of the Lord all will be in vain. Never for a moment forget that this great work is to be carried on, "not by might nor by power, but by my Spirit saith the Lord of Hosts."

In this connection, permit us affectionately to remind you of the duty and privilege of attending the monthly concert of prayer. How can we expect the blessing of God on this great enterprise, when such large numbers of professing Christians absent themselves from the house of prayer? Our brothers and sisters, whom we have sent to the heathen, do not forget this day. They look forward to it with deep interest, and count the intervening hours till the churches meet; and rise even in the night, that they may have the privilege of appearing at the mercy seat, at the same hour with the churches at home.

In conclusion, let us assure you that the more you are engaged in this labor of love, the more will prosper in your own souls, and in your families, the graces of the Holy Spirit, which are "love, joy, peace, long suffering, gentleness, faith, meekness, temperance." If we trust the word of the Lord, we will certainly experience that "it is more blessed to give than to receive, and he that watereth will be watered also himself."

On behalf of the Executive Committee.

WALTER LOWRIE, Cor. Sec.

Missionary Rooms, Pittsburgh, Oct. 1836.

CONSTITUTION

OF THE WESTERN FOREIGN MISSIONARY SOCIETY, AS AMENDED OCT. 1836.

Art. 1. This Society shall be composed of the ministers, sessions, and churches, of the Synod of Pittsburgh, together with those of any other synod or synods, presbytery or presbyteries, that may have heretofore, or may hereafter, formally unite with them, and shall be known by the name of the Western Foreign Missionary Society of the United States.

Art. 2. The objects of the Society shall be to aid in fulfilling the last great command of the glorified Redeemer, by conveying the gospel to whatever parts of the heathen and antichristian world the providence of God may enable this Society to extend its evangelical exertions.

Art. 3. The centre of its operations shall be the city of Pittsburgh, at least until such time as the Board of Directors shall judge that the interests of the cause shall require a change of location; in which event the Board of Directors shall have power to designate any other place for the centre of its operations; Provided that such change of location shall not be made, except by a majority of the votes of all the members of the Board existing at the time when such change shall be made; and, in the event of such a change, then the special provisions

of synodical supervision mentioned in this constitution, shall be exercised by the Synod of Pittsburgh, and any other synod or synods, that may have heretofore, or may hereafter, become formally united with the Synod of Pittsburgh in this enterprise. And, in the said event of a change of location, the representation in the Board of Directors, on the part of each synod, shall be the following—Each synod shall annually appoint three ministers and three elders, who shall be members of the Board of Directors.

Art. 4. The general superintendence of the interests of this Society shall be confided to a Board of Directors, to be appointed in the following manner:

(1.) Until a change of location, the Synod of Pittsburgh shall continue to appoint two ministers and two elders, annually, whose term of service shall be three years each; and each synod, which may become united with the Synod of Pittsburgh, shall annually appoint three ministers and three elders, whose term of service shall be one year; and, in case of the change of location, the Synod of Pittsburgh shall annually appoint three ministers and three elders, whose term of service shall be one year.

(2.) Each presbytery in the bounds of the Synod of Pittsburgh, and any presbytery or presbyteries, belonging to any other synod or synods, which may have heretofore, or may hereafter, become regularly united with this society, by vote and actual contribution of its funds, shall be entitled to appoint one minister and one elder annually, to serve for one year. And these persons so appointed shall constitute a Board, who shall be styled the Board of Directors of the Western Foreign Missionary Society; and the said Board shall meet annually at such places as it may appoint, on the Tuesday following the third Thursday of May; and oftener, on the call of the President at the request of the Executive Committee, or on that of any three other members of the Board. The election of the Board of Directors shall be made by ballot, and, in reference to those to be chosen by the synods, the rule shall be, after the first election, to make a nomination at least one day previous to that on which the choice is made.

Art. 5. The Board of Directors shall annually choose, out of their own members, a President, Vice President, one or more Corresponding Secretaries, a Recording Secretary, a Treasurer, and an Executive Committee. It shall also have power to elect whatever number of Honorary Vice Presidents, and Honorary Directors, it may think proper; provided that the said honorary members may sit and deliberate, but not vote in any of the proceedings of the Board. To the Board of Directors it shall also belong, to review and decide upon all the doings of the Executive Committee, receive and dispose of its annual reports, give to it such directions and instructions, in reference to future operations, as they may judge useful and necessary. It shall also be their duty to lay before each synod, and cause to be presented to each and every presbytery connected with this Society, an annual report of their proceedings, to propose to each such plans of operation, and such changes in this constitution as to them may appear expedient, and to exercise all such powers and duties pertaining to the well-being of the Society, as are not herein otherwise provided for. At every stated meeting of the Board, a discourse shall be delivered in their presence on some subject appropriate to the great object in view, and whenever a special meeting of the Board is called, the notice of such meeting shall be issued from the President, at least twenty days before the said meeting is to occur.

Art. 6. The business of the Society shall be immediately conducted by an Executive Committee, consisting of five ministers and four ruling elders, beside the Corresponding Secretaries and the Treasurer of the Society, who shall be members ex officio; to be chosen annually by the Board from among its own members; and to them shall belong the duty of appointing all missionaries and missionary agents—of assigning their fields of labor—of receiving the reports of the Corresponding Secretaries, and giving them needful directions in reference to all matters of business and correspondence intrusted to them, of inspecting the accounts of the Treasurer, and authorizing all expenditures and appropriations of money—and, in general, of taking the supervision of all the concerns of the Society and directing all its measures, subject to the revision of the Board of Directors. The Executive Committee shall meet at least once in every quarter, and oftener on their own adjournments, or on the call of their chairman and either of the Corresponding Secretaries, one of whom shall be ex officio, the Clerk of the Committee. Five members shall constitute a quorum. Whenever vacancies occur in the Committee, during the recess of the Board, the Committee shall be empowered to fill such vacancies, all such appointments being limited to the close of the regular session of the Board, which shall next follow such appointment. As the direct management of the concerns of the Society is intrusted to the Executive Committee, it shall be their duty earnestly and perseveringly to prosecute the great objects of this Institution, to exercise great care in the selection and designation of missionaries, and in the choice of fields of labor, and to secure, as far as may be compatible with the provisions of this Society, the co-operation of the presbyteries and other judicatories of the Presbyterian church.

Art. 7. It shall be proper for any of the synods, or any of the presbyteries, connected

with this Institution, to recommend such plans and measures to the Board of Directors, or the Executive Committee, as to them shall appear expedient: and any synod may, with the concurrence of a majority of the synods and presbyteries concerned, give positive instructions to either, in cases where it may seem necessary to exercise a direct interference in its operations.

Art. 8. This constitution may be altered and amended by a vote of any synod, with the concurrence of a majority of the synods and presbyteries concerned, exclusive of those of the synod proposing such amendment; but not otherwise: and such alterations shall not be made at the same meetings at which they were proposed, except by a vote of two-thirds of the members present in the synod proposing such amendment.

EXECUTIVE COMMITTEE.

Since the amendment of the Constitution of the Western Foreign Missionary Society, and the election of members of the Board of Directors, by the Synod of Pittsburgh, and since the subsequent election of officers by the Board, the Executive Committee consists of the following members: Rev. Messrs. F. Herron, R. Patterson, T. D. Baird, D. Elliot, E. P. Swift, J. W. Nevin; and Messrs. W. Lowrie, J. Hannen, A. Semple, S. Thompson, A. Laughlin, and W. M. Lowrie. Rev. F. Herron is *Chairman;* Walter Lowrie, Esq. and Rev. E. P. Swift, *Corresponding Secretaries;* and Mr. Samuel Thompson, *Treasurer.*

ORGANIZATION

AND OPERATIONS OF THE WESTERN FOREIGN MISSIONARY SOCIETY.

This Society is formed by a union of synods, and a union of presbyteries, as such, in the work of foreign missions. Each synod appoints three ministers and three elders, and each presbytery one minister and one elder, to be members of the Board of Directors. The Synods of Pittsburgh and Philadelphia are now formally united in this blessed work; and the Synods of Ohio, Kentucky, New York, and New Jersey, have recommended the Society to the churches within their bounds. Twenty-two presbyteries have united with the Society, and are each entitled to two members. The Board of Directors, at their annual meeting, choose from their own members, the Executive Committee, consisting of five ministers and four elders, two Corresponding Secretaries and a Treasurer, by whom the business of the Society is conducted. The annual meeting of the Board of Directors is held at the time and place of the meeting of the General Assembly, which enables the most distant synods and presbyteries, without expense or loss of time, to be represented in the Board, by appointing as members their commissioners to the General Assembly. The seat of the operations of the Society is at present in Pittsburgh, but the Board of Directors may change its location, when, in their opinion, the interest of the Society will be thereby promoted.

The Missionaries of the Society, including females, now in the foreign field, are—In Northern India, 14—In Smyrna, 4—Among the Western Indians, 6. They are preparing, and expect to send out during the year, 72 male and female missionaries to the following most important stations—To Northern India, 10—To the Western Indians, 24—To Smyrna, 10—To Africa, 4—To Calcutta, 8—And to China, 18. Of this number, 28 are already engaged, and the reinforcements to Northern India, to Smyrna, and to Africa, will be ready to embark in a short time. To sustain their present missions, and the proposed enlargement, seventy-five thousand dollars will be required, and from the spirit manifested by the churches, it is confidently expected, that they will not permit the missionaries to be detained from the perishing heathen, for want of the means necessary for their support.

"If any man have not the Spirit of Christ he is none of his."

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

"Honor the Lord with thy substance, and with the first-fruits of all thine increase."

"He that watereth shall be watered also himself."

MISSION TO NORTHERN INDIA.

EXTRACTS OF A COMMUNICATION FROM REV. JAMES M'EWEN—*Concluded.*

Secular Concerns—Suitable Dwelling House—Expenses.

For the first two or three weeks after our arrival here, our time was a good deal occupied in arranging our little matters—making our purchases, &c.—which we found to be no easy matter, ignorant as we are of the native language and customs. In these things, Brother Lowrie's short stay was of great advantage, and, since his departure, we have got along pretty well. The friends here are all very kind; and some of them would have entertained us at their houses, if we had chosen to accept of their invitations. We thought, however, it would be better for us to reside all together; and Providence has kindly provided for us a house exactly suited to our purpose. It is large enough to allow each family a separate room, beside a large common parlor, or hall, and abundant room for our baggage. By thus living together, our expenses are

much less than they would have been if we had separated. Yet, however economically we may live, our expenses will be great. Our house-rent alone is 130 rupees a month. We find that $100 will go but a little way towards defraying the necessary expenses of a mission as large as ours.

Prospective Journey and mode of Travelling to Lodiana.

With regard to the time of our departure for the Upper Provinces, we have not yet decided. All our friends advise us to stay here until two or three weeks after the commencement of the rains; as there is generally stormy weather when they commence, and traveling on the river is then dangerous. Hence, we will probably be detained here until about the 1st of July. As to the mode of traveling, we have decided, in accordance with the advice of friends, particularly Mr. Lowrie, to employ a kind of native boats, which, though not so neat as the budgerows, are considered much more safe, and, on the whole, more comfortable; as they are larger, and we will be able to take our baggage in the same boat with ourselves. They have also this additional recommendation—which is to us important—that they are much less expensive. They have a kind of cabin, or house, erected on the deck, the sides of which are covered with mats. These have thatched roofs, which, when water-tight, are said to be comfortable. The probable expense of boat-hire alone from Calcutta to Futtyghur—the place where we leave the river—will be 1500 rupees. That of the land journey we cannot yet ascertain.

The Printing Establishment.

We find it will be impracticable to engage a printer here, who would go with us up the country; but as we hope one will soon be sent us from America, it will not be necessary. In the mean time, the brethren at Lodiana, are making all needful preparation to put the press into operation. We have written to them respecting our purchase of type in the native character, &c. but have not yet received their answer on that subject.

Study of Languages.

We have engaged a moonshe, or teacher, and commenced the study of Hindostane. He is quite an interesting young Mussulman, a native of Delhi, who studied several years in Mr. Duff's school. He came from Delhi with Mr. *Trevelyan*, who recommended him to us very highly. We have been only one week engaged in the study, and feel quite encouraged. We do not think it will be so difficult as we had feared; at least, as respects learning to read it. But it may be more difficult to acquire such a knowledge of it as to be able to use it freely in conversation. Our moonshe has engaged to go up the country with us. We have *all* been advised to study the Hindostane first, as it is spoken through all the plains of India. Afterward, some of us will have to study the Hindee, and perhaps some others the Persian. We have got a Hindostane grammar, published by Mr. Yeats. Good dictionaries are difficult to procure and very costly.

Interesting Missionary Field.

Mr. Trevelyan lately received a very interesting letter from his friend Captain *Gordon*, who is the political agent at *Munipore*, expressing a desire to obtain a missionary, who would establish an English school at that place; and also expressing a decided preference for an *American* missionary; and requesting Mr. Trevelyan to speak to Mr. Lowrie, (who Captain G. understood was in Calcutta,) and get him to lay the matter before the Society at home. As Brother Lowrie had sailed for the United States, Mr. Trevelyan applied to us. He was very anxious, indeed, that one of our number should go thither immediately; or, at least, commence the study of the language, which he might do in Calcutta. He showed me the letter, and presented all the arguments which he could in its favor, some of which had great weight. He represents Munipore as a very inviting field. He describes it as a very pleasant and healthful valley, surrounded with mountains. It is about half way between Calcutta and *Ava*, and on the direct road between the two cities. The inhabitants amount to about 30,000. The tribes, which inhabit the mountainous districts around them, are numerous, and in a great measure subject to Munipore. An extensive influence might, therefore, be exerted over them. A short time since, they were almost destitute of any religion. But during the last half century, the Bramins have been trying to convert them to Hindooism; and, to a great extent, have succeeded. Their language is peculiar to themselves. There are not, on the whole, more than eight or nine books in the language, and these consist chiefly of the history of their nation. Captain G. and Mr. Trevelyan are now employed in preparing a dictionary of the language, in which they are considerably advanced.

The Field recommended by Captain Pemberton.

Captain *Pemberton*, who has been employed for several years in surveying that region of country, called on us one day with Mr. Trevelyan, and joined with him in recommending it to our attention. He owns a good house there; which he offered to give us for the use of the missionary; and, as provisions are very cheap, they say the expense of supporting the mission would be small. Captain Gordon would prefer a layman to an ordained missionary; and he, moreover, states that it would not do to introduce the subject of religion into the schools at once, or even to present it to the

people at first; but that it must be introduced gradually.

The Proposed Mission declined at Present.

Mr. Trevelyan urged us to take it into serious consideration; which we did, and came to the decision that none of us could go thither at present. Our reasons were the following:

1. Our instructions are to go and join the mission at Lodiana, and, after consulting with the Brethren there, to settle in that part of the country in such divisions and state as may be agreed upon; and we do not feel ourselves authorized to commence a new mission in any other part of the country—especially at such a distance from the other as Munipore. 2. We think the responsibility resting upon the individual who may commence a mission at that place greater than any *one* of us would be willing to assume; as he will have to form, not only a *religion*, but a *literature* for the people—a task for which no one of us feels himself qualified. 3. We learned from another source, that an application had been previously made to the Baptist Society, through the Burman missionaries, to establish a mission at *Munipore*, and that they have some idea of occupying that field. These considerations induced us to decline it at present. But we promised to lay it before the Society, for their consideration—which we now do. If you can procure the number of the Calcutta Christian Observer for June, 1834, you will find an article describing the valley of Munipore, (or *Manipur*, as it is there spelled,) which may aid you in deciding whether you will establish a mission there.

Station at Sabbathu.

We learned from Brother Lowrie, and by letters from the Brethren at Lodiana, that they have decided upon commencing a new station in the Hill States, at a place called Sabbathu, about thirty miles from Simla. [See the letter of Mr. Lowrie in the Chronicle for November, page 183.] Mr. Lowrie advised that Mr. Rogers and myself should occupy that station. His reasons he will state to you. I trust we will all be willing to go wherever we are likely to be most useful. An English school has been for some time established at Sabbathu. It is but small, however, and there is reason to believe that we will get it entirely under our direction as soon as we can take charge of it.

Another Station to be Selected.

The brethren have also decided to commence operations at another station, where one minister and one teacher will be employed; but they have not yet made a selection of the place. The difficulty, however, is not where we shall find a suitable place, but among the numerous positions presented, all of them important, which shall we occupy first. India is indeed a field white to the harvest. O "that the Lord of the harvest would send forth more laborers into his harvest!"

Vanities, Horrors, and Perishing State of the Heathen.

Since our arrival here, we have seen a little, and but a little, of the vanities and horrors of heathenism, but sufficient to convince us that, notwithstanding all that we had heard and learned of these things before, the half had not been told us. Indeed, to be able to form any just conception of heathenism, we must witness it. When we walk along the street and see the teeming multitudes by whom we are surrounded—many of them apparently without house or home, as they lay themselves down to sleep on the street, or by the way-side, wherever it is most convenient—the solemn thought arises in the mind, What is to become of all this vast multitude? Whither are they going? Not to heaven; for they know not God, nor Jesus Christ, the only way to that blessed abode; and besides, their unsanctified natures and abominable practices render them utterly unfit for that holy place.

The Gospel of Salvation must be Sent to Them.

How are they to be instructed in divine truth? How are their unholy natures to be sanctified, and their lives reformed? How are they to be saved from the wrath to come? The answer is, *Give them the gospel.* But another question arises. *Who* is to give them the gospel? This work has not been committed to angels, but to the *church of Christ;* and, if the present generation of heathens do not receive the gospel from the present generation of Christians, they *never can* receive it. In a very few years, they and we together will have gone to the eternal world, where their state and ours will be for ever fixed; and another generation of heathen will have risen up, for another generation of Christians to act upon. *Now* is the time given *us* to labor. "The night cometh when no man can work." May this thought be deeply impressed upon the minds and hearts of both missionaries in the field, and the friends of missions at home! And may it stimulate us to greater diligence in our Master's work!

Mode of Conducting Missions.

I find that much diversity of opinion exists among the missionaries and the friends of missions here in regard to the best mode of conducting them—whether by establishing schools, or by the direct preaching of the word. Probably here, as in most other cases, both parties have gone to extremes. The friends of education have perhaps made too much of the schools, and have not given to the *preaching of the cross* that prominence which it deserves; while the other party have not allowed to the schools that degree of influence to which they are entitled. Schools, conducted on Christian principles, will doubtless prove a powerful auxiliary in the missionary cause. But, still, from all that I have been able to learn of the state of religion in India, and the means which have

been blessed of God, it only goes to confirm the declaration of Scripture, that "it pleased God *by the foolishness of preaching* to save them that believe." The population of India *must* be instructed in the principles of true science. But it is a question yet *sub judice* whether that is the *appropriate* work of a *missionary* or of a *missionary society.*

Conclusion.

As the ship *Eclipse*, of Boston, is expected to sail for America about two weeks hence, and our own ship, the *Charles Wharton*, about the first of July, you may expect to hear from us again before we leave Calcutta. We will be anxious to hear from America, and to be particularly informed on various subjects; especially regarding the proceedings of the General Assembly. Hoping that the Lord is with you, and prospering you in all your endeavors to promote his glory and build up his kingdom, I remain yours in Christian fellowship.

Postscript. Dear friends, do not cease to pray for us, that an abundant door of usefulness may be opened for us among the heathen.

LATEST FROM THE MISSION TO NORTHERN INDIA.

Extract of a Letter from Rev. James R. Campbell, to one of the Corresponding Secretaries, dated Calcutta, June 27, 1836.

DEAR BROTHER SWIFT:

It has not been owing, I hope, to any neglect of duty or want of affection, that I have not written to you before this time. I was aware that you were duly informed of the very interesting particulars of our voyage, and of the comfortable manner in which, through the timely assistance of Brother Lowrie, we had been settled here, in "our own hired house;" and, therefore, thought it unnecessary to repeat the same subjects. It is now some weeks since a letter has been addressed to you; and as the Charles Wharton is about to leave the river, we consider it proper to add a few thoughts respecting our proceedings and prospects by such favorable conveyance.

Officers and Seamen of the Charles Wharton.

We have felt it difficult to part from the officers and seamen of this consecrated vessel; many of whom we now recognize as brethren in Christ Jesus, and some of whom are an *ornament* to their profession. We hope our mutual acquaintance has been greatly blessed, and will be productive of the happiest results. We have great cause of constant gratitude to God for having afforded us so many opportunities of usefulness, and rendering us so mutually happy during so long a voyage; but, above all, for the gift of the Holy Spirit, by which his ordinances were rendered effectual in the conversion of so many souls, and all our hearts refreshed and animated by his reviving influences. We continued to preach the gospel regularly on board every Sabbath since our arrival, and hope that our labors among those present on these occasions have not been in vain in the Lord. After we had delivered our farewell discourse last Sabbath, we felt somewhat like shepherds without a flock. We have taken leave of them since with many prayers and tears; and now, we "commend them to God and the word of his grace;" to Christ "the Shepherd and Bishop of souls;" and to the enlightening and sanctifying influences of the Holy Spirit.

Health of the Missionaries.

During the last three weeks, several members of our family have been laid on beds of sickness. First, Mrs. Campbell had another attack of fever, which at one time appeared to be of a serious and alarming nature; but it gave way in the use of the usual remedies, and she is now quite well. Brother M'Ewen was next seized with symptoms of liver complaint, and brother Jamieson with intermittent fever; both of whom suffered much for some days; but they are now convalescent, and we hope will be entirely well in a few days. Thus, you perceive we have cause to "sing of mercy and of judgment." The rod, however, has been in a Father's hand, and he has not laid more upon us than was needful, or than he enabled us to bear. We pray that these light afflictions may be so sanctified as to bring us to feel more of our entire dependence upon God, and to a more humble resignation to his will. "The Lord reigneth:" we will rejoice, and be encouraged to go forward in his service, under the firm assurance that he will make *all things* work together for his glory and our good. He has raised up for us many dear friends in this city, who have sympathized with us in trouble, and rendered us many kind services. O what shall we render to the Lord for all his goodness!

Preparation for the Passage to Lodiana, &c.

For some time past, we have been at considerable trouble and expense in procuring such articles in the bazar as are necessary for house-keeping which are not to be obtained in the Upper Provinces. We think we have saved much in this business by attending to it ourselves, instead of employing sircars, as is customary by Europeans; and we are certain that the things purchased are more suitable to our wants by having made the selection personally. After consulting with many of our friends, who have had experience on the subject, and examining for ourselves, we have at length concluded to take budgerows for our families, in preference to native boats; and have just engaged five fourteen-oared budgerows—a large baggage boat, and a small cook boat. The whole will be manned by about 100 men, and will afford us comfortable accommo-

dations. The price is to be for all 1500 rupees, if we stop at Cawnpore, or 1650 rupees, if we go as high as Futtyghur. This is considered very low for so many boats. We have provided, in the agreement, that we shall rest every Sabbath, and, in addition to this, we have reserved thirty days for the privilege of stopping at the various military and missionary stations on the way. We hope to be able to leave Calcutta in about ten days, as the rains have now fairly commenced. The voyage to Futtyghur, including rests by the way, will be about four months. The transportation of our own baggage from thence by land, in addition to the printing press, types, Bibles, and tracts, which we take with us, will require a great number of hackeries and camels, and be attended with considerable expense. We shall endeavor in all things to have regard to the strictest economy: but our friends inform us that they have learned by experience that it is not economy at all times to purchase the cheapest articles, or to neglect procuring our necessaries till we arrive at a place where they are not to be obtained, except at a most extravagant price.

Intelligence from the Brethren at Lodiana.

We have just received letters from the brethren at Lodiana. They all appear to be in good health and spirits. They continue to give us much information about our journey, and the best mode of surmounting its difficulties. They say: "Our printing house is at length completed; and as we have proceeded thus far in preparations, and excited the expectations of those who have contributed towards the press, we think it as little as we can do to make an effort to get the work under way as soon as a pressman can be brought from Delhi; that is, if no part of the apparatus shall be found wanting when we come to open the boxes. This we hope to do in a day or two. We are very anxious, however, to hear of the arrival of the printer from America; as we know little about the work ourselves. Our dwelling houses, two in number, will probably be finished in two or three weeks. With the outhouses, well, &c. they will cost probably 1200 rupees each. They are to be in the same yard, about fifty yards apart. They are outside of the city, and the ground connected with them is spacious enough to afford a large garden with room for another house or two. It would be out of the question to undertake any other buildings till after the rains; and what is done then must depend on your counsels in conjunction with ours. Houses *cannot be rented* in Lodiana without going into the cantonment; and then, not only would the rent be so high as to equal in three or four years the cost of building, but the tenure by which it must be held is altogether uncertain, as military officers must first be supplied."

Opening for Christian Books and Missionaries.

Some time since, I forwarded to the American Sunday School Union and Tract Society, the copy of an application made by Dr. J. S. Login to Mr. Trevelyan, as Secretary of the National Education Society, for books to supply several schools established and privately supported by pious military gentlemen at Nagpoor, Ellickpoor, and Hingolu, in the Deccan, but which, much to the disappointment of Mr. T. the Committee refused upon the ground that they were *religious* schools. He felt anxious that I should send the application to America; and I do, persuaded that such a call and such a fine opening in Providence, for the introduction of Christian books will cordially be responded to by those excellent institutions. A note from Mr. Trevelyan and Dr. Login have brought a reply from the latter, in which he states—"I am convinced that something good might be done, could a missionary be established at Nagpoor; and if the American gentlemen have not yet determined upon the scene of their labors, I would earnestly recommend it to them. The chaplain there, Mr. Jefferson, is a very good man, but sadly wanting in Christian zeal, and of this even the soldiers complain. There is now an interesting state of things among many of the soldiers, who meet together for prayer on Wednesday evenings. The station is very large, and there is no clergyman or missionary, except Mr. Jefferson, within 350 miles. Hyderabied, Sangur, Ahmednuggur, and Cuttack, being the nearest missionary station that I am aware of. It would have given me very sincere pleasure to have met the American missionaries; as I might possibly have induced them to think favorably of the establishment of a mission at Nagpoor."

Thus, dear brother, you see that the Lord is opening up prospects of usefulness for the church in the very heart of satan's empire. Streams, that shall fertilize the vast moral wilderness, are breaking forth in the desert; and Providence is calling us from various parts of the whitening field. The question with us is not, where shall we find a place to labor, but which of the numerous and inviting fields should we occupy at once? Thousands of missionaries might be employed over this extensive continent, and thousands more would still be needed. Will not many devoted young men come over and help us to proclaim the gospel to these perishing multitudes before they die in their sins, and perish without having heard of the Lord Jesus, and the way of salvation by him? We do hope that many, whose souls have been lighted with heavenly wisdom, will soon come, bearing the Lamp of life to these benighted and degraded men; and that soon the gloomy cloud, which now broods over them, shall be dispersed by the rising and healing

beams of the Sun of Righteousness. Had we a thousand lives, they would be too small a sacrifice to devote to this noble enterprise, or to promote the glory of Him who died, that we might live, and has commanded us to "preach the gospel to every creature."

Kindness of Mr. Trevelyan.

Mr. Trevelyan has proved to be a very kind friend to us, and he takes a deep interest in our mission. He frequently visits us, to consult on important subjects, and to find out our wants. He is now making application to obtain an authority for me to draw such medicines from the depot at Agra belonging to government, at reduced prices, as I should require for use among the natives, &c. He sends to you by this conveyance a number of the Calcutta Christian Observer, in which you will find an interesting article written by him on *Munipur*. He also sends a specimen of a dictionary he is having prepared in that language. He continues to feel a great interest in that field, and he expects you will send him a missionary. We do believe that a man of the right kind might do much and exert a powerful influence in that quarter. The expense to the Society would be small, and probably it would be entirely met by friends here. Give the subject a prayerful consideration.

Schools at Calcutta.

We have visited several schools under the care of the Episcopalians, Baptists, and Scotch Presbyterians; and have been much pleased with their appearance and prospects of usefulness: but we are sorry to know that there are so few missionaries, even in Calcutta, who preach to the natives directly, and tell them, in their own tongue, the wonderful works of God in the great plan of redemption.

Annual Bathing of Juggernaut.

We visited Serampore on the 30th of June, to witness the great annual bathing of Juggernaut. The scene could not be adequately described. There were not less than 100,000 idolaters present, who appeared to be mad upon their idols. It was sickening to the Christian heart to behold the mighty mass of immortals bowing down before a hideous idol that could neither hear nor help his brutish votaries. We assisted the brethren there to disperse a number of tracts, and to pray for their success in "opening their blinded eyes; in turning them from darkness to light, and from the power of satan to God."

MISSION TO WESTERN AFRICA.

Some time since, the Ex. Com. resolved, with the blessing of God, to renew their mission to Africa. They recently received, on good recommendations, Mr. *Ephraim Titler*, as a missionary for that important field; who embarked about the — of November for the place of his destination, in company with several reputable passengers, and upwards of fifty colonists, some of them superior men as to intelligence and good deportment. Before his departure, he received the instructions of the Committee from *W. Lowrie*, Esq. Cor. Secretary; from which we make the following brief extracts.

"You will proceed to *Boblee*, the station selected by Mr. Pinney. At this station a house has been erected. At least, Mr. Pinney paid the natives for erecting one; and I have verbal information that one has been erected. You are sent by the Executive Committee to the *Bassa Tribe*. You will make no delay, therefore, in any part of the colony. From the information we have, this station is a very eligible one, and the sooner you occupy it after your arrival the better.

"Your great business when you reach your station, will be to preach the gospel of the risen Savior. You will take every opportunity to make known to the dark natives around you the love of God in sending his Son to redeem fallen, sinful men. You will dwell often on the love of the Lord Jesus Christ, the equal Son of God, in coming into the world, to die for sinful man. Every other part of divine truth you will make known to them, at all times and on every occasion. 'Be instant in season, out of season.' 'In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper; this or that, or whether both will be alike good.'

"In connection with the preaching of the gospel, and indeed to qualify you fully for that blessed employment, you will at once turn your attention to learning the native language. This you will consider as of great importance, and as one great object of the mission. The Executive Committee are desirous, as soon as possible, to have the language of Bassa reduced to a written form. A portion of your time will, therefore, be employed in promoting this object. On this point further instructions will be sent to you, with directions how you are to proceed in all the details of this difficult work. The sooner you learn to speak the language, the sooner will you be able to aid in reducing it to a written form.

"Another part of your business will be teaching the native children the English language. Until we hear from you, and until further instructions, you will not be at the expense of boarding any of the native children. It is believed a number will attend from day to day to receive instruction.

"In your intercourse with the natives, you will, by every means in your power, endeavor to convince them that you have come to do them good. In the great work of sending the gospel to the heathen, the churches are in earnest, and the Executive Committee are in ear-

nest. They expect their missionaries to be in earnest, and to be devoted to their great work.

"And now, dear brother, committing you to the care and protection of God, and to 'the word of his grace' and mercy, we bid you an affectionate farewell. You go on a work of love and mercy. You go as a messenger from the churches of the living God, to carry to the benighted heathen, in the land of your fathers, the knowledge of pardon, and peace, and forgiveness of sins, through the once crucified, but now risen, Savior. And while you offer this Savior to others, let us affectionately remind you, that he too is *your* Savior; and to him it is your duty and your privilege to go in every time of need and difficulty. Be assured, that the nearer you live to him, the more will be your own peace of mind, and the more will flourish in your own soul the graces and consolations of the Holy Spirit, which are neither few nor small. Go then in peace; and the grace, love, mercy, and protection, of God go with you!"

MISSION TO THE MEDITERRANEAN.

Extract of a Letter from Rev. Josiah Brewer, to the Directors of the Western Foreign Missionary Society, dated Smyrna, September 30, *and October* 3, 1836.

FATHERS AND BRETHREN:

Though we have received no communications from you, addressed to us personally, since the letter of Instructions from your Corresponding Secretary, on the eve of our embarkation from New York; yet the Missionary Chronicle for July and August has come duly to hand. From that we learn the refusal of the General Assembly to execute the contract of its committee with the W. F. M. Society, and the consequent resumption by the Board of said Society, of the active management of their former missions. While I deeply regret the circumstances under which the refusal took place, I am consoled by the hope that, like many other things apparently unpropitious in the outset, it may in the end be found most favorable to the blessed cause in which you are engaged. The Church, in her united capacity, as well as her individual members, has often occasion to listen to the voice of her Savior—"What I do thou knowest not now, but thou shalt know hereafter." To myself, also, the disappointment is not without this peculiar alleviation, that it leaves me under the direction of a Committee, with most of whose members I had the pleasure of becoming personally acquainted in my recent visit to America.

Some months since, in accordance with your suggestions, I forwarded to your Corresponding Secretary, a communication of several sheets, intended for the General Assembly's Board of Missions. [See the Chronicle for December, page 199.] This will now, of course, remain with your Committee; and I hope may be of some service in helping you to lay out a plan of operations for the Mediterranean. I cannot, for a moment, persuade myself that you will hesitate to follow up your former purpose of carrying forward missions, to a greater or less extent, in these parts; and, therefore, shall use no arguments in favor of such a course. Neither, I would hope, will you feel yourselves necessitated to limit your work much more than the General Assembly's Board would have done in your place. The present is, therefore intended, partly as a supplemehtal article to the former, and partly as a bird's-eye view of the present state of our mission, and of recent changes in missionary prospects generally.

October 3.—I am prevented by numberless cares, which sickness and death in our little community have much increased, from bringing this projected document to a close. From the newspapers and pamphlets, which I have sent from time to time, you will see that our Greek schools were entirely suspended. Had we suitable helpers, we might gather a goodly number of neglected Protestants, Catholic and Greek youths, with the ostensible object of studying the English language. Now too especially, is the time for forming the *boarding school* by taking up the teachers and assistant teachers, several of whom are thrown out of employ by the recent persecutions. Still, it seems probable, that the mode of operating by *schools* and *books* is likely to be obstructed, at least for a considerable time, if not permanently, in order perhaps that the *preaching* and *conversational* department shall become more prominent. And certainly there is very much to reconcile us to this change.

In printing we have worked out the sum appropriated by the American Tract Society; and, on the strength of contributions mostly yet to come, are publishing the "Star in the East." Mr. Brown's health, though somewhat better, does not permit him to do a great deal personally.

MISSION TO THE WEAS.

A *letter* has been received from Rev. *Joseph Kerr;* dated Nov. 12, 1836. After noticing the severe illness of Mrs. *Kerr*, which has rendered it indispensable, in the judgment of her physicians, that she should retire from the station and reside for a season in a more healthful region; and her consequent return to the vicinity of this city, Mr. Kerr writes as follows to Mr. Swift, one of the Cor. Secretaries:

You love to read about Indians, and I love to write about them. I will, therefore, throw in some notes from my *scrap book*, some of which bear date considerably anterior to the present time.

June 21.—Two young lads, members of the catechetical class, called this morning for something to eat. A plain dish was set before them, and they were seated at the table alone. It was interesting to see the order of the boys. They did not presume to eat until one of them had asked a blessing. I was near by. They seemed a little confused, and, after waiting a minute, *Joseph* told *Kishekoonza* to ask a blessing.

July 7.—The Indian boy, *John Hannen*, to-day joined the catechetical class. He was much affected, and wept freely. He had presented himself five or six months ago for this purpose; but, because of his youth, and wishing him to have more time, I requested him to wait. Since then, he has been very regular at all our meetings, and usually solemn. I hope he will be found a vessel of mercy chosen in the Lord.

August 1. *Monthly Concert* day.—We have another precious season. Our meeting was rendered more interesting by the presence of some of the natives who, we hope, have been redeemed by the blood of Christ. It was the first concert at which they had been present. Blessed be God, that we have lived to see and hear what we have seen and heard this day—a little company of heathen knelt in prayer for the spread of the gospel, and one of the number leading their devotions. *Luther Halsey* was much affected in prayer. My thoughts to-day often turned to seasons of concert which I had enjoyed in Christian lands. Hallowed seasons those, never to be effaced from my recollection! and I could not help thinking that the hearts of many of my beloved Christian friends would have been encouraged had they been here to-day.

August 21. *Communion Sabbath*.—Two additional members have been added to the church, and two others examined with a view to their connection with it, but by sickness were prevented from attending. Our meeting was deeply solemn. Seven natives took their seats at the table of the Lord. I have just heard of the death of an Indian, from the effects of a fight while intoxicated. This people are rapidly wasting away.

Sept. 10. *Sabbath*.—To-day, it seemed as if God was verily in our midst. While singing the opening hymn, the thought, more than ordinarily precious, forced itself upon my mind, that if ever I should have a place in heaven, I should there meet with a number who are now sitting around me—meet with redeemed pagans from this little assembly. Blessed thought! The exercises and society of heaven seemed near. I had selected a subject of discourse; but several were present who had hitherto rejected the gospel, and had not been in the habit of attending our meetings. The thought of a painful separation from them at the judgment seat of Christ was overwhelming; and I felt myself constrained to address them. I said but little, and called on Luther Halsey to speak. His manner, naturally soft, now became animated. He afterward led in prayer, and was much affected. Kemassa led in a subsequent prayer, and was compelled by his feelings to cease for a time. During most of the day's exercise, which was considerably protracted, almost the whole of the Indians present were in tears. I frequently thought of *Thomas*, and entertained the hope, that while this little company were engaged in the worship of God's house on earth, he was mingling his voice with the songs of the redeemed in heaven. Dear fellow! he has gone, as a pioneer from this pagan land.

Oct. 21.—Returned to the station from Independence after an absence of nearly six weeks. Most of the time I spent at the sick bed of my dear *Mary Ann*. The Lord has brought her, in his inscrutable providence, near to the gates of death. For weeks, I could not give her up; but was afterward enabled, by prayer, to resign her into the hands of her heavenly Father, and to say, "Not my will, but thine be done!"

Oct. 21. *Sabbath night*.—After an absence of six weeks, it was truly gratifying to meet with a hearty welcome from these dear Indians. All, who came to our meeting this morning, met me with a smile, and a most cordial shake of the hand. They inquired tenderly after the state of Mrs. Kerr's health. Some of these seem to live near to God, and it would cheer the heart of any Christian to be with them. We have had a night meeting, which was peculiarly solemn. Another native was introduced to the church by the ordinance of baptism. His name is *Kishekoonza*. He is a young man. Most of the nation, of his age, give little attention to their souls' salvation. He chose to retain his Indian name, being pleased with it, because it does not signify any thing groveling. It is a modification of *Keshekwee*, which means *sky*. May the signet of Almighty God, as a pledge of present favor and eternal blessedness hereafter, be impressed upon this lamb of the fold! It is good to be here. I have felt disposed to thank God a thousand times, that I ever came to a pagan land; and if, in his mysterious providence, it should hereafter appear my duty to leave, I shall still have cause of rejoicing that I came, even during eternity. I not only *hear* of the goodness of God to the poor heathen, but my eyes have seen the trophies of his grace. I would not exchange my feelings at some of these meetings for the largest increase of corn and wine. The zest of carnal pleasure has nothing so refined as this. The night is clear. A part of the Indians return four and a half miles; but most of them stay with us for the night.

MISSION TO THE IOWAS.

Extract of a letter from Mr. Aurey Ballard to one of the Corresponding Secretaries, dated Oct. 7, 1836.

REV. AND DEAR SIR:

Through the mercy of God, we are all in health at present; though we have been considerably afflicted with the measles. Many of the Indians have had this disease, and a number of their children have died. We were much fatigued, and were thronged by the Indians applying for medicine. But as our day, so was our strength. The measles had not been among them for twenty years. When they last prevailed, about two hundred of the nation died. We feel thankful that so few have deceased under the late visitation of Providence. They have had great confidence in the simple medicine which we administered, and we think the blessing of God has evidently attended our feeble efforts for their benefit. To him be all the glory!

Our schools have been considerably interrupted this season, from various causes—the prevalence of the measles, an alarm of war with the Sioux Indians, and the treaty for the removal of the Iowas. It is not certain whether they will remove to the Des Moine river, or to the west side of the Missouri. We expect to accompany them when they emigrate, and feel encouraged to see civilization evidently advancing among them, and some instances of seriousness. Some of them promise to rest on the Sabbath, and to pray morning and evening. The nation has reformed in reference to the use of intoxicating liquor, and in this I think some of them act from a right principle. The money which they received to enable them to remove has not been spent on liquor, as was formerly done when they received their annuities; but they have paid their debts and procured their winter supplies—are now on their winter hunt, to provide meat; and they have a tolerable supply of corn and beans, obtained by their own labor. We hope and trust, that many of this people will, ere long, become sober and enlightened, and be brought savingly to Jesus Christ; and that we shall meet them at his right hand on the great day of accounts. This hope carries us through difficulties which would otherwise be insupportable.

GENERAL AGENCY OF NEW YORK.

The appointment of this Board of Agency was announced in the Chronicle for September, page 133, with the names of the Brethren who composed it. The following members have since been added: Rev. John Johnson, Rev. Andrew Thompson, Rev. Joseph Campbell, Rev. Jacob R. Castner, Rev. Joseph H. Jones, Rev. D. V. M'Lean; with Messrs. John Johnston, Ebenezer Platt, jun. A. J. Halsey, Nathaniel Weed, Samuel A. Foote, William Wallace, Samuel Thompson, Sheppard Knapp, J. J. Bryant, John Owen, Adrian Van Linderen, William J. Johnson, M. D. Hon. John Woodward, and John B. Booth.

The *Executive Committee* of this Board consists of Rev. Joseph M'Elroy, D. D. President; Mr. James Lenox, Recording Secretary; Mr. James Paton, Treasurer; Rev. John M. Krebbs, Corresponding Secretary, pro tem. Rev. W. W. Phillips, D. D. Rev. Elias W. Crane, Rev. Nicholas Murray, Mr. Henry Rankin, and Mr. Robert Jaffray.

AGENTS FOR THE FOREIGN MISSIONARY CHRONICLE.

Mr. *J. H. Morrison*, at discretion in the state of New York.

Mr. *N. Mebane*, at Princeton, and other parts of New Jersey, &c.

Mr. *Joseph Whetham*, Philadelphia, and the adjacent country.

Rev. *Andrew B. Cross*, Baltimore, and Maryland generally.

Mr. *D. E. Y. Rice*, South Hanover, Indiana.

Rev. *Joel Stoneroad*, or *Nathaniel Ewing*, Esq. Uniontown, Pa.

All agents for the Chronicle formerly appointed—all agents of the Society, who hold commissions from the Board—ministers and licentiates of the Presbyterian church, and of other churches co-operating with her in the missionary enterprise—students of Theological Seminaries, who feel an interest in foreign missions, and the active friends of the cause generally—are requested to use their friendly efforts to extend the circulation of the Foreign Missionary Chronicle, now at the commencement of the fifth volume.

REV. JOHN C. LOWRIE.

Walter Lowrie, Esq. Cor. Secretary, has received a letter from his son, Rev. John C. Lowrie, dated London, October 3, in which the writer states that his health had not been materially improved by the voyage from India, and that he expected to sail for the United States about the 15th or 20th of that month. He may have reached our shores; but we were not advised of his arrival when the present number of the Chronicle was put to press.

MISSIONARY SEWING CIRCLE.

We learn by a letter from a correspondent at Indianapolis, Ia. that a Missionary Sewing Circle had been in operation for two or three months in that place—that they will devote their labors chiefly to the support of Mr. *Thomas Brown* and *wife*, who sailed last spring for Smyrna in company with Mr. Brewer. On the 1st ult. they had a sale of various articles of their own manufacture, from which

they realized upwards of $100. They have also obtained donations of various materials, from which they are preparing a supply of clothing for the same family, to be forwarded next spring. This is an example worthy of imitation.

LIST OF CONTRIBUTIONS

To the Western Foreign Missionary Society, from November 15 to December 15, 1836.

Arthursville Sabbath School, by the superintendent,	1.00
Briceland's Cross Roads, Pa. to constitute Mr. R. Fulton a life member, by Mr. W. M'Combs,	30.00
Columbia Female Missionary Society, recently formed, auxiliary to the W. F. M. Society, paid to Mr. Newell, to constitute Rev. Stephen Boiyer a life member,	30.00
Clarkstown, Va. from Mrs. Mary Allimony,	5.00
Goshen, N. Y. Mr. Thomas W. Braden, by Mr. N. Mebane,	1.00
Lawrenceville, N. J. Mrs. Eliza. Green, paid Mr. Blythe,	5.00
Macon, Ga. Mrs. Eliza. Hopkins for support of a little girl in India, to be named Elizabeth Edwards,	10.00
Mercer co. Pa. Missionary Society, by Rev. A. W. Black, for support of Rev. J. R. Campbell,	150.00
Newark church, O. by Rev. W. Wylie,	6.50
New Geneva, Pa. Fem. Mission. Society, 6.60; mon. con. coll. by J. W. Nicholson, Esq. 3.40,	10.00
Pittsburgh, First Pres. church, mon. con. coll. for 1836,	57.00
Young Ladies' Mission. Society, by Miss Craig, for support of Western Indian missions,	35.00
Richland cong, Pa. Mr. John Lowrie, sen. by M. B. Lowrie, Esq.	5.00
Shelbyville, Tenn. Pres. church mon. con. coll. by Rev. George Newton,	10.00
South Salem, N. Y. Miss Almira Clark, by Mr. N. Mebane.	2.50
Unity cong. Pa. by Mr. Chs. M'Laughlin,	39.60
Wilson, Mrs. a balance to constitute her brother, Rev. James Wilson, a life member,	15.00
Total,	$412.60

COLLECTIONS BY THE CORRESPONDING SECRETARY, MR. LOWRIE.

Washington City. Mr. William U. Campbell, of First Pres. church, to constitute Mr. Leonidas Coyle, a life member,	$30.00
Mr. Jacob Gideon, jun.	5.00
Taneytown, Md. Sabbath school Teachers of Presbyterian church, proceeds of work,	10.00
New Brunswick, N. J. from Rev. J. J. Janeway, D. D. by Rev. Dr. Ashbel Green,	300.00
(This donation was incorrectly printed $30, in our last number.)	
Total,	$345.00

COLLECTIONS BY REV. HENRY R. WILSON.

Second Presbytery of Philadelphia.

Abington, Pa. Mrs. C. Beatty,	10.00
Master Beatty Steel,	.50
New Castle Presbytery.	
Lancaster co. Pa. Mr. James Buyers,	5.00
Marietta, coll. in Pres. church,	50.00
Carlisle Presbytery.	
Fayetteville, Pa. sundry individuals,	5.75
Gettysburg, Pa. Dr. D. Gilbert,	2.00
Mrs. Margaret Brown,	3.00
Taneytown, Md. Master C. Birnie,	.25
Hopewell cong. Pa. by Rev. W. F. Houston,	11.37
Rev. *Henry R. Wilson*, jun. to constitute himself and Rev. *Henry R. Wilson*, sen. life directors,	1000.00
Total,	$1.087.87

COLLECTIONS BY REV. WILLIAM C. ANDERSON, GENERAL AGENT IN THE WEST.

Tuscumbia, Ala. From Dr. David Morrow,	5.00
Florence church, Ala. Rev. J. L. Sloss, pastor,	75.75
Zion church, Tenn. Rev. J. M. Arnell, pastor,	144.62
West Tenn. Presbytery, by Rev. Dr. D. Brown,	323.50
Nashville church, Tenn. Rev. Dr. J. T. Edgar, pastor,	203.13
Total,	$752.00

Erratum.—In our last, under the head of *Mercersburg, Pa.* read simply "Presbyterian Church, by the hand of Dr. A. Speer, Treasurer, $17.25."

PAYMENTS FOR THE CHRONICLE.

By J. H. Morrison, for 54 subscribers in New York, $27; by Mr. N. Mebane, for 14 subscribers in New York and New Jersey, 7.00; J. Clarke, Esq. 1.50; S. Y. Campbell, 1.00; W. Boggs, Esq. J. Davidson, L. Edgerton, D. Jones, S. M'Caslin, James M'Clintock, J. G. M'Cullough, Miss M. M'Nulty, Mrs. J. Morgan. D. P. Moore, A. G. Osbun, James Robb, J. Slater, Miss W. Warner, D. Woodbridge—50 cents each——$44.00.

FOREIGN MISSIONARY CHRONICLE.

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ORIGINAL COMMUNICATIONS.

PERSONAL DUTY TO THE HEATHEN, ADDRESSED TO THE MINISTERS OF THE GOSPEL AND CANDIDATES FOR THE MINISTRY.

When one man enters into the service of another, his first inquiry is what his employer wishes him to do. Now, suppose a farmer should engage a number of men to cultivate the whole of a certain tract of land, give them their instructions and send them forth to their work. When they first survey the field, they perceive nothing but "a waste howling wilderness," except one little corner which is as "the garden of the Lord." Here they all comfortably locate themselves, and engage in the cultivation of that which is already subdued. Although, from the number crowded together, they must labor at a great disadvantage; yet none, except here and there one deeply impressed with a sense of the obligations resting upon him to obey his employer's instructions, ever ventures into the forest to clear up and subdue a portion for themselves to cultivate. But here they labor together, and if the field is so small that all cannot work at the same time, one waits until another dies, or is worn out with labor and compelled to retire from the service.

Now the employer comes to see the workmen and inquire as to their progress. When he ascertains the course they have pursued, he immediately inquires, why have you not obeyed my instructions? Why have you not occupied the whole field, pursuant to my directions? Listen to their reply. Our number was too small to possess the whole land. We have had as much as we could do to keep the ground already subdued from being overgrown again. The forests around us are continually sending forth their roots into the cultivated part, so that we have sometimes even feared that we should be unable to keep under the rank shoots which are every where springing up from them. But why did you not send out those of your number who could find no room to labor here? Oh! we feared that some of our number might fall and then there would be none left to supply their places; besides, some were unfit and others unwilling to go. But suppose you had obeyed my instructions and subdued the forest; would there be any danger from the shoots when the roots were dead? Besides, you had but to call upon me for more help, and all you wanted should have been freely granted. Duty is yours; results are mine.

Thus it is with the church of Christ on earth. It, therefore, becomes an inquiry of deep and thrilling interest to every laborer in the vineyard of the Lord, how he may ascertain the path of duty and be found walking in it when called to render up his last account. It is here taken for granted that every one acknowledges the obligation to examine the subject carefully and prayerfully, with the fixed determination, in humble reliance upon divine assistance, to do the will of his Lord and Master, whatever that may be, and at whatever sacrifice it may be required. It is a personal thing, a matter of personal interest and duty, and must be settled by each one for himself.

This subject is frequently involved in much needless perplexity, even by those who sincerely and anxiously inquire, "Lord, what wilt thou have me to do?" Before entering upon the manner of investigating the question of personal duty to the heathen, it is important that two preliminary questions should be correctly settled: the state of mind necessary in order to lead us, by a candid examination, into the path of duty, and the principles upon which this investigation should proceed.

The person, who would enter upon this important investigation with a reasonable prospect of arriving at a clear knowledge of his duty, must feel that he is not his own—that he has entered into covenant engagements to be for the Lord and not for another—and that he has no right to consult his own inclinations or make them his rule of duty. He must go to the examination in the *spirit* of prayer, with an ardent desire to know just "what the will of the Lord is." In short, it must be his settled purpose to make the will of God, when fairly ascertained, his inviolable rule of duty.

And he must examine with a willingness to see the finger of God WHENEVER it points out his path, though that path be filled with obstacles before him, and closely hedged in on either side with briers and thorns; yes, even though it be the road to prison and to death. Should difficulties and darkness present themselves in the distance, still he should be ready and willing to press on as far as the way is open, trusting to his Almighty Leader that He will cause every mountain to melt before him, and turn darkness itself into light. Unless he is

determined to decide, and act as soon as he can ascertain the will of God, this investigation will be of little use. For he has then no reason to expect that God will teach him his will; and even if he should, what will it avail so long as he is himself undecided whether to obey or not? Besides, if he do not decide whenever duty is made plain, he has fearful reason to apprehend that he will be deserted by that Spirit which God has graciously given to guide him into all truth—left in darkness and doubt about his duty, and even of his acceptance with God, and consequently his usefulness be materially impaired. When the Israelites refused to enter upon the conquest of Canaan as soon as God directed, they were driven into the wilderness: Deut. 1:40.

Next, as to the principles upon which this investigation should proceed. The question of personal duty to the heathen is often involved in unnecessary obscurity by the manner in which it is proposed. "Is it my duty to go to the heathen?" Now if Christian and heathen lands were equally well supplied with the means of grace, this form of the question might pass without any serious objections. But even then we might with equal propriety ask, "Is it my duty to remain at home?" When, however, we take into consideration the great disparity between the two fields, or rather the two parts of the same great field, there is a manifest impropriety in the form which the inquiry too generally assumes. Why? Evidently because it assumes false principles upon which to base the decision. It assumes that, unless some special reasons for going are presented, duty bids him stay. Now, upon what principles of evidence or reason it is at once concluded that the least destitute portion of the world has the first claim upon our services, and that too in the face of our Lord's ascending injunction, it is difficult to conjecture.

But suppose the investigation to proceed upon these principles, how many will ever find the reasons sought? Some indeed cannot avoid seeing them; but the great mass of those whose duty it clearly is to go would probably never find them. Consequently, they would never go. And may not many, whose proper place is among the heathen, now be found in Christian lands, in consequence of having acted upon these principles? Else, why is it that more than three hundred and fifty ministers of the Presbyterian church in the United States, beside agents, editors of religious journals, and professors in literary institutions, are written "without a charge."* Why is it that so many of our young men spend the first four or five years of their licensure about our cities and large towns, or in temporary agencies, looking for a comfortable situation with a large salary? Why is it that so many hundreds in Scotland spend the prime of life, waiting for their fathers to die, that they may occupy their places?* A minister of the Church of Scotland, in a recent letter to this country, writes as follows: "How are you supplied with preachers? We have a considerable number for whom there is not a field in Scotland,† and many of them promising young men. If any of them should think of emigrating to your country, would they be likely to obtain a *respectable settlement* among your congregations? If they could be useful in Christ's cause among you, it is a pity they should remain unemployed."‡—*A respectable settlement!* Who ever before heard of such an inquiry where the Spirit of Christ and his apostles and martyrs reigned? Why not say, if they could be useful in Christ's cause among the heathen, it is a pity they should remain unemployed? It is enough to make the heart of benevolence writhe with anguish to hear these candidates for "respectable settlements," when they are told of a vacant church, a destitute flock of the fold of Christ. Do they inquire what opportunity it will afford them to testify their love to the Chief Shepherd by their toil, and labor, and self-denial? How large is the field of usefulness? or what the prospect of successfully directing immortal souls to "the Lamb of God who taketh away the sin of the world?" No; they are "promising young men;" they must look for something else; their inquiry oftener is, How much will they give? Is it a pleasant situation? Are the people respectable? And are these the men to minister at that altar "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all!" Since it is such "a pity they should remain unemployed," it might be well for them to offer themselves to some missionary board. They would, then, if they possessed the proper spirit and qualifications, soon be furnished with parishes extensive enough, and congregations numerous enough, to satisfy their most enlarged desires for usefulness—settlements rich in precious souls for their hire.

But, again, suppose the question examined

* Minutes of General Assembly.

* Missionary paper A. B. C. F. M. No. 15, pp. 3 and 4, where the writer says, "In Scotland alone there at present not less than one thousand educated ministers without charges—many of them employed as farmers, and many of them as common parish school-masters—waiting for the removal of the present incumbents, that they may succeed to their livings!"

† Is Scotland so thoroughly supplied with the preached gospel? or does this mean, that there are not respectable settlements for their surplus preachers?

‡ Philadelphian, July 30th, 1835.

and settled on this principle; and because no special reason for going is presented, the inquirer determines to remain at home, can a conscience enlightened by the simple truth as it is in Jesus, and at all imbued with his Spirit, in view of the situation and wants of the heathen world, rest satisfied with such a decision?

There are other difficulties which frequently harass the sincere inquirer on this subject. One is the difficulty of ascertaining the motives which induce us to enter upon the missionary work. On this point the mind is sometimes so perplexed as to regard motives as the test of what is duty. Now it is evident that a man's motives can be no index at all to the path of duty. The simple question of duty must be settled independently of the motives which actuate him. Otherwise, no obligation can rest on any one to perform any duty until he has satisfied himself that his motives are pure. The sinner cannot be bound to serve God until his heart is changed and his motives purified. If so, where is his sin? in what does it consist? not in refusing to serve God; for that is not his duty. But it may be asked, would it be right for me to go under the influence of improper motives? This question may be answered by asking another; would it be right to serve God in any other way from improper motives? The question here evidently does not turn upon the purity or impurity of the motive. You are bound to do your duty both to God and man, and to see to it that your motives are pure too. Impurity of motive is a sin to be repented of, not an excuse for the neglect of duty; nor can it ever indicate the path of duty on this subject, any more than in the case just supposed. But if this difficulty applies to one side of this question, it does to the other also. Are you sure, then, that your motives are pure in remaining at home! Surely there is, at least as much danger of acting under an improper influence in the latter as in the former case. Settle this then before you decide to remain at home.

Another difficulty is the want of a missionary spirit. Upon the meaning attached to the term "missionary spirit" depends the solution of the difficulty. If by it is meant a kind of passion for missions, which has sprung up without reason and been cultivated without any correct or definite views of the subject, the want of it is not at all to be lamented. But if by it is meant that spirit, the only true or reasonable missionary spirit, which constantly breathes forth its ardent desires for the salvation of perishing immortal souls and the extension of the Redeemer's kingdom over the whole world, no man, saint or sinner, is at all excusable for not possessing it. Every minister of the gospel is bound to possess such a spirit, and without it he is unfit for his high vocation. If, then, the want of such a spirit is to be regarded as conclusive evidence that it is his duty to remain at home, the evidence is equally conclusive that he ought at once to abandon all thoughts of entering upon the sacred functions of that holy office.

Again: on this principle, if any one wishes to avoid the trials and responsibilities of a missionary life, he has only to neglect the subject altogether—to neglect to cultivate such a spirit. Then he will never possess it, and will of course be excused from that service. Thus his own sin is made to free him from a service, which otherwise had been most solemnly obligatory. What obligation, it may be justly asked, cannot be cancelled in the same way? This spirit is, like every other Christian grace, a plant which thrives only under diligent culture and withers from neglect—one which every Christian is bound to cultivate. Since Christ was the first missionary our ruined world ever saw, it is safe to say "the spirit of missions is the Spirit of Christ;" and "if any man have not the Spirit of Christ he is none of his."

The only other difficulty to be noticed here is a deficiency in talents. Where this deficiency is clearly made out, it is as clearly the duty of the individual to remain at home. Peculiar stations, however, require peculiar qualifications, natural as well as acquired; and there are situations in heathen lands to be occupied by almost every variety of talents. We do not here intend to assert that none have talents for usefulness at home who would not only be useless but a burden to a mission abroad. Many, however, may mistake a deficiency in acquirements for a want of talent. It is conceded, that this defect may be as fatal as the other, if circumstances do not admit of its being supplied. But until this is clearly ascertained, no deficiency of this kind can become a tenable ground of decision to remain at home. It may be adopted, as a general rule, that no deficiencies can form a reasonable excuse for not going to the heathen but such as are not supplied by the promises of God to all who trust in him, or may not be made up by a diligent use of the appointed means.

(*To be concluded.*)

BASLE INSTITUTION.

In the Committee room of this Institution, are suspended on the walls portraits of ninety-eight missionaries, sent forth by the German Missionary Society to the heathen world, in the last nineteen years. Of these missionaries seventy-five are still laboring in different parts of the earth, but chiefly, in India.

WESTERN FOREIGN MISSIONARY SOCIETY.

PLEDGE OF THE SYNOD OF PITTSBURGH—UNION OF PRAYER AND CONTRIBUTIONS.

A resolution was passed by the Synod of Pittsburgh, at their meeting in October last, to use vigorous exertions to raise, in the churches within their bounds, during the ensuing year, the sum of at least $15,000 for the support of missions under the care of the Western Foreign Missionary Society. The Executive Committee of this society, at a meeting held December 5, resolved to adopt measures to carry out the purpose of the synod, and appointed a committee of their number to prepare and forward a circular to the members of the several presbyteries which compose said synod, earnestly requesting their particular attention to this important object on the first Monday of January, 1837—the day of general concert of prayer for the conversion of the world—or, on the Sabbath immediately succeeding; and that the pastors and sessions would forward, as soon as practicable, reports of the collections made in their respective congregations.

Agreeably to a recommendation of the last General Assembly to all the churches in their communion, to observe the first Monday of this year as a day of fasting, humiliation, and prayer for the conversion of the world, all the Presbyterian churches in this city and vicinity assembled at their several places of worship, and employed the principal part of the day in religious exercises. Sermons appropriate to the occasion were delivered. Prayers were offered for the coming of the kingdom of Christ, the spread of his gospel among men of every nation, kindred, people, and tongue, and the effusions of his Holy Spirit to give efficacy to the word of his grace, for the conviction, conversion, sanctification, and final salvation of countless multitudes of our degenerate and ruined race. And, under the full conviction that *action* to promote the cause of God ought ever to accompany prayer, the business of contribution for the support of missions among the heathen was taken up, and an opportunity afforded to the people present to "honor the Lord with their substance" by contributing, according as he had prospered them, to the funds of the society, to aid in the grand enterprise of sending the gospel to all men every where who are yet "sitting in the region and shadow of death," and are living "without God and without hope in the world."

At a meeting of the Presbytery of Ohio, held January 12, inquiry was made at the members in relation to the observance of the day of fasting, &c. above mentioned, and they were requested to state what had been done in their respective churches toward redeeming the pledge of the synod to raise $15,000 for the support of foreign missions. It appeared that the day had been generally observed—that a number of churches had taken up collections and subscriptions for the purpose specified—that others had made arrangements for doing so at approaching communion seasons—and some had stated times of contributing to the funds of several benevolent institutions, and would attend to this object in its appropriate season in their system of operation. The amount, therefore, that will be raised within the bounds of this presbytery cannot yet be ascertained. But, in reference to particular churches, we may speak with considerable certainty, on the evidence presented in the statements of their pastors. But more complete information will be given hereafter in the Chronicle.

The first Presbyterian church of Pittsburgh will probably raise, within the year, little short of $800, inclusive of $600, pledged by a unanimous vote of the persons present, to support a missionary in the foreign field, with the amount that will be raised by the Young Ladies' Missionary Society, and the collections that will be made at the monthly concerts. The second Presbyterian church will probably raise at least $500. The third church, which sustains a missionary in China under the care of the American Board, will pay to our treasurer about $250; the first Presbyterian church of Allegheny, not less than $500; the church of the Northern Liberties, from $150 to $200; the church of East Liberty, about $180; that of Bethany, $185; Hopewell, $30; Raccoon, ——. The contributions of these churches will be published with more precision and certainty after they shall have completed their collections and made their reports to the treasurer.

We have received little information of the contributions that have been made in the churches of other presbyteries since the circular of the Committee on this subject was issued. But we trust that they will all be cordial in the work, remembering the words of our Lord—"It is more blessed to give than to receive." "Give, and it shall be given you; good measure, pressed down, shaken together, and running over."

A LADIES' MISSIONARY SOCIETY OF THE FIRST PRESBYTERIAN CHURCH of Pittsburgh was organized on the first Monday of January ult. and manifested very commendable zeal in the efforts of the church to raise $600 to support a missionary. They will probably raise, by their subscriptions and collections, nearly or quite one half of this sum. The officers of this society are—Mrs. *Robinson*, President;

Mrs. *Peebles*, Secretary; Mrs. *Denny*, Treasurer.

The Young Ladies' Missionary Society of the first Presbyterian church have, during the last year, raised, partly by subscription, but chiefly by the use of the needle, the sum of $100, to promote the cause of missions. Of this sum, $35 have been appropriated for the support of schools in Northern India; $35 for the support of schools among the Western Indians; and $20 for the support of schools at Smyrna. The officers for the present year are—Miss *Mary B. Herron*, President; Miss *Isabel W. Craig*, Vice President; Miss *Hannah B. Laughlin*, Secretary; Miss *Harriette M. Craig*, Treasurer; Miss *Mary Porter*, Agent.

REINFORCEMENT OF THE MEDITERRANEAN MISSION.

The Executive Committee are making preparation for sending out, as soon as possible, a reinforcement of our Mission to Smyrna. At a meeting, held January 3, it was resolved that the Presbytery of Washington be requested to attend to the ordination of Mr. *William M'Combs* on Wednesday, the 25th inst. and that Messrs. E. P. Swift, D. Elliott, J. W. Nevin, and S. Thompson, be a committee to meet with said presbytery at that time, in the borough of Washington, for the purpose of organizing the Mission Family destined for Smyrna; and that the Corresponding Secretary, then and there, deliver to them the Instructions of the Executive Committee."

This reinforcement consists of Rev. *William M'Combs* and wife, and Mr. *John M'Clintock* and wife; of whom the two latter will go out in the capacity of teachers. It is the purpose of the Committee to add to their number one ordained minister, one teacher, and one physician, with their wives, if they can be obtained and the means of their support secured.

The Reformed Presbyterian Church of this city, under the pastoral care of Rev. Dr. *John Black* (as we are credibly informed) have resolved to raise funds sufficient to sustain, as a missionary to India, Rev. *Joseph Caldwell*, of the same church, who has recently been received by the Executive Committee of the Western Foreign Missionary Society. It is gratifying to observe in this Christian denomination evidence of the rise and progress of a missionary spirit.

ARRIVAL OF MR. LOWRIE.

The following concise letter from Rev. *John C. Lowrie*, our missionary to Northern India, gives intelligence of his arrival at his native and beloved country; to which he has returned, under a sense of duty, with the hope that his impaired health may be renewed. There is much reason for gratitude to the Giver of every blessing, that his useful life has been prolonged—that under all his afflictions, labors, and travels by sea and by land, he has been sustained by the right hand of the Most High—and that there is ground to hope that he will be instrumental of good in the increase of a missionary spirit in our churches, and be so much invigorated in health as to be able to return and resume his labors of love among the perishing heathen of India.

Letter from Rev. John C. Lowrie to one of the Secretaries of the Western Foreign Missionary Society.

New York, 28th Dec. 1836.

Rev. and dear Brother Swift:

Through the good providence of our heavenly Father, I have made this stage of my long journey, and now the way seems nearly at its end. It is a great privilege, trusting that I enjoy it while in the path of duty, to find myself once more in the land where "my brethren and kinsmen according to the flesh" have their home, and where I can hope to hold fellowship again with the American saints. "Bless the Lord, O my soul, and forget not all his benefits!" May the rich experience of past goodness and mercy awaken feelings of affectionate gratitude, sincere devotion, and humble confidence in my poor heart towards our gracious and blessed God! I trust I do feel sincerely desirous to have suitable feelings in lively exercise towards God and his service.

But I am writing merely to tell you that I have got thus far; knowing that you feel an interest in my sayings and doings, and that you have offered many prayers for me. God has heard them, we may perhaps believe; and I sincerely trust that I shall find yet more fully that he regards the prayers which yourself, my dear brother, and other Christian friends have made in my behalf.

I landed this evening about sunset—after a very severe voyage from England—in tolerable health—and with a very strong wish soon to have the great satisfaction of seeing yourself and many other beloved friends. But I shall probably be delayed here a day or two, before I can get my things through the custom house, as the ship has not yet got up to the city. I have not yet seen any person, nor heard any news, I mean respecting the cause which only is great, that of the Lord Jesus Christ. To-morrow I hope to see some of the good people, and to bring up, partially, the arrears of the last *thirteen months'* news. To-night I refrain

from writing more at length. Particulars of the voyage, &c. I hope to communicate before long in propria persona; and as I am much fatigued this evening, I shall only add the assurance of my sincere Christian affection, as ever, to yourself and your beloved family, and to any others of our Christian friends whom you may happen to see.

Yours in the gospel of Christ,
JOHN C. LOWRIE.

MISSIONARY INTELLIGENCE,

Selected and Condensed for the Chronicle.

TRANSLATION OF THE SCRIPTURES INTO AFRICAN LANGUAGES.

The Committee of the Wesleyan Missionary Society are attempting to effect a translation of the Scriptures for the benefit of the Foulah and surrounding tribes, in that part of Western Africa which is called by the French geographers, *Senegambia*. The expenses, excepting such aid as the British and Foreign Bible Society may afford, will be met by the friends at Southampton, whose zeal originated and supports the Foulah Mission. Translations are also in progress in South Africa. The Committee of the British and Foreign Bible Society believe, that, if the Scriptures were translated into only two or three native languages, they would be understood by all who can read in a population of near 500,000 souls, who are perishing for lack of knowledge. The success of several missionaries in translating, and circulating portions of the Bible among tribes bordering on the colony, affords good hope of more abundant prosperity. The gospels are already printed in the Namagua. The missionaries of the London Society at Kuruman have printed the Gospel of Luke in Sichuan, and are translating the Scripture Lessons of the British and Foreign School Society. Many of the Bechuanas can read fluently, and value the Scriptures. The Wesleyan missionaries have translated the historical books of the Old Testament, part of Job, the Psalms, Proverbs, Ecclesiastes, Isaiah, part of Ezekiel, Joel, Malachi, and the New Testament, into Caffre; and some of these are printed.

RELIGION OF THE CHINESE.

Intelligence respecting the religion of the Chinese must, at present, be interesting to the friends of missions who are taking measures to send the gospel to that vastly numerous, but very singular people. The following is derived from the Chinese Repository, published at Canton.

Objects of Worship, in the state-religion, are the universe, as a whole and in detail; and, subordinate thereto, they have gods celestial and terrestrial, and ghosts infernal. They worship the work of their own hands, images of persons or things divine, and human workmanship in flags, banners, and destructive cannon. The temporal high-priest, when he worships heaven, wears robes of azure color, in allusion to the sky. When he worships the earth, his robes are yellow, to represent the clay. When the sun is the object, his dress is red; and, for the moon, he wears a pale white. The king, nobles, &c. wear their court dresses. The altar for sacrifice to heaven is round, to represent heaven; the altar for sacrifice to the earth is square. The "prayer-boards" are of various colors, for the same reason as the emperor's robes. In worshiping the heavens, an azure ground with vermilion letters is used; in worshiping earth, a yellow ground with black characters; for the worship of ancestors, a white ground with black characters; for the sun, a carnation with vermilion characters; for the moon, a white ground with black characters.

Priests.—The emperor himself is the high-priest; but subordinate to him are the kings, nobles, statesmen, civil and military officers. The sect of philosophers monopolizes both the civil and sacred functions. At the grand state-worship of nature, neither priests nor women are admitted. It is only in the sacrifice to the patroness of silk manufactures, that the empress and the imperial concubines and princesses may take a part. For the first order of sacrifices, the Chinese hierophants must prepare by ablutions, change of garments, a vow, and a fast of three days.

Ceremonies.—The Chinese require that the victims be whole and sound; and prefer an azure-black color. For the grand sacrifices, the victims are to be purified nine decades (ninety days); for the medium classes, three decades; and for the herd of sacrifices, one decade. The sacrifices to heaven are offered on the day of the winter solstice; those to earth, on the day of the summer solstice; the others, at regularly appointed times. The ceremonies are bowing, kneeling, and knocking the head against the ground. When the emperor officiates, he never knocks his head against the ground. What he requires of the greatest monarch, he will not give to the greatest object of his worship. The three kneelings and nine

knockings of the head, he turns into three kneelings and nine bows.

Penalties of Informality.—The punishment for neglect of due preparation, imperfect victims, &c. is either a forfeiture of salary for a month or longer, or a specified number of blows with the bamboo, which can be avoided by paying a small sum of money. There is no allusion to the displeasure of the beings worshiped. There is nothing to be feared but man's wrath—a forfeiture or a fine. Such is the easy penalty of these philosophical legislators and hierophants when they offend. But if any of the common people presume to arrogate the right of worshiping heaven, and announce their affairs thereto, they shall be punished with eighty blows, or strangulation!

MISSION AT BENARES.

Impressions on Natives.—Rev. *W. Buyers*, of the London Missionary Society, says: Last week I preached to nearly two hundred people, many of whom were Brahmins. All heard with attention, while I expounded the Decalogue, showing the extent and spirituality of its claims—the fact of men being now unable to satisfy these claims—the way of deliverance from condemnation through the atonement of the Son of God. At the close, there was a moment's pause, when a Brahmin, who had listened with apparent interest, exclaimed, "Blessing! blessing! blessing! on Sahib, who comes to give us such instructions." Many voices joined, and repeated the words five or six times; and one man, holding up both his hands, called out, "Cursing! cursing! cursing! on all the Paranas!" To hear a Brahmin in the midst of Benares—the grand seat of eastern idolatry—pronouncing a blessing on the gospel and the bearers of its message, joined by one hundred of his fellow citizens; while another loudly denounced the Shasters, adored for many ages in all Hindoostan, could not fail to gladden my heart, and strengthen the hope that the time is rapidly approaching when this great and renowned city will cast its thousand idols to the moles and to the bats, and rejoice in the light and liberty of the gospel.

Population of Benares Characterized.—A spirit of confirmed scepticism, with regard to Hindooism, is making rapid progress in Benares. That such should be the case in Calcutta is not surprising. That city is more European in its character than native, and the natives are all, more or less, mixed with, and dependent on, real or nominal Christians; so that great influence is necessarily exerted by Christians on the ideas and opinions of the natives. But here, native society is pure. The Europeans are not more than one to each hundred thousand natives, and have scarcely any connection with them in the most common secular business. European influence is, therefore, scarcely at all felt, except by a small number. The preaching of the missionaries and the books they circulate are almost the only means operating on the native mind here. Yet I hesitate not to affirm that a great change in the public mind is taking place.

Duty of Christians in reference to the fall of Hindooism.—An old Brahmin tells me, that most of the people with whom he converses express their approbation of the gospel, and he believes the whole body of them will yet profess their belief in it. He lately found, that in his native town, fifty miles distant, there were in most of the houses some of our tracts, which the people valued. These they get when they come to the melas at Benares, where many thousands attend, even from distant parts. In the city, our doctrines are daily becoming more the subject of conversation. The morality of the gospel is greatly admired; but there is much dispute respecting the Person and work of Christ. The doctrine of the atonement is the great stumbling-block. Some of the Brahmins admit that their Shasters contain not a Divine Revelation. Many begin to talk of the ceremonies of Hindooism as absurd and ridiculous. Even the representations of their gods are not always saved from insult. Hindooism, even in Benares, its very centre, begins to crumble to pieces. The external rites are observed; but the faith and zeal of many of its votaries are shaken. When we shall have a number of real converts is known only to God. But Hindooism must fall; for the seeds of ruin are already deeply planted in the system. If Christianity do not take its place, Infidelity must rise upon its ruins. The question now is not, whether or not the Christian world will allow Hindooism to remain unmolested, but whether it will wait till a deep-rooted scepticism has fixed itself in the minds of the Hindoos, or embrace the present opportunity, while the elements of change are in motion, to send many faithful laborers to build the temple of the Lord, before the downfall of idolatry opens the way for establishing the worship of false and erring reason.

JONATHAN EDWARDS, A NATIVE READER.

The London Missionary Chronicle states, that evidence of the suitableness and efficiency of the native agency employed in India for the propagation of the glorious gospel becomes increasingly abundant and satisfactory; and accompanies this statement by the following autobiography of *Jonathan Edwards*, of Bellary.

"I, *Naigum*, and all my family, were Roman Catholics, and worshipers of images. Being ignorant of the true God, and of the way in which I ought to serve him, I was ensnared in the devices of the devil; and, abandoned to the evil practices of this wicked world, was wandering in the ways of vicious indulgencies

and pleasures. In the year 1822, I entered into the employ of Rev. Mr. Hands, (who is worthy of my esteem and love,) as a servant. He gave me a portion of the Holy Scriptures, which I daily read. Some of the things of which it spoke I understood; but much darkness was upon my mind. In 1828, Rev. Samuel Flavel came to Bellary, and I began to attend to his preaching, which, after some time, made an entrance into my heart; for he preached the gospel very clearly. He distinctly proved, that there was only one God, and pointed out the true way of life. He showed that Jesus was the Savior of sinners, who came into the world, and that no one could obtain pardon of sin and heavenly happiness, but through him. These things being powerfully preached, I was led by the Holy Spirit, with some other members of my family, to see the deceitfulness of this world, and all its pomp and show; that this was indeed the dominion of satan, and the high road to destruction. I could not find in the Roman Catholic religion any proper way of salvation. None could or would teach me how to get pardon; and I did not see any way in which the people who went to their chapel differed from the heathen; for they were all worshipers of idols, and lived in sinful ways. I determined to forsake all. I believed the living God. I was much distressed, because while I did not know him I did many wicked things to offend him. I received the sacrifice, the Son of God, whom God in infinite mercy, sent to die for me; and I have endeavored to serve him, looking for his coming to judge the world, when I hope, with, and through him, to be received to heaven. I was spoken to by Rev. Messrs. Hands and Reid, about becoming a teacher, of which I was very glad. I had tried to speak to others of the true way, when I had time; but now I rejoice to be able to give my whole time to it. It is to Christ I look, to lead me, and help me; for I am too weak. I have a firm desire to lead a good life; but am unable. But he is able to keep me, and bring me to heaven. I wish to live in this work, in which I have more and more pleasure. God has commanded us not to put our light under a bushel, but let it shine before men; and I desire to show to others the true way of salvation. I was received into the church in 1831.

Thus has the great Triune Jehovah, Father, Son, and Holy Ghost, had compassion on me, a poor wretched and worthless sinner; and to his name be, to all eternity, the highest praise. Amen."

AMERICAN BAPTIST MISSION AT BANKOK.

Mr. *Dean*, in his Journal of Jan. 4, 1836, says—Our missionary party had agreed to spend this day in fasting, humiliation, and prayer. We assembled in the morning at brother Bradley's for social prayer. At one o'clock, P. M. the Chinese brethren met at my house. The meeting was opened with prayer and reading select portions of the Scriptures. After explaining the object of this meeting on the first Monday of the year, and the manner in which it is observed by the Christian world, the brethren in succession engaged in prayer, evincing solemn reverence for the character of God, and the aid of the Holy Spirit. One, in particular, recently baptized, seemed to come to the mercy-seat, with a heart oppressed with a sense of his sinfulness, and with gratitude to God for his great mercy to him, while he labored in prayer for the salvation of his countrymen. It was deeply affecting to hear his strong cries before the Lord. These exercises were intermingled with singing; and, at the close a proposition was made to take a collection at each monthly concert, to aid in circulating the word of God among the heathen; which they approved. Little indeed is expected from them; for they are poor; but the proposition was made to assist them to pray and teach them proper principles. In the evening the missionary brethren and sisters met again, to mingle their prayers for the out-pouring of the Spirit in this place. The Chinese brethren have signed a pledge of abstinence from the use of opium, and intoxicating drinks.

Feb. 3.—The Chinese brethren agreed to send to Christians in America, a letter, of which the following is a translation: "Thanks to God the Father, for his great mercy in sending the Lord Jesus Christ to save the world; and that he has commanded his servants to preach the gospel in every kingdom. Thanks to God, for sending his servants to Bankok to teach the Chinese; a few of whom have believed on Christ, and been baptized, and now send Christian salutations to the teachers and all the saints in America; and pray to God for his mercy in behalf of all men, that they may walk in the path of righteousness, live in peace and love, and secure the favor of God. At present teacher Dean lives with us, to give away medicine and books, and lead the Chinese into the path to heaven. On the Sabbath day, thirty or forty come, to listen to the word of God, and inquire after the right way; while we pray God to assist them by his Spirit to walk in it. Hoping that the saints in America are not afraid of diligent labor, we desire in advance some more assistance for the instruction of the people here, that they may receive the same mercy of God, and share with you in eternal glory. This suggestion originates in respect. May the blessing of God, and peace, and joy, be secured to the teachers and all the saints in America, to whom this is sent by the disciples at Bankok.

BAN-TI, SANG-CHEAH, PANG, HAW, CHOON, etc."

ATTEMPT TO PENETRATE CHINA TO THE BOHEA HILLS.

It is known to our readers that, in May, 1835, *J. G. Gordon*, Esq. Secretary of the Calcutta Tea Committee, with Rev. Messrs. *Gutzlaff* and *Stevens*, attempted to ascend the Min river to the Bohea or Wooe hills, where are the plantations of the Fuhkeen province of China. The *Asiatic Journal* for last June contains an account of this excursion furnished by Mr. Gordon; from which we extract the following information. It will doubtless be acceptable to those who feel an interest in the mission to China which is now contemplated by the Western Foreign Missionary Society.

The Tea Plantations.—Mr. Gordon says: We got up at daybreak, and proceeded to the spot where the plants were cultivated. We were much struck with the variety of their appearance. Some of the shrubs scarcely rose a cubit above the ground, and were so bushy that the hand could not be thrust between the branches. These were thickly covered with leaves about three-fourths of an inch long. In the same bed were other plants with stems four feet high, far less branchy, with leaves from one and a half to two inches long. The produce of great and small was said to be equal. The distance from centre to centre was about four and a half feet; and the plants averaged two feet in diameter. Though the ground was not terraced, it was formed into beds partly leveled, perfectly dressed as in garden cultivation; and each little plantation was surrouuded by a low stone fence and a trench. There was no shade; but the places cultivated were generally in the hollows of hills, where there was shelter on two sides, and the slope comparatively easy. The highest plantations we visited were about 700 feet above the plain; but those at half that height, or even less, appeared more thriving, probably from having better soil, though the best is little more than mere sand. I have taken specimens from three or four gardens. Each garden had its little nursery, where the plants were growing to the height of four or five inches, as closely set as they could stand. The plant requires a free soil, not wet or clayey, but such as will retain moisture.

Physical Beauty of the Country.—Mr. *Stevens* gives a graphical account of the country along the Min river. He says: "The tract of country through which this excursion led us is one of great interest and beauty. The river Min, though it seems insignificant, compared with several vast rivers of Asia and China, yet in real utility and commercial importance, will contest the palm with any of them. It drains the water of the province from the parallels of 28° to 25° 50′ north; and in *long.* extends through the whole breadth of Fuhkeen. Its northern branch, rising in the province of Chekeang, passes south through the centre of the Wooe hills, joins the two western branches at the city Yenping Foo; thence, southeasterly to the ocean, completing a course of three hundred miles. Beside the capital, Fuhohow, there stand on this river and its branches three cities of the foo order, and twenty-two of the heen: in all, twenty-six walled towns. Bold, high, romantic hills give a uniform, yet ever-varying aspect to the country; but it is so much of the mountainous character, that, beyond the capital, we saw not one plain. But every hill was covered with verdure from the base to the summit. The less rugged were laid out in terraces, rising above each other, sometimes thirty or forty in number. On these the yellow barley and wheat were waving over our heads; here and there a laborer, with a bundle of the grain which he had reaped on his shoulder, was bringing it down to the hill to thrash it out. Orange, lemon, or mulberry groves, and other trees, sometimes shaded a narrow strip along the banks, half concealing the cottages of the inhabitants. Rarely have mine eyes seen a tract of country so varied and lovely, while so extensive, as the valley of Min. We received no unkind treatment from the people, nor from the military, except in the attack at Mintsing; and it is gratifying to know that among the friendly people were left several hundreds of volumes of books, which may teach the way of salvation, while they remind them of the kindness of foreigners, long after the noise of the present events has died away.

Practicability of entering the Country.—The result of this expedition, with the transactions of last summer on the river of Canton, will go to prove that the interior of China cannot be traversed with impunity by foreigners. The erection of new, and repairing of old forts, and the garrisoning of deserted military stations, all indicate apprehension of danger from abroad. The vigilance and perseverance of the imperial officers in the interior forbid the hope that a foreigner can penetrate far without detection and punishment. To adopt the Chinese costume might prolong the time of detection, but would diminish personal safety after such discovery. This feeling of suspicion is of little consequence to the merchant, who only sends his vessels to the outer harbor for trade. The disposition of the people was manifested by their readiness to seize opportunities of intercourse, and especially trade, with us. More than once were we importuned by the villagers on shore, to drive away the fleet that was stationed to guard us. Nor need the feeling of suspicion retard the zeal of the missionary, before whom lies a well-inhabited seacoast of many hundred miles, much of which is accessible to transient visitors at least, and where live a numerous body of our fellow men, ready to receive religious books; the evidence

of which we constantly found in this short excursion. In towns and large villages, no man can withstand the forcible application of the people for books. But this eagerness for books is to be attributed rather to a spirit of curiosity than to any extraordinary interest in religion. To take advantage of this trait of the Chinese people is our duty as Christians, and thereby to introduce the knowledge of the Christian religion.

MISSION TO SOUTH AFRICA.

At a special meeting of the London Missionary Society, held August 10, 1836, Rev. Dr. *Philips* made the following statement respecting the progress of the gospel in South Africa since the commencement of the present century:

We have at this moment 12,000 people under instruction. We have over all Africa 30,000 Hottentots. What were these people twenty or thirty years ago? They were without the knowledge of God. They were without ideas of religion—without clothing—were literally savages. What are they now? They are as much deserving the name of a Christian population as any equal number of people in England or America, taken in the gross. We have 4000 Griquas, beyond the boundaries of the colony, who maintain the Christian name—have only one wife each, and, taken as a whole, are as intelligent as the inhabitants of any country I have ever seen. We have at this moment 5000 children in the schools, whereas in 1803 we had none; and, in 1819, when I visited the colony with Mr. Campbell, there were not more than 2000 people under instruction. Education is important in such a country as Africa. It is by schools, particularly infant schools, that the minds of the people are to be elevated. In the beginning of last year, God was pleased to bless our Bible classes, and we received above twenty young persons into full communion with the church. These, with an exception or two, were raised up in the Bible classes. Since I came away, six or seven have been received, who owe their religious impressions to the schools and Bible classes. We have now in the Cape of Good Hope 1200 children under instruction, including those belonging to all denominations and the church. We have 600 under instruction in the church with which I am connected, in teaching whom fifty or sixty persons are employed. Every street has been visited and tracts given away on the Sabbath. I have never entered my pulpit without tears, at the thought of what God has done for us. But we stand much in need of your prayers, your sympathies, and your contributions.

APPALLING SYSTEM OF HINDOO IDOLATRY.

At the last anniversary of the Church Missionary Society, the Rev. Dr. *Duff* delivered an address, in which he admirably depicted this horrid system, as follows:

By the report of this day, our eyes have been drawn to one of the fairest regions on which the sun pours down the full tide of effulgent glory—a region over which are scattered more than a hundred millions, not of wild, roving barbarians—not of blood-thirsty hordes; but of comparatively civilized fellow subjects of the crown of Christian Protestant Britain. Bnt what do our eyes there behold? The temple of Jehovah? No! but the loftiest temple of the prince of darkness—a black, sullen, stupendous pile—reared in the dark and fabled recesses of a past eternity—covering the whole land with its noxious shade, and rearing its blood-stained pinnacles above the clouds. And who is worshiped there? Not the *High and Holy One that inhabiteth eternity;* but three hundred and thirty millions of deities instead—thus realizing one of satan's mightiest triumphs, who has planted the vile delusion that the number of the worshiped triples that of the worshipers. Who, and whence are these? The infatuated people have ransacked heaven above, the earth beneath, and the waters under the earth, for vital forms in which to shape and fashion these lifeless divinities. And when all vital forms had been exhausted, they racked their imaginations in combining these into an endless variety of unnatural compounds, to which, without hyperbole, the description of our great English poet might be applied:

> "All monstrous, all prodigious things,
> Abominable, unutterable, and worse
> Than fables yet have feigned, or fear conceived,
> Gorgons and hydras, and chimeras dire.

What an appalling spectacle every where to witness!—millions of beings, endowed with immortal spirits, rending the air with their deafening shout, 'These be thy gods, O India!'

As a Christian audience, knowing the nature and magnitude of man's guilt, you would naturally look out for some all-sufficient atonement. But, there, instead of being directed to the efficacy of that Sacrifice which was once offered on Calvary, and is the sole foundation of a sinner's hope, men are still directed to the blood of bulls and goats, and a thousand tortures which harrow up the feelings of humanity; and we are told that these are the propitiations for sin which appease the bloody demons of Hindooism. Knowing the vileness and pollution of sin, you would naturally look for some purifying fountain to wash away its stains. But, instead of the all-cleansing foun-

tain, unsealed by the blessed Immanuel, they are directed to the troubled waters of a turbid earthly stream, and told that these purify the soul, and prepare it for the regions of immortality. Knowing the visions of unmingled future bliss which cheer the faithful in their pilgrimage Zionward, you would look to the prospect which those blinded idolaters have beyond the grave; but, instead of being directed to the joys and pleasures which are at God's right hand for evermore, one points to a series of millions of painful future births in brutal forms—another, to temporary abodes in a region of unbounded sensual delights—a third, the most perfect, to a literal absorption in the Deity, amounting to a total loss of personal identity and self-consciousness, which is nothing more nor less than the last expedient of the sceptic and scoffer, the horrible annihilation of the atheist! But after surveying Hindooism in all its forms, we find it still spreading above and beyond us, like a dark and boundless universe—

"Where all life dies—death lives."

And will you not now be prepared to return a quicker and sympathetic response to our petition, when we call on you, with greater zeal than ever, to rally round this and every other society which has for its object, through the divine blessing, to bring down so hideous and gigantic a pillar of superstition and idolatry, and rear the temple of Jehovah on its ruins?

AFFECTING CALL FOR LABORERS IN INDIA.

The following appeal of a converted Hindoo, addressed, through Rev. Mr. Wilkinson, to British Christians, on the subject of sending out missionaries to India, audibly bespeaks the sympathy and action also of Christians in America in behalf of the blinded and perishing natives of that extensive country.

"Tell them, that *William Churrun*, by the grace of God a servant of Jesus Christ, was once a servant of sin; and would have been a servant of sin now, had they not sent you to tell me of Christ crucified for sinners. Tell them, my heart thanks them. Oh! when I think that, had not English Christians sent the gospel of Jesus Christ to me, I must have been for ever lost, I cannot help loving them. Next tell them, that we wonder much that they only send *one* or *two* missionaries. What are one or two? Do they not know how many millions of my poor Hindoo brethren are yet without God? Oh! tell them, that William, who thanks them for himself, blames them on account of others. I have heard you say that there are many millions of people in England; and then I think—'Well! many millions; and only one, two, or three missionaries come to India, to save millions of those who are perishing in sin!' Tell them, we have three hundred and thirty millions of gods, whose slaves we are. And, oh! tell them that, though these gods never spoke before, yet, in the day of judgment, the God of English Christians, who is the God of the whole world, will give each a tongue, to condemn them for not sending the gospel and more missionaries to India.

ANOTHER LOUD CALL FOR MISSIONARIES IN INDIA.

In the forty-second report of the London Missionary Society, the directors say: The feeling, in regard to India, has been deep and painful; not because the spirit of inquiry excited among the natives is subsiding, and their antiquated systems of iniquity and error are resuming the supreme hold of their affections, and rendering them enthusiastic in their support; not because increasing numbers of the youth in all classes of society are less desirous to become acquainted with the English language and literature, or the people generally less anxious to secure the benefits of education for their children; not because they receive Christian books with less avidity, or because less willing to attend the preaching of the gospel, or less interested in the message which the missionary bears; nor because the faithful preaching of the gospel does not continue to prove to many "a savor of life unto life"—but because they have been unable to meet the affecting appeals of the brethren for help. Wide doors and effectual have been opened; whitening fields have invited the reaper's sickle. Our brethren, enfeebled by removals and by death, and exhausted by excess of labor, have implored aid from home. These appeals have been sent through the land, and applications repeatedly made in quarters where they were most likely to succeed; but none from the schools of the prophets, duly qualified for the work, have responded to the call. The directors, after every exertion, have not been able to send a single missionary to India during the last year, and the painful declaration of this fact is the only practical answer which they have been able to return to the urgent appeals of their brethren. Parties abroad, who had applied for missionaries to occupy important fields, disappointed in their hopes, and deeming even Popery preferable to atheism, *have sought for Roman Catholic missionaries; and these are now entering the fields* to which Protestant missionaries had been invited! But the directors still hope for success, and earnestly invite the prayers of all who feel concerned for the extension of the Redeemer's kingdom, that he would *give the word, that great may be the multitude of the preachers.*

URGENT CALL FOR EXERTION, LIBERALITY, AND PRAYER.

The Directors of the Wesleyan Missionary Society say: That most of the foreign stations require a speedy reinforcement, and that a considerable number of places not yet occupied are at this moment presenting calls on the Society which must not—cannot, without guilt in *some* quarter, be neglected any longer, are undeniable facts. The only questions, therefore, to be considered are those which go to ascertain whether or not this society or other kindred institutions have attained, in their exertions *at home*, the utmost limits of their means and their Christian obligations. Even in places where missionaries have already sown the precious seed, *the harvest truly is great;* but *the laborers are so few* that they cannot, without additional help, much longer sustain *the heat and burden* of their toil. And are there not *more laborers*, in the ministry or about to enter it, who are prepared, under the impulse of a burning and resistless charity, and by the call of the great *Lord of the harvest*, to fly to their assistance? And must the *new* doors of usefulness, which, in every direction, open an inviting prospect, still remain—to the reproach of the Christian churches, especially their ministers—OPEN, but yet UNOCCUPIED? Or, if an adequate supply of laborers is forthcoming, is there a lack of RESOURCES duly to sustain and prosecute these glorious and animating enterprises? Must the charity, thus summoned anew to deeds of honorable and victorious toil, still bear the scandal of being out-stripped in its exertions by vanity and sin? Shall the votaries of vice and error multiply their means of delusion and mischief with greater liberality than the disciples of Christ, professing the charity which *never faileth*, supply to their perishing fellow men the means of instruction and salvation? And is there not a higher degree of *power with God* in PRAYER which, by a criminal negligence of those whose prayer when *fervent* and united *availeth much*, yet remains to be employed, to bring down upon the churches a more pure and abounding zeal, and upon the world the blessing of a general salvation? These questions are worthy of deliberate and prayerful consideration.

AMERICAN BAPTIST MISSION TO THE SHYANS.

Mr. *Brown*, in a letter dated at Sadiya, April 5, 1836, says: We are occupying the house of Capt. Charlton, who is absent, and has generously offered us his house till we are able to build for ourselves. This place is an excellent missionary station, and I hope we shall occupy it during our lives, and that the blessing of God may rest upon our labors. The population of Sadiya is scattered, the greater portion being Asamese, who speak a dialect of the Bangali language. There are two or three villages of Khamtis or Shyans. But the greater body of Shyans and Singphos lie east of us, and occupy the whole territory between this place and Barmah. We intend now to devote our principal efforts to the Shyans, particularly to the acquisition of their language, in which we have already made some progress. There are two extensive races occupying the country north of us, extending to Bhutan—the *Mishmis*, who reside in the valley of the Dihang river, and the neighboring mountains; and the *Abors*, who extend up the Dihang or Sanpu, the great branch of the Brahmaputra. The latter people are savages, resembling the American Indians in appearance and habits. We were visited last week, by some of their warriors, who came down to the cantonments, with the hope of recovering some of their run-away slaves. A large number of the Abors have recently come down from the mountains, and have obtained permission to settle within a day's journey of this place. We are extremely anxious to commence missionary operations among them; but shall not be able to do so. I hope some missionary will be sent out for the Abors and Mishmis, and one for the Asamese. The Abors and Mishmis have no written language, and probably no fixed religion. The Asamese about Sadiya are in nearly the same state; as few of them have embraced the Hindu religion, and not one in a hundred can read. The Shyans have books, and can generally read. Their religion is the same as that of the Barmans. The Singphos have no written language.

KARENS.

EXTRACTS OF A LETTER FROM MRS. VINTON, TO A FRIEND IN B. DATED KAREN JUNGLE, FEB. 12, 1836.

Cheerfulness in the Missionary—His chief Encouragement to labor.—Karen Simplicity.

I cannot but admire the wisdom and goodness of God in directing the Board to send us among the Karens. And again, that it was our privilege to come among the Karens of this region. Surely we can exclaim, "The lines have fallen to us in pleasant places, and we have a goodly heritage." Were I obliged to remain in Maulmein or Rangoon, I could do but little, on account of the heat and want of exercise. But roving in the jungle as yet agrees well with me. My health is good, and we are happy in our work. I will not enter into a minute account of our labors, as you will have that in Mr. V.'s Journal. Suffice it to say that we have no house this season, but our little Mission boat. We buy our provisions at Maulmein, as they cannot be procured in the jungle. It is now some more than a month since we left there last, and it will be perhaps a month or more before we return, except forced to for

want of provisions. We have found vast multitudes in this region, who never before heard of even the name of Jesus Christ. They all, with one consent, assent to the claims of the gospel, and promise to worship God. Their sincerity is known only to God; and whether the Holy Spirit will be sent down to enlighten and renew the heart, will be known at a future day. It is our happy privilege to sow the seed and water it with our prayers, and then leave it with God to give the increase. I cannot describe to you the *preciousness* of the *promises*, which relate to the salvation of the heathen, as we go from village to village, and river to river, telling the poor inhabitants of the "way of life." These promises are indeed our only treasure. We feel that we have forsaken all for Christ, and that now our only *all* is involved in the fulfilment of these promises. I would not have you think that we are without our trials. No—we sometimes find whole villages, who, though they assent to the truth and claims of the gospel, yet living under the Burman government, dare not embrace it, lest they share the same fate as their brethren in the region of Rangoon. They say that they will worship God with their hearts, but to please the Burmans must now and then fall down and worship pagodas. This is the case with the village now before me. Our souls have been in bitterness, while we have been endeavoring to publish salvation in the name of Jesus, to see how the fear of those "who can kill the body," predominates over the fear of Him "who can destroy both soul and body in hell." Yet even in this region God seems determined to raise up a seed to serve him. Day before yesterday, Mr. Vinton left me here to talk to those who should come here, and went out into the mountains east, to spend the day at a village, where two men had promised to worship God. At night he sent me a note, saying, that the Lord had opened a door for extensive usefulness; that there were villages scattered all over the mountains, and people were listening with great interest, and that he should not return for a number of days.

I have had some interesting visitors from the mountains on the west side of the river, who not only promised to worship God, but, when I told them I would have a season of prayer with them, two of the oldest men prayed without being asked. They are, however, extremely ignorant, having never heard the word of God before. One of them seeing one of the little cups the Board provided for us, begged it, that he might offer rice to God. I told him God did not want any of his rice —but he must worship him as we had done, and avoid sin; that would be sufficient. He assented.

The Karens in all this region have a tradition that God is about to visit this world in human form. Numbers have inquired if Mr V. was not God. And when told that he was not, they inquired if he was not his Son—one man even attempted to do him reverence. But soon, yes *soon*, this darkness and ignorance shall be dispelled before the beams of the Sun of Righteousness.—*Baptist Missionary Magazine.*

COMMUNICATIONS FROM CHINA.

Copied from the Philadelphia Observer.

Extracts of a Letter from Mrs. Gutzlaff to a Lady in Philadelphia.

My dear Mrs. P.

I very much thank you for your acceptable present of infant plans and books, on that interesting subject. The prints are around the room with Chinese names written on them, so that the children understand what they mean. I think the lithographs particularly, well represent the animals, &c. I wish you lived nearer, that you might come and see the children; we have now seventeen in number, seven little girls, and the rest boys of various ages from sixteen to six. They are improving more perhaps than I could reasonably expect; they have a Chinese master who teaches them from four to five hours, beside their time to their English lessons. The children have generally very good capacities, and are industrious, but dirt is a striking characteristic among them. Mr. Gutzlaff hears them in their Chinese lessons twice a week, which excite great emulation; on the Sabbath he has with them and the household, worship in their own language, therefore the one thing needful is spoken of, and we hope it may be blessed to them. We have one dear little blind girl who learns her letters from the raised ones, and if I may ask from you one of the Bibles for the blind, it would greatly help us. I think of having more blind children.

Mr. Morrison has written to England to ask if an asylum could not here as in London be opened for the blind, of course persons sent as teachers. Plans and funds are needful, and will not you, dear madam, assist us? I am sure our English friends will most gladly go hand in hand with their American friends. We have not yet had time to hear from them but intelligence is soon expected. Pray present my grateful respects to Mr. P. and I think he will be gratified to learn if it has not ere this reached you, from Mr. Gutzlaff, that he devotes much time to the Japanese language; three men of that nation have been sent to him, and he has written two tracts in the language.

Mr. Gutzlaff is disappointed that no opportunity has occurred of his visiting Japan. He has, or rather I trust the desire from the Highest has been put into his heart, and if so, will, in his good time, be answered for his visit to this interesting country.

One other communication I wish to make as I am assured it will gratify you—it is now twelve months since a *poor fund* has been raised, principally from our kind *Parsees*—may they learn the truth. From four to five hundred Mr. Gutzlaff gives alms to every Sabbath in the early morning. Such poor creatures! In America I do not think you could discover such poor destitute creatures. Several were almost starved, some were permitted to recover, others too far gone in starvation, and to tell you truly, of all *our* funds this fluctuates the most, and it is to *me* the *dearest*, as it relieves absolute necessity and is our truest passport to better things. We have one dear friend, a Parsee, fire worshiper, so called, yet do I not think so at heart; he placed his son and nephew with us, and gave eight hundred as at first to establish the poor fund—he calls the poor his brethren, and really loves them; as such he is a most excellent character, and has recently sent his son to England to be educated by a minister of our church, and from thence he proposes sending him to the university. This is the second Parsee boy sent to England for education. A young friend of mine, now here, we hope will in a few months go to Bombay to educate the female children; this gentleman, Franegee Pestorgee promises his, and says he can insure from his connections from twenty to thirty girls. We hope all this may be permitted. I am sure your prayers are with us, and believe me your obliged friend,

M. GUTZLAFF.

June 15th, Macao.

LETTER OF REV. MR. GUTZLAFF.

Macao, May 16, 1836.

The Lord in his goodness brought three Japanese under my roof. They had lost in 1831 both the mast and rudder of their vessel, and were driven on your coast, where the vessel was wrecked near the Columbia river, and only three survived out of fourteen. Though twice on the eve of embarkation for Japan, I have always been prevented from going to that country. As however these people, after many adventures, were finally intrusted to my care, I thought it a sacred duty to acquire from them their language, in which they are well versed. After a great deal of trouble I could make myself understood; and I began now to instruct them in the way of eternal life, assisted by some works upon that language. By degrees (some of them understanding a little English) they caught hold of my ideas and rendered them into good Japanese. Thus we have gone on several months, from morning to evening, until I resolved upon writing for our mutual instruction the leading doctrines of our faith, viz. Redemption by the blood of Christ. In this they took great interest, and did their utmost to render me every assistance in their language; and in this manner the accompanying tract was completed. It contains the birth, life, and death, resurrection, and ascension of our Savior, and some parts of the Acts, in the most simple language, and will be understood by the common people, since we have been incessant in our endeavors to follow the genius of the language, consulted both an English vocabulary and a native dictionary, and also prayed for heavenly assistance. I thought it best to begin with the adorable Savior, knowing that in him alone is our strength, and salvation through his name is also promised to this remote people. I send you the copy, that you may neatly lithograph it, which I should have done here, if there had only been an opportunity. Chinese books are understood in that country by the higher classes; but for the use of the common people, they must be paraphrased in their own language and syllabary. I chose the Kataxana syllabary in preference to the two others, it being much plainer and less subject to misinterpretation. Mr. Medhurst's vocabulary has greatly assisted me, in making some progress in the language, and another work in forming the grammatical rules. It is *the first of this kind*, and though exceedingly imperfect, the Lord may lay his blessing upon it. When our mission ship is visiting the shores of that interesting country, we may have many opportunities of scattering it amongst the people. Please to lithograph it in the form I send you the copy, and if you have no Chinese paper, use thin, white American. I trust a neat transcriber can accurately transfer it to the stone; the diametrical signs along the letters require very great accuracy, and I have, therefore, for his guidance, transmitted a syllabary.

Contents of the Japanese Tract, "Life of the Savior."

1. John the Baptist; 2. Mary; 3. Joseph; 4. Nativity of Jesus the Savior; 5. His flight; 6. The preaching of John; 7. John promulgates the great doctrine about Jesus; 8. John's imprisonment and decapitation; 9. Jesus raised the dead; 10. Jesus opens the eyes of the blind; 11. Jesus feeds the multitudes; 12. Jesus drives out devils; 13. Jesus preaches; 14. Jesus heals the sick; 15. Jesus chooses his disciples; 16. Jesus teaches the doctrine of regeneration; 17. Jesus teaches to love our neighbor as ourselves; 18. Jesus teaches to honor our parents; 19. To pay taxes to government; 20. Jesus' exhortations; 21. Jesus teaches the forgiveness of sins; 22. Jesus explains the nature of the kingdom of heaven; 23. Transfiguration of Jesus; 24. Jesus repairs to the capital, his parables and teaching; 25. Jesus prays for his disciples; 26. Jesus suffers and is crucified; 27. Jesus rises again; 28. Jesus ascends to heaven; 29. The out-pouring of the Holy Spirit; 30. The disci-

ples perform miracles and preach; 31. The doctrines of Jesus—Men are sinners—God gave his only begotten Son for the sins of the world—Our obligations to believe in him; 32. A prayer for the illumination of the Holy Spirit, to understand the word of eternal life and believe in the Savior.

The whole is written to prove that Christ, the eternal Son of the Father, came to save those who are lost. The chapter upon the sufferings of the Savior is longer than any other, for the heart must be moved by contemplating his dying love. The title, preface, and the various chapters are written in the Chinese character, in accordance with the Japanese way of writing their books. Though the tract is very imperfect, the Japanese readers will certainly be able to learn from the perusal, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Great care will be required to transfer it neatly and without any error to the stone. The more elegantly it is struck off, with the more zest the Japanese, who greatly admire things superior to their own, will read it.

(Signed.) CHARLES GUTZLAFF.

A specimen page has already been lithographed, and confidence is entertained that the tract can be thus accurately and neatly printed in this country.

FEMALE DEGRADATION.

The following extract from Ellis's Polynesian Researches presents one instance of the degraded and humiliating condition of females in Pagan lands, where the benign and elevating influence of the gospel is unknown, and furnishes a forcible argument in favor of Christian missions.

"The habits of the South Sea Islanders were in many respects interesting and commendable. Yet in these, as in their moral character and dispositions, they often presented the most strange contradictions. Patriotism, and public spirit were often strongly manifested. In their universal passion for public amusements they appeared a social people; yet their domestic habits were unsocial and cheerless. This is probably to be attributed to the invidious distinction established by their superstition, and enforced by tabu, between the sexes. The father and the mother, with their children, never, as one social happy band, surrounded the domestic hearth, or, assembling under the grateful shade of the verdant grove, partook together, as a family, of the bounties of Providence. The nameless, but delightful emotions, experienced on such occasions, were unknown to them, as well as all that we are accustomed to distinguish by the endearing appellation of domestic happiness. The institutes of Oro and Tane inexorably required, not only that the wife should not eat those kinds of food of which the husband partook, but that she should not eat in the same place, or prepare her food at the same fire. This restriction applied, not only to the wife, with regard to her husband, but to all the individuals of the female sex, from their birth to their death. In sickness or pain, or whatever other circumstances, the mother, the wife, the sister, or the daughter, might be brought into, it was never relaxed. The men, especially those who occasionally attended on the services of idol worship in the temple, were considered *ra* or sacred; while the female sex was considered *noa*, or common. The men were allowed to eat of the flesh of the pig, and of fowls, and a variety of fish, cocoa-nuts, and plantains, and whatever was presented as an offering to the gods. These, the females, on pain of death, were forbidden to touch; as it was supposed they would pollute them. The fires, at which the men's food was cooked, were also sacred, and were forbidden to be used by the females. The baskets, in which their provision was kept, and the house in which they ate, were also sacred and forbidden to the females, under the same cruel penalty. Hence, the inferior food, both for wives, daughters, &c. was cooked at separate fires, deposited in distinct baskets, and eaten in lonely solitude by the females, in little huts erected for the purpose. The most offensive and frequent imprecations, which the men were accustomed to use towards each other, referred also to this degraded condition of the females. *E taha miti noa oe na to medua:* Mayest thou become a bottle, to hold salt water for thy mother! or another: Mayest thou be baked as food for thy mother! were imprecations they were accustomed to denounce upon each other: or, Take out your eye-ball, and give it to your mother to eat!

CHURCH MISSIONARY SOCIETY.

Burdwan.—The native Christians, old and young, are eighty-nine. The missionaries alternately conduct two services on Sundays, and two in the week. The attendance is more regular than formerly, especially that of the women. Mrs. Weitbrecht's active assistance among them tends greatly to their benefit. Two youths have been baptized. It pleased God to call one of them, Muddoo, soon after to himself. He was endeared to all by his humble walk, intelligent mind, and consistent conduct. The other, a young Brahmin, has come out decidedly from his heathen connections. In the Bengalee schools, which have suffered from inundation, there are 550 boys, 300 of whom can read the Scriptures. An orphan school, opened by the help of friends in July, 1834, contains nearly forty girls. Mr. Weit-

brecht and other brethren made a tour westward over a tract of ground 260 miles in extent, and met with much encouragement among people who never saw a missionary before. Mr. Linke and another brother made a similar excursion eastward. The female orphan school has had an excellent effect on the whole community. Several of the Christian women thereby find employment; and, thence, are able to live in more comfort and cleanliness. We find, a kind, gentle manner, united with extreme firmness, has the happiest effect on their characters. There is a great bias in the public mind toward English schools; but that the native schools have done much good we have daily proof. I continue to instruct the young Rajah. He has made some progress, and begins to speak English with readiness.—*Mr. Weitbrecht.*

LIST OF CONTRIBUTIONS

To the Western Foreign Missionary Society, from December 15, 1836, *to January* 15, 1837.

Bequest of Robert M'Cullough, deceased, from Mr. Joseph Grimes, executor,	$50.00
Canfield, O. Pres. church, con. coll. in 1836, by Rev. W. O. Stratton,	10.00
Centre cong. Pa. by Mr. Joseph Vancmon,	50.00
Claysville, Pa. Female Auxiliary Missionary Society, of which $30 are to constitute their pastor, Rev. P. Hassinger, a life member,	43.25
Cross Roads cong. Pa. by Rev. J. Moore,	11.66
Fairfield cong. Pa. (Rev. S. Swan, pastor,) con. coll. by Mr. C. Donaldson,	8.81
George's Creek cong. Pa. Henry W. Core, Esq. by J. W. Nicholson, Esq.	5.00
Hopewell Pres. cong. Pa. by Rev. J. Alexander,	28.78
Indiana, Pa. Pres. church, by Rev. J. Reed,	42.13
Indianapolis, Ia. by B. J. Blythe, Esq. for support of Mr. and Mrs. Brown in Smyrna—Female Missionary Sewing Society, $112; Pres. church, con. coll. 74.58; anniversary miss. meeting, 50.57; collection in church, 35.50,	272.65
Long Run Pres. cong. Pa. con. coll. by Mr. D. Coon,	8.03
Mercer co. Pa. William Beatty, by Rev. A. W. Black,	10.00
Mercer co. Missionary Society, for support of Rev. J. R. Campbell, $130; Wm. Redick, 5.00, by Rev. A. W. Black	135.00
Newark, O. Pres. church, by Rev. Wm. Wylie,	6.50
Philadelphia, Pa. 10th Pres. church, con. coll. by J. Little, Esq.	100.00
Pittsburgh, Pa. a friend to missions, by Rev. T. D. Baird,	5.00
Richard Edwards, a freewill offering Jan. 1,	63.00
Princeton, N. J. Nassau Hall Missionary Society, by Professor J. M'Lean,	35.00
Sandy Lake church, Pa. from Homer Baily,	5.00
Sharon cong. by Rev. S. C. Jennings,	9.75
Uniontown, Pa. donation of Nat. Ewing, Esq. for 1837,	50.00
Concert coll. in Pres. church, for 1837, by Dr. H. Campbell,	40.00
Warrior's Run. cong. Pa. by Rev. D. Hull,	29.00
Total,	$1018.56

Collections by Rev. James Coe.

Synod of Ohio, at Chillicothe,	28.03
Yellow Spring Congregation,	33.62
Total,	$61.65

Cash received by Solomon Allen, Esq.

Pittsgrove, N. J. Young Ladies' Society in Pres. church, by Rev. Geo. Junvier,	10.00
Bedminster, N. J. E. B. widow's mite, per B. M'Dowell,	10.00
Lawrenceville, N. J. mon. con. coll.	2.00
Newcastle Presbytery, for support of Mr. Lowrie, by Rev. John M. Dickey,	190.00
Hillsboro' N. C. George W. Ferrill,	50
Walker's Creek, Rockbridge co. Va. by Rev. Mr. Morrison,	15.00
Jersey Town, Pa. T. Adams; *Washingtonville*, T. Moorehead, for Chronicle, 50 cents each,	1.00
Total,	$228.50

PAYMENTS FOR THE CHRONICLE.

Samuel Skomp, $5; Homer Bailey, 1.50; James Adair, Ham. Beatty, John Pea, J. D. Hay, John Martin, 1.00 each; Thomas Adams, Benjamin Andrews, Eliza Arnold, Henry Arbaugh, F. G. Bailey, Miss F. Barker, John Campbell, Mrs. Carothers, Ichabod Clark, Benjamin Davis, Robert Donaldson, Richard Elliot, John Gilmore, Robert Fulton, Mary Hawkins, James Irwin, John Laird, James M'Vickers, James M. M'Combs, Moses Moore, Thomas Moorehead, Amos Ogden, Mrs. Rebecca L. Patterson, John Phipps, Miss Lydia E. Price, James Ramsey, Ann Roberts, Allen Rose, William Redick, John Stevenson, Mrs. Lucretia Scott, Joel Vanmatre—50 cents each.—$27.50.

FOREIGN MISSIONARY CHRONICLE.

VOL. V....No. 3. PITTSBURGH, MARCH, 1837. WHOLE No. 47.

ORIGINAL COMMUNICATIONS.

PERSONAL DUTY TO THE HEATHEN, ADDRESSED TO THE MINISTERS OF THE GOSPEL AND CANDIDATES FOR THE MINISTRY.

(Concluded.)

No person can be justified in refusing to answer the call to go to the heathen merely because he fears he has not fortitude enough to endure the trials of a missionary life. For his support under them the word of eternal truth is pledged. The promises of God, which "are yea and amen in Christ Jesus," are abundant. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness"—"Be not afraid of their faces; for I am with thee, to deliver thee, saith the Lord"—"My grace is *sufficient* for thee." With such promises, fear on this subject cannot properly constitute a foundation for a negative decision of this question. The matter of duty should be settled independently of it. A higher tone of piety will be found to be the best antidote. "Perfect love casteth out fear; he that feareth is not made perfect in love." So in a want of the necessary attainments in knowledge, when it is not the fault of the individual himself, and cannot, under existing circumstances, be supplied, the excuse is valid; but not otherwise. If the fault is his own, or he may by faithful application make the necessary attainments, the want of them can be no excuse at all.

A question would here naturally arise, whether it is the duty of a missionary board to send all whose duty it is to go, should they offer themselves. By no means. They are bound to send only such as are qualified. For this alone are they responsible; for being prepared the candidate is himself responsible. If, through his own fault, he is kept at home, the sin lies at his own door, and he alone must bear it. His duty remains the same; and his neglect to secure the necessary preparation of body, of mind, and of heart, can never cancel his obligations; but only brings upon him a fearful weight of responsibility, which he must bear to the judgment bar of his God.

Having discussed the principles upon which this decision is to be made, it remains now briefly to examine the manner of investigating the subject of personal duty to the heathen.

This, like every other great Christian duty, should undoubtedly be commenced and conducted throughout to the issue with much fervent and importunate prayer. A deep sense of our utter insufficiency to guide our feet aright, and our unqualified dependence upon divine aid in every part of the investigation, as well as an all-pervading spirit of prayer, should characterize all our proceedings; and the evidence of it should be legibly written upon every page of our subsequent history. In no other way can we reasonably expect to be guided by the spirit of unerring wisdom.

An examination of the present state of the world is of great importance. This is indispensable, if we would become acquainted with its wants and be properly affected in view of them. Without some knowledge of this kind, we can never feel for them as we ought; consequently, we can never pray aright for them; nor will our benevolence ever be properly drawn out into action on their behalf. The more intimate our acquaintance with their condition and peculiar circumstances the better. Then we will feel so much the more as if they were our friends and neighbors. Then we shall hear less of that narrow-minded policy which is constantly carping about heathen at home. We shall feel more as if they were at our very doors, endeavoring by an exhibition of their wretchedness to affect our hearts and excite us to deeds of love. Then we shall feel as we ought, that they are no more strangers, but brethren of the same family, traveling in the same road, and bound to the same judgment seat. It is also necessary, in connection with some knowledge of the history of missions, to enable us to judge of our qualifications for the work, and judiciously to select our field of labor. He, who is acquainted with but one station, may very correctly conclude that he is totally unfit for the work there. And should he judge of the whole from that part, he must necessarily conclude that he is unfit for the missionary service at all. Whereas some knowledge of another part might lead him to see that it was the very place of all others for which he was qualified.

Some knowledge of the history of missions, then, is very desirable; especially of the missions of Christ and his apostles. Those are the wisest who learn to direct the future from the experience of the past. Knowledge of this

kind is necessary, not only for the purposes just mentioned, but also as the means of furnishing us more thoroughly for our work at home or abroad. But the advantages of this kind of information are so evident, and having just given some of them a passing notice, it is unnecessary to dwell any longer upon them.

The next subject of inquiry is, are our qualifications, natural and acquired, such as would justify us in engaging in this work? Or is it in our power, by diligent application in the use of all proper means, to make up any deficiency, so that we might go with a reasonable hope of being made useful? Our solicitude about a thorough preparation should not, however, cause us to forget that it is the Lord's work, and that "He has chosen the weak things of this world to confound the mighty." We should ever be careful also to distinguish between a simple desire for unostentatious usefulness and a desire to gain the applause of the world. The question should never be, whether we have those qualifications which will enable us to shine before the world; but whether we have enough to make us useful in winning souls to Christ. Let the applause of the world go for what it is worth. After all, it is an empty bubble which bursts as soon as we have caught it, and we sicken and die from the fatigues of the chase. The honor of being approved and blessed of God is the highest honor ever conferred upon man. For this, it is our privilege as well as our duty to strive. And in that day when the jewels are made up, if we are but faithful unto death, we shall receive a crown of life richly studded with immortal gems. And, oh! what a crown, to cast at the feet of Immanuel Jesus, as we attune our harps and our voices, and, amidst the innumerable company of the redeemed of the earth, which shall then surround the burning throne, unite in the song of redeeming love to God and the Lamb.

Another proper subject of inquiry is, whether our health and natural constitution are such as to afford a reasonable prospect of usefulness among the heathen. In this inquiry the advice of a judicious, pious physician should be sought and generally followed. It may be proper, however, here to suggest that oftentimes the health of a candidate for the missionary service may be restored by relaxation from study, healthful exercise, or in the use of some other judicious means, or even his voyage to the port of destination and change of climate may be the very thing he needs. How often do we find this to be the case with men in the secular walks of life, and why may it not be so with the ambassador of the cross?

But we are often called to consult the interests of others, and take into consideration our relative situation in life, before we can answer the important question of duty to the heathen. We may very properly, and indeed we ought, to inquire whether our connection with friends or the church of Christ, is not such as to forbid our going to a foreign land. These relations are so various and intricate that probably no general rule can be laid down by which the question must be answered. It must be made the subject of special prayer for direction. It must be met cordially and fairly, with a single desire to know nothing but duty; and, at last, like the main question, must be decided by each one for himself at the bar of conscience, as in the presence of the heart-searching Jehovah, and in view of that judgment which will finally and irreversibly test and approve or condemn all our decisions. One thought may here be suggested in relation to this subject. When our relations to the church of Christ are under consideration we should look at them, not merely with reference to the small portion of it in our own country, but with reference to the people of God throughout the world. The great end to be accomplished is the preaching of the gospel to every creature; and this should be constantly impressed upon our minds. Our views should be extended, our motives purified, our aims elevated, and our hearts enlarged to embrace all the fragments of the ruined family of man.

But one other topic claims our attention at this time. It is the natural temper and disposition. It is of the highest importance in this investigation, that we should know ourselves. And if we have not a sufficient acquaintance with our own peculiarities of temper and disposition, we should ask the opinion of some candid, unbiassed friend. One unhappy, discontented, jealous, or contentious spirit, at a mission station, might mar the whole work, and bring a lasting reproach upon the cause at home and abroad.

But after all that has been said, or can be said, it is hardly to be expected that all difficulties will be removed from this momentous subject. As a sovereign remedy, then, in all cases of honest doubt about the path of duty, let us yield ourselves implicitly to the guidance of our Savior's instructions. It will remove mountains from our path. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

And, finally, in all other respects is the way open? Are the means provided for our going? And does the field invite us to the heavenly employment?

Yes, dear brethren, while we are coldly calculating the approach of the day of millennial glory, its broad beams of light are already streaking the east, and extending their life-giving energies far into the west. "Say ye not, there are four months and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." *Six hundred millions* of perishing

heathen are crying to *us* for help. Every breeze that reaches our happy shores wafts on its wings the agonizing cry, "Come over and help us." The church reiterates the call, as she stands ready to send all who are qualified and willing to go; even asking, "Whom shall we send, and who will go for us?" God is ready to execute his purposes of mercy towards our ruined world, and is now saying to us by his word, by his Spirit, and by his providence, "Depart, for I will send thee far hence unto the Gentiles." Thus is the solemn responsibility of refusing to bear the glad news of salvation to the lost thrown upon *us alone* in all its weight. How long, then, shall we rest satisfied with mere calculations about the coming of that glorious day? How long shall it be before Christians shall cease to use that proverb, so destructive of every benevolent feeling and effort, "Charity begins at home?" Yes, and with most who use it, it always remains at home. Let us for ever discard that kind of benevolence which makes our little home the world. The benevolence of the Bible is of a larger growth. It teaches us to *feel*, in this respect, that the world is our home and every man our neighbor. Its blessed influences urge us with all diligence to cherish the growth of that spirit. Let us cordially yield ourselves to its control and submit ourselves to its heavenly precepts. Then, wherever we are, we shall feel that we are at home. In whatever we are engaged, we shall have the one great object constantly before us, and to that we shall bend our undivided energies. It will be the all-absorbing business of our whole lives to promote the interests of Zion, until Zion's King shall come and reign supreme in every heart. Then every faithful and prayerful effort, put forth in the cause of our Redeemer, will be adding one stone after another to his great spiritual temple, until "He shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it!"

WESTERN FOREIGN MISSIONARY SOCIETY.

INSTRUCTIONS

To Rev. Messrs. *Josiah Brewer* and *William M'Combs*, and Messrs. *John M'Clintock*, teacher, and Mr. *Thomas Brown*, printer; constituting, with their respective wives, the mission now establishing at Smyrna, in Asia Minor, under the direction of the Western Foreign Missionary Society.

You have offered yourselves to the solemn and responsible work of carrying the Gospel of Christ to a people remote from your native land; and the church, in the act of accepting as from our Master in heaven this proffered consecration, has assigned you a field connected with some of the tenderest associations of primitive Christianity.

Your journeyings will lead you through regions which ancient history renders memorable both to the scholar and the Christian. While the face of nature remains the same in its general outlines, if not in the fertility of its soil and the marks of its former greatness, you will in vain look for that spiritual and intellectual light which once made it one of the sweetest abodes of piety and happiness. No proud monuments of human art have risen upon the ruins of its ancient temples and its magnificent theatres, to perpetuate the classic taste of ancient times; and you will in vain search for any traces of those once large, and splendid, and crowded churches in which the everlasting gospel was proclaimed, "with the Holy Ghost sent down from heaven." While, as you journey through the regions of Cilicia and Pamphylia, Pisidia and Lycaonia, you may recline under the shade of the same mountain rock, or drink at the same fountain, where Paul and Silas, eighteen hundred years ago, refreshed themselves amid their evangelical wanderings, you will find no monuments of their labors or successes, nor be able to identify the spot where, in following years, venerable and devoted martyrs nobly contended for the faith and sealed it with their blood. But while these impressive recollections remind you often of the devoted piety and abundant labors, and willing sufferings, of many ancient soldiers of the cross, let them strengthen your faith in the promised restoration of the Redeemer's glory to these its former habitations; and inflame your minds with holy ardor in the blessed work of winning back to him so interesting a portion of the globe. The history of that great apostacy, which led to the exilement of the cross from the birth place of civilization and the cradle of Christianity, and thus produced the singular necessity of sending back from this remote western land, as it were the very rudiments of the gospel of Christ, is indeed in part told by the unerring epistles of the great Master himself to the seven churches of Asia. Subsequent ages added here, as well as in all other portions of the eastern and western churches, new corruptions, errors, and defections, so that, before the rise of the Mohammedan power, the causes of its triumph were in existence. Christianity had not lost all that purity of worship, and practical holiness, and magnanimous devotion to its interests, which distinguished it in early times. The antichristian tenets and practices, which have so long utterly destroyed the power, and obscured the lustre of the gospel in Catholic

Europe, had there, for the most part, begun their domination, and spread over the east; and the church, thus corrupted, and enfeebled, and rent with dissensions, had neither principle nor strength to resist an invading heresy. At this dark hour, the disciples of Mohammed, already numerous and powerful in Arabia and Africa, entered the regions of Syria and Asia Minor, like a mighty torrent, and, with naked sword and an impetuous infatuation, offered to the listless and slumbering churches the alternative of instant conversion or instant death. To an apostate and godless people, taken up with the empty forms of a heartless superstition, the new doctrine offered many allurements, and it found alas! little of that tone of resistance to the approach of error and of sin by which, five or six centuries before, its population had been so nobly distinguished. It is almost needless to say, that Anatolia yielded to the pressure of circumstances, and that, after having been long the seat of various and conflicting Sultans of the Turkman race, in which Nice and Iconium were at different periods the royal residence, it was at length in the fifteenth century, when Mohammed II. established his throne in Constantinople, become a part of the Ottoman empire, in which situation it has ever since remained. In other circumstances, that would have been a dark and painful hour in which that portion of Asia, associated with the scenes and facts of divine revelation, ceased, even in name, to be the abode of the church, and religion of the Bible; and when the crescent carried its terrors from the sands of Arabia to the walls of Vienna. But when we consider what course of events had been in the Greek, and especially the Latin churches, and what the Christianity of the Roman empire had already become, we feel that the human race needed the moral effects of such a dispensation, and the whole land of Holy Writ, as we now return to repair its spiritual desolations, long trodden down by power, and impoverished by rapacity, and laid waste by the Turkish cimeter, proclaims the fearful consequences to nations, and churches, and individuals, of perverting the gospel of Christ, or forsaking the right ways of the Lord. Thus, Romanism, not less than Mohammedanism, stands arrayed against the King of glory, and so it probably would have been if the warlike Turkman had never come down upon the provinces of Anatolia, and the plains of Greece.

Of the existing population of Asia Minor, the field of your future labors, but a general examination can be taken in these remarks. In the Turkish empire, as you know, the Koran is considered as alike the fountain of religion and of law, and the Turkish Effendi combine the judicial with the religious authority. *The Sultan has no limit* to his despotism, *but that imposed by the rules* of the Koran, which are often vague and indefinite. Still, circumstances growing out of the state of the empire have made the government comparatively mild and indulgent, and missionaries reside in it without danger. It would be unsuitable at this occasion, as it is in itself unnecessary, to enter into an exhibition of the tenets of Islamism, or a description of the present condition of the Turkish empire. Of the former it is sufficient to say, that, in a religious aspect, it offers no better prospect of salvation to the souls of men than paganism; and temporally, if the latter, with few exceptions, has ever held the human race in the darkness of an uncivilized and savage state, this has never led them further than the dim twilight of intellectual and social improvement. In reference to the latter, it is enough to say, that, whatever may be the present decrepitude and increasing debility of the Turkish power, the population over which it sways its sceptre are, in a degree at least, accessible to Christian effort, and can never be materially improved in their condition until they return to the faith and piety of their ancestors. The population of Asia Minor, or what is now the Pashalic of Anadoli, Anadonly, or Anatolia, is supposed to contain about five millions of souls. Of this number not far from fifty to seventy thousand are Jews; and, in the principal cities and towns of Asiatic Turkey, the proportion of Mussulmans, Greeks, and Armenians, is probably about the same as in Constantinople, Salonica, and Smyrna. If the population of the former city be taken at 700,000, about 350,000 are Turks, 200,000 Greeks, 100,000 Armenians, 40,000 are Jews. The latter is estimated at from 50 to 90,000 Turks—from 15 to 40,000 Greeks—8000 Armenians—from 8 to 12,000 Jews, and 2 to 300 Franks, or resident Europeans and Americans. As in the Ottoman empire no censuses are taken, and no public registers exist, it is utterly impossible to state with any degree of accuracy either the whole population or the respective proportions now referred to.

The *Mohammedans* of Turkey belong to the sect of Omar, and for the most part are considered firm believers in the authority of the Koran; as they are exact in its outward rites, intolerant and haughty in their feelings toward the infidels. They are politically liable to capital punishment, and socially to great persecution and suffering, in the event of their conversion to the Christian faith; and yet some of the traits of the Turkish character, and some recent indications of religious inquiry, together with the establishment of Lancasterian schools, and of a college in which the higher branches of the Mathematics are taught in the capital, and under the eye of the government, show that labors intended to promote Christianity among them are not destitute of encouragement. In the adoption of the habits, rites, dress, and military discipline and tactics of

European nations, so repugnant to the prejudices of the Turks, and the great increase of trade and intercourse, the Moslems are likely to imbibe more liberal feelings, especially towards Protestant states; and, could they now enjoy better specimens of the Christian character—could the mere nominal and inoperative forms to which they have been accustomed among the Greeks and Armenians be superseded by the genuine spirit and fruits of the gospel of Christ, the time would doubtless soon come when, whatever may be the law of the empire, the Moslem convert would stand in little danger of governmental molestation. In the mean time, here and there, with the progress of intercourse, science, and their attendant influences, a spirit of inquiry and discussion is rising, and some more intelligent Mussulmans have already been known to purchase and attentively perusc the sacred Scriptures. While the chief commerce and manufactures of the empire continue in the hands of foreigners, intercourse with Europeans and Americans must be constantly on the increase. And, though, in a religious aspect, this may not seem likely to favor directly the growth of just impressions of Christianity, it will serve to abate both that conceited arrogance and voluptuous indolence which present so formidable a barrier to the approach of a pure and spiritual system of religion.

The *Jews* of Asia Minor have been variously estimated from 30 to 40, and 70 000, who chiefly use the Jewish-Spanish, or the Spanish with the Hebrew character, into which a translation of the New Testament has been made. They usually sustain schools for the elementary instruction of their children, and for the study of the Talmud; and the Rabbies derive a considerable portion of their support from the exercise of the office of public and private teachers. By the British Society for the Conversion of the Jews considerable exertion is now being made in their behalf. Many of this people, as well as the Greeks and the Armenians, are engaged in the practice of medicine: but, like most practitioners in Turkey, they are possessed of very slender qualifications for that vocation. This fact, however, and the connection of these three classes with the trade and commerce of the empire, go to illustrate the extent to which moral improvements among them might be diffused over society. As missionary organizations especially intended for the conversion of the Jews are to a considerable extent carrying out their measures in the Mediterranean, it will deserve your careful inquiry whether our own operations should, at present, be particularly directed to them.

The *Armenians*, scattered abroad over various parts of Western Asia, and supposed to comprise in all a population of four or five millions, are a people who claim, from the many and long oppressions and persecutions which they have experienced in former ages, the special sympathies of all good men. A portion of them in Asia Minor, as elsewhere, are Catholics; and, in evangelical purity, the remainder are little better. Education also is greatly neglected; and, though the instruction of boys is not opposed, a pretty strong prejudice against female education is not uncommon. The ancient and modern Armenian differ as much from each other as the ancient and modern Greek, and for those who intend to devote themselves exclusively to that people, the Armeno-Turkish must doubtless become the most suitable vehicle for missionary instruction, whether given orally or communicated through the press. This is understood to be the Turkish written in the Armenian character. A translation of the New Testament into this language has been made; and, with this, other books and tracts, both for elementary and religious instruction, should be provided. Of books of all kinds they are deplorably destitute, and there is not, it is said, a single newspaper any where published in the Armenian language. Their forms of religion are a near approximation to the ceremonies of the Greek and Latin churches. The mediation of the virgin and other saints, and the sacrifice of the mass, are adopted in their worship. The monastic life obtains among them, and their convents, instead of being fountains of knowledge and of piety, are the seats of indolence and ignorance. Still, their minds are in a measure open to instruction; and the Scriptures and other means of grace may be gradually introduced.

The *Greeks* form, as has been already intimated, an important part of the population of Asia Minor. Christianity among them, not less than the Armenians, consists of little more than the empty name and a superstitious regard to its customary forms. The ministry of the word has, long since, in a great measure ceased in their churches. The Bible and their church services, antecedently to the efforts of modern missions, existed only in languages with which the people were mostly unacquainted. And, though the revival of schools and the means of education has met the approbation of the common people, some of the ecclesiastics have, all along, regarded it with jealousy, and now seem disposed to impose upon it such conditions and restraints as must, for a time, interrupt the plans and systems of the missionaries. A portion of the Greeks, like the Armenians, are comprehended in the Roman Catholic communion; and of the others it may be said, that it is not to be expected that genuine Christianity can ever be restored and revived among them without a severe struggle with existing errors and corruptions. In not acknowledging purgatory, or not denying the sacramental cup to the laity, or adopting the mediation of saints and angels, as well as allow-

ing the marriage of the clergy, and the circulation of their own versions of the Scriptures, the Greeks possess a decided advantage over the Catholics. But very great changes must be effected in some of their rites, and their views of divine truth, before the true spirit of the gospel can be restored to their churches.

The several classes which have been mentioned are so distinct from each other in their domestic and social relations, and in their habits, that missionary operations are best promoted by assigning laborers, sent into the field, to some class particularly. This also greatly diminishes the labor connected with the acquisition of different languages. A missionary, when he has acquired the Turkish, for Asia Minor; or the Arabic, for regions far east and south of it, can indeed hold communication with most of the people; but, if he wishes to be especially useful to the *Jews*, he should add to the Hebrew, and Spanish, and German, the Hebrew-Spanish: if to the *Armenians*, he should acquire the ancient and modern Armenian, as well as the Armeno-Turkish: and, if to the Greeks, modern Greek and French, as well as Turkish, would be useful. As these several classes are also interspersed through almost all parts of Asia Minor, the labors of missionaries can be so arranged, that, while each has his distinct class or nation, the operations of the whole mission may be carried on with as much unity of design and effort as if the distinction did not exist. One of your earliest united consultations or meetings in Smyrna will be in reference to such a disposition of yourselves in this respect as your own convenience and the interests of the mission may require.

From the imperfect sketch which has now been given of the moral condition of the various population of Asia Minor, we must draw our conclusions as to the best method of accomplishing the great designs of the missionary enterprise in that interesting field. The gospel, and that alone, can restore it to its ancient glory. The door now seems to be, to a great extent, open, and an important work is to be undertaken. In our own operations, it should be our purpose not to interfere with the plans of sister societies, but affectionately co operate with them in attempting there to rebuild the walls of Jerusalem.

On your arrival at Smyrna, the Rev. *Josiah Brewer*, who has sustained a temporary connection with the Seamen's Friend Society, and the British and Foreign Bible Society, is expected to give himself exclusively to the service of the Society, and to him and Mr. *Thomas Brown*, with yourselves—to all of whom these instructions are equally addressed—the interests of that mission will be entirely committed until you may be joined by additional laborers from this country.

The inhabitants of Turkey have, it is perceived, been for a long time either utterly estranged from the Christian faith, or, at best, taught entirely erroneous and defective views of it. Could we gain access to them in the same way that we do to the people of this land, in stated public assemblies, our first and most rational method to bring them at once into the pale of civilization, knowledge, and salvation, would be to bring them under the influence of oral instruction, and, following the example of the apostles, go from city to city, every where preaching the word of life. But as this cannot be done, we must unite other means as auxiliary to this.

1. *Education.* The circulation of the word of God, and indeed the entire use of the press, depends for its utility upon the existence of such a degree of education and of knowledge as forms a reading community. Nor is this all. Education must be so extended and sustained as to awaken in the bosom of the Greek and the Armenian, as well as the Turk, the desire of knowledge, that, in the former, as Christian sects, the almost extinguished taste for reading, as a means of grace and happiness, may be revived; and that, among the latter, the influence of instruction may awaken the love of truth. The Bible and other works, which have been already extensively circulated in Asia Minor, Syria, and Palestine, seem indeed, as might have been expected, to have produced very little effect. Where only a few can read at all, and where there have been possessed from time immemorial few books of any kind, it cannot be expected that any people will be thus operated upon, but as the interests of education receive a new and powerful impulse. At the same time, it could not be expected that a few missionaries, scattered over an extensive country, should undertake the superintendence of the schools of a whole empire, even if the population chose to yield it to them. There are ways, however, by which missionaries can do much for the common education of the youth of a country without at all departing from their appropriate work.

1. Where schools to some extent exist, as is the case in Asia Minor with all classes, they can make it an object, in all their intercourse, to hold up the importance of the object to the public mind—visit schools wherever they go, suggest useful plans and systems of conducting them, and illustrate their great importance.

2. They can provide cards, school-books, premium tracts, and indeed all that description of literature which is connected with our common and Sabbath school systems; and while these are made and vended at a reasonable rate, they can be so formed as to bear directly upon the great interests of sound morality and true religion.

3. They can establish, under their own direction, high schools in the principal towns

and cities—which they may connect with stations for visitation and preaching, and with depots of books, to supply the surrounding country. And they may, in addition to this, here and there, found and sustain seminaries intended to qualify native teachers, and also to provide catechists, and eventually native missionaries.

Still, however, it must be remembered, that an attempt to provide the means and sustain the labor of reviving education among nominal sects so numerous and scattered as there, and not possess the power of guiding their own political and social destiny, would be too great, and too foreign from the immediate objects of the missionary enterprise, to be for a moment contemplated. It might well exhaust the revenues of an empire, and it would conduct you into pursuits, in some cases, remote from your appropriate object, even if hundreds of schools could be kept up without much expense to the Society. If their support were drawn from the people, it could hardly be expected that they would give up their entire control to the missionaries. In the present state of things, this cannot be anticipated. Without, therefore, pretending to make your labors in this way general, you will aim rather at the provision of books, and the indirect exertion of influence, in your intercourse with all classes, to supply what is wanting, and improve and extend what exists, than to become responsible for any enlarged operations of your own. If one or more schools can be instituted and supported, without any thing more than a trifling annual expenditure from us, in those places which are to be central points in the circuit of your ministerial labors, you will to this extent deem it a just part of your plan, as you can exercise a general superintendence without any serious loss of time. Take it then as a fixed principle, that, if circumstances demand, in order to promote the general operations of the mission, the institution, and in part the support, of select schools in some of the principal towns and cities, to which your other labors are to be especially directed, this should be at once attempted: but, in all such cases, your design should rather be to awaken attention to education, and directly subserve higher objects, than to do the business of common instruction, or allow the people to rely upon your resources for the maintenance of that system of elementary education which can never become general and permanent, but as it is approved and supported by themselves.

In connection with these remarks, however, we wish it to be distinctly understood, that, beginning at first with but one select school, or seminary for boys and young men of talent and promise, who may hereafter become well trained teachers, or catechists, and assistants in the missionary work, it is our design to provide others in suitable places, as the mission extends, that you may thus be provided with the facilities for training up from among all classes of the population a chosen few, who may be brought under the immediate influence of your instructions and example, and, by the grace of God, be prepared to become sharers with you in the labors of the missionary field. Such a school you will very soon take measures to organize, if the way is open, and you will proceed in it with a constant reference to the end proposed. The members of such an institution should be selected with the greatest care; judicious rules, as to its government and direction, should be adopted and maintained; and the whole conducted on principles of the strictest economy, and with a distinct understanding as to the ultimate purposes of those who may be admitted to its privileges. Into this institution youth of respectability, connected with the Frank population, might be admitted on such principles as would enable you in this way to provide in part the means requisite to the support of the establishment. We intend nothing more, however, in these instructions than to give you an outline of our views, leaving you, when you have carefully inspected the whole subject on the spot, to exercise your own collected wisdom as to the most practicable means of fulfilling our wishes, so far as they respect the promotion of *the interests of education* in subservience to missionary aims.

2. In no part of the great field of modern missions is the *press* likely to be as immediately useful as in and around the Mediterranean. In Asiatic Turkey, the rudiments of knowledge are yet to be acquired. There was an attempt made indeed, more than a century ago, to introduce the art of printing into Turkey; but so little progress has been made until within a few years, that the first scientific work which came from the Turkish press was issued no longer ago than 1820. Measures are in train to provide versions of the Scriptures in all the vernacular languages of Western Asia; and, if missionary operations are suffered to proceed, and the spirit of improvement is not arrested, there will be a very great demand for elementary books, small practical works, tracts, and publications of various kinds. Among the nominal Christians of Turkey indeed, to say nothing of Mahometans, we cannot expect any great and salutary change from this source, little accustomed as are those who are able, to habits of reading above what is absolutely necessary to the common purposes of life, until a spirit of religious inquiry is awakened. But this, it is to be hoped, will be gradually and extensively developed as the labors and oral communications of the missionaries of the cross are brought to act upon their minds. The process of conversion, simply by means of the press, must, in any country, be slow and uncertain. But it may be safely

said, that, when the living teacher labors without its aid among a reading people, he must, under ordinary circumstances, be deprived of more than one half of his means of doing good. Your attention will, therefore, be constantly and judiciously directed to this branch of missionary effort. You will not seek to swell the emissions of the press above the obvious demands of your mission, nor divert them from its main objects. Your united counsels will be required to determine the kind and size of publications proper to be undertaken, and the best means of diminishing the expenses of the press by an early and extensive sale of such publications as are not exclusively intended for gratuitous distribution.

A small periodical, or religious newspaper, in the Greek or Armenian language, should be attempted as soon as there would be a reasonable prospect of its support. But, while this remains impracticable, and the demand for books does not equal the capacity of the press and office, it may be usefully employed in doing the work of such Bible or Tract Societies as may wish to have printing done.

3. Your main work, however, as ambassadors of Christ, and your chief instrumentality of good, must consist in *preaching Christ* and *him crucified*, to all your fellow sinners to whom you can gain access. You will seek to be known, not so much as teachers of youth, or publishers of books, and the friends of education, as *ministers of the word of God*, to whom a glorious dispensation of the gospel is committed. And in a land where the ministerial office has lost most of its spiritual excellence, and forsaken most of its appropriate duties, you will strive, for Christ's sake, to become burning and shining lights, illustrating in your conduct, and in your ministrations, the purity and power of that apostolic institution. Furnished with the word of God and other auxiliaries, you will therefore go abroad and preach the everlasting gospel wherever you have opportunity, in season and out of season.

When you labor for the spiritual good of the sects of nominal Christians, make it your special aim to convince them that you do not wish to subvert, but rather to revive and purify their respective churches, and thus help them to recover what they have lost. You will strive rather to give them first ideas of the nature and excellence of true piety, than directly assail existing superstitions, and offer every facility to them which you possess to become themselves active helpers in the great work of their renovation.

If it should be judged expedient that the time and attention of any of you should be appropriated to the Turkish population in particular, you will feel that, in undertaking such a work, all the wisdom, and meekness, and prudence, which your office demands, will, in this case, be called into more than ordinary requisition. The Moslem has long known, and long looked with contempt upon the name you will bear, and the office you will sustain. In proposing to convert him to the Christian faith, you will, if he chooses to betray your confidence, be exposed to the severest treatment. The prospect of danger must indeed not deter; but it must chasten your zeal, and strengthen your faith in God, that, while you are resolute and firm in your purpose, you may be "wise as serpents and harmless as doves." You will find, it would seem, from recent indications, more than common encouragement in attempting to revive the knowledge of salvation in the Armenian churches; and this, with other considerations, you will take into the account in finally arranging your respective spheres of duty. In preaching Christ and him crucified, in the cities of Anatolia, you will not, we trust, be subject to that personal contempt and violence which Paul experienced in the city of Ephesus; but you will find little holy sympathy in the bosoms of your hearers to cheer your hearts in your arduous labors. But your Lord and Master will not fail you; and, while you sow in hope, you will endeavor faithfully to do your duty, and commit the event to him.

In reference to the best permanent location of our principal mission in Asia Minor, little need be said.

Smyrna—the great emporium of the Levant—besides having been long the residence of Rev. Josiah Brewer; the senior member of your mission, presents the best position within the limits of Asiatic Turkey, for an advantageous effort to promote the spiritual illumination of either of the descriptions of the population already mentioned, or all of them collectively. Beside this, it is deemed important to our society in other respects, that its first mission should be in or near an important seaport. In that city, therefore, you are expected to establish the press and commence your labors. But whether you should all make it, even for the present, your common home, or whether the central school should be established there, or at some place in the interior, you will be left yourselves to decide. If this arrangement should be adopted for the present, you will often be led to make excursions into the interior; and, with a view to your own operations, and, in the expectation of being followed by others, you will endeavor to acquire such information as may be fitted to guide both you and them in subsequent arrangements. While the harvest is so great, and the laborers are so few, our missionaries must act as explorers, and extend their inquiries and occasional excursions beyond the immediate sphere of active duty. This must be done, both to pour in light and information upon the churches at home, and to be prepared for the growth of their own numbers, and for such guidance as

to places and positions as Providence may open in the progress of the work. Amidst that silence and desolation which now reign over some of the ancient churches of Asia, and the moral gloom which hangs upon others, Philadelphia, Cæsarea, and Iconium survive, to greet the returning "gospel of the grace of God;" and to the first and last of these we especially direct your attention. Scala Nova, near the ancient Ephesus; Magnesia, in the picturesque valley of the Meander; Haivali, a modern city of considerable importance on the island of Scio, if it should not otherwise be provided for; Kutaieh, Kouieh, and Tokat, in Asia Minor; Antioch, Aleppo, Damascus, Jaffa, Tripoli, in Syria; and Salonica, and Bucharest, in Wallachia; and Jassay, in Moldavia in European Turkey, we wish to have visited as soon as opportunity may offer; or if this cannot conveniently be done, to have such inquiries instituted as may be fitted to guide us in future arrangements. Some of these examinations and researches may be made by Mr. Brewer while the rest of you are engaged in preparatory studies.

With these general intimations, as to the general course of your future labors, dear brethren and sisters, we have left ourselves little space to add any thing in the way of general counsel. Nor do we deem it necessary.

You bear a very great amount of Christian responsibility; and we trust you all feel that your strength and sufficiency is of God. You will often, in your eventful lives, be placed in circumstances in which you can lean upon no other but the arm of the Angel of the everlasting covenant, and draw consolation only from the word of his promise. When bidding adieu to your native land—when tossed upon the waves of the mighty ocean, and, in a word, amidst all your wanderings and your toils, put your trust in him, and daily "cast all your care upon him." Then will you enjoy many happy seasons, and, though strangers, in a strange land, you will find, like Abraham, in his exile, that *Jehovah-jireh* is your sanctuary in tribulation, and your ever-present help in time of need. Your duties will not only demand much self-denial and crucifixion to the world, but often present questions of great moment and of peculiar intricacy. Let not a sense of responsibility press you down; but where you must form important conclusions, without having time to consult the Directors at home, look earnestly to God for the guidance of his Spirit; apply your best endeavors to attain just conclusions, and then go forward, leaving the event to God.

You will feel the importance of preserving in your counsels, and in your own little circle, the unity of the Spirit in the bond of love. This will augment your mutual happiness, enable you to be an example of grace and godliness to others, and give you power before the throne of grace.

You go, to aid in bringing within the pale of civilization, and under the power of holiness, a portion of the earth which, in apostolic times, was the theatre of the richest and most wonderful displays of converting grace. There, paganism held undisputed sway over rich, and populous, and powerful provinces; and was sustained by prejudice, and wealth, and talent, and law; thus presenting a strength of resistance to the gospel inestimably greater than can now be marshalled. Yet, in a few years, "the word of God had sounded out" through all the regions of Phrygia, Cappadocia, and Pontus, as well as in Syria and Cilicia, and many hundreds of splendid and opulent cities had felt the regenerating power of the Holy Spirit. Though, in denseness of population, in opulence and splendor, the land is not what it then was; and though the glory has long since departed; yet the same God and Savior leads you on to the spiritual enterprise, and the same Holy Spirit, who wrought signs and mighty wonders by the hands of Paul and others, is with you, and can make you chosen vessels to bear the riches of his grace.

Let these recollections arm you with unshaken courage and holy resolution; and fill your minds with abundant encouragement. Study to imbibe the spirit of those apostolic men—their deadness to the world, their love to Christ, their faith in God, their compassion for perishing sinners, that so you may walk in their footsteps, partake of their elevated joys, and, if the Redeemer will, rejoice in similar success. Remember, as you tread upon the earth that embosoms the ashes of thousands of the honored dead, still united to Christ, and waiting for his appearance—as you lift up the voice of prayer and praise in comparative solitude and lonesomeness, where they wept and prayed; remember, we say, *Jesus*, the same Master, is with you there, and expects you to prove, not the unfaithful occupants of so dear and so honored a field of action. Consider, also, with what profound interest, the Christians of this day will follow you on this embassy of mercy, and long to hear whether Asia again receives the word of life.

When in our closets, our families, and public sanctuaries, we read the Acts of the Apostles, we shall be led to think of you, and pray for you, as far from the loved scenes of country and of home, you toil for Christ amidst the ruins of his ancient heritage. The youth of our Sabbath schools, also, will early associate with your labors the interesting events of the sacred record. As they study the 14th chapter of Acts, and read of Iconium, where Paul and Silas spake boldly in the name of the Lord, and a great multitude believed, insomuch that the unbelieving Jews and Gentiles, with their rulers, made an assault upon them, to stone

them: of Lystra, where they were at first about to be worshiped as gods, and afterwards stoned until Paul was supposed to be dead; and of Ephesus, where he encountered the great uproar about Diana of the Ephesians, and where, in after time, he assembled the elders of the church, and delivered them his last pathetic and solemn charge, they will feel their young hearts warmly enlisted in the issues of your mission. In a word, sacred associations in the minds of all will go to insure to you, it is to be hoped, a continued interest in the desires and prayers of the church of God; while, in your own case, they will tend to foster faith and hope amidst outward discouragements; and patience and perseverance in the midst of opposition.

We, this evening, commend you to God in prayer, as did the church of Antioch Paul and Silas when they were to go forth to the same field.

Go forward, then, in this important undertaking, with apostolic faith, and zeal, and self-denial. Resolve never to be discouraged and never overcome. Cultivate a deep sense of the shortness of life, and the vanity of this world, and the eternal weight of glory which awaits the conquering Christian. With what condescending interest did the *Angel of the covenant* look down upon the labors and the trials of those holy men, who first proclaimed his name in *Asia Minor;* and, when thrown into prison, and their "feet made fast in the stocks," with what joyful sentiments of prayer and of praise did he fill their souls! Live near to him; trust in him; and, like them, abound in prayer and thanksgiving; and *he* will go *with you*, and never forsake you. If "in the world you have tribulation, in him you will have peace." Whether your career be long or short, it will then be wisely run, and blessed will be its end. As we now, beloved, dismiss you, to repair to your post of duty, God grant that you may all be able, in view of your mission and its untried events, to say, as that apostle did to the elders of Ephesus, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

In behalf of the Executive Committee,

E. P. SWIFT, Cor. Sec.

January 25, 1837.

MISSION TO THE WESTERN INDIANS.

The Executive Committee are preparing to send out, before the 15th inst. (March), a company of missionary laborers, who, with those now in the field, will occupy three positions. Some of them will be employed among the Weas at the existing station; others, among the Iowas, now about to be removed to a tract assigned them by government on the Desmoine river; and a part, at a new station among the Mandans or some other tribe on the Upper Missouri.

PRESBYTERY OF BEAVER.

January 11, 1837. The Presbytery of Beaver, in session at Decrfield, took into consideration the subject of foreign missions, and unanimously adopted the following preamble and resolutions, viz.

"In the opinion of this Presbytery, the great Head of the church himself has constituted his church a *missionary society*, and committed to her the important trust of "preaching the gospel to every creature." Therefore, Resolved,

1. That this Presbytery deem it highly inexpedient, that the missionary cause, committed to the church by her glorified Head, should be intrusted to voluntary and irresponsible bodies.

2. That it is the duty of this Presbytery to exert their influence to awake up the churches under their care to a more efficient support of the Western Foreign Missionary Society in their enlarged sphere of operation for sending the gospel to those who "are perishing for lack of knowledge."

3. That the churches under the care of this Presbytery will use their best endeavors to raise the sum of $1200 during the current year, to aid in redeeming the $15,000 pledged by the Synod to the Western Foreign Missionary Society.

4. That the Stated Clerk be directed to forward these resolutions to one of the Corresponding Secretaries of the Western Foreign Missionary Society.

The above is a true copy.

ROBERT DILWORTH, Stated Clerk.

THE SYNOD OF NORTH CAROLINA, at their sessions in November last, passed several resolutions on the subject of foreign missions; in one of which they cordially recommended the Western Foreign Missionary Society, as an efficient auxiliary in the work of sending the gospel to the heathen, to such of their churches as may prefer to contribute to the funds of that institution.

AUXILIARY MISSIONARY SOCIETIES,

Organized by Rev. B. F. Spilman.

In *Wisconsin Territory;* West Point Missionary Society.

In *Illinois;* Palestine, Pisgah, Darwin, Pleasant Prairie, Charleston, Paris, and Brewett's Creek, Missionary Societies.

In *Indiana;* Rockville, Providence, and Bethany, Missionary Societies.

AMERICAN BOARD OF COMMISSIONERS.

MOHAMMEDANS IN PERSIA.

Popular Rage—Protection from the Governor.

Mr. Merrick, having arrived at Isfahan with his traveling companions, on July 30, thus writes—

"You are aware that I have made the journey from Tabreez to this place in company with two German missionaries, who are also exploring Persia in behalf of the Basle Missionary Society. They brought with them a considerable supply of books in the Persian language, consisting of Testaments, copies of the Psalms, of the Proverbs of Solomon, and of the prophecy of Isaiah. Some of them were distributed in a village near Isfahan to eager applicants for them, mollahs and people. This was soon reported in the city, causing no small stir, as it was also proclaimed that these Frankeess had not only brought a multitude of books subversive of the mussulman faith, but had also come with the intention of attacking the Mohammedan religion. This false report threw all Isfahan into an uproar, and some fanatical volunteers went to a famous mussulman saint here, and declared their intention of relieving their religion from danger and the public mind from alarm, by killing these dangerous and infidel Frankees. What the holy man replied we have not been informed. The governor hearing of the design against our lives, provided for us a guard of thirty men, who were stationed around our house, and in all the streets leading to it. We felt no alarm, in the first place, because we did not believe the rage of the people could reach us; but chiefly because, with a conscience void of offence, we trusted in God for protection. It is proper here to remark that not a book had been given or sold to any Mussulman of the city, excepting some specimens presented to the governor, except one copy of the Proverbs, although there had been scores of importunate applicants; nor had a word of controversy on the subject of religion been spoken by any of us, notwithstanding we were daily attacked and beset and provoked by captious disputants. The day following the day on which we were surrounded by a guard of soldiers, namely on the 27th instant, the Imam-e-Ioomah, or chief moostahid of Persia, attended by mollahs, soldiers, and servants, honored us with a visit, the object of which evidently was to try our motives and ascertain our plans. My companions told him truly that they came to establish a school among the Armenians, and that they had no wish or design to dispute against the mussulman religion. This great Mohammedan doctor and the mollahs who accompanied him endeavored to bring on a controversy; but not succeeding, they departed, apparently with a favorable impression respecting us. The Imam-e-Ioomah is a courteous, and appears to be an amiable man. In leaving us he assured us of his friendship and protection.

Interview with the Great Mohammedan Doctor.

It is now in place to speak of the great mussulman saint of Persia, Hajee Seyed Mohammed Bakher, who is esteemed so much divine, that the people often collect the dust where he treads, and mingling it with water, administer it to the sick, as a prescription possessing miraculous powers. This man is not only a reputed saint, but is also rich in this world's goods, which enables him to aid his religious influence with the hand of charity. While a company collected at his house were deliberating what should be done with such dangerous and infidel men as we were, intelligence was communicated to them that we ourselves wished to wait on this semi-prophet. Accordingly the next day a messenger was sent to conduct us to the presence of this man, whose house is a sanctuary from the laws of the kingdom. We waited some time before he appeared, in his unadorned audience room, during which time about fifteen mollahs took their seats before us, and a crowd, numbering about two hundred men, collected to witness the scene. At length the great man came, saluting us in a style of proud vivacity, seeming already to exult in the victory he had resolved to gain over us. Every thing wore the aspect of careful arrangement and deliberate purpose to bring us to the test of fierce discussion on the subject of religion, and the great man renewed his attacks, and persevered in his efforts to effect this object, with a pertinacity far exceeding the bounds of civility. But we remained firm in our purpose not to utter a word of religious controversy. Had we met them according to their wish, there is room to doubt if any of us would have survived to tell the story of the interview. We have no suspicions that this saint had a design against our lives; but had the passions of the crowd been excited, the consequences would probably have been fatal. Such, at least, is our opinion, judging from all we saw and had heard. You may perhaps suppose that we felt alarm in such circumstances, but I assure you that for myself I felt none, and I have reason to believe that the same was true of my companions. To me the scene was full of lively interest, and my mind glancing away to my beloved friends in America, inquired, What would they think and how would they feel, could they see us now? The interview lasted about half an hour; and when we rose to depart, the aga, (lord,) for so he is called by the people, made us the usual professions, and altogether our leave was politely given. A man of some influence and favor with the aga, invited us to his house, and treated us with tea,

fruit, and sherbet. I do not know what evil thing the Mohammedan council found to say of us after we left their presence, but it is certain that the people are still in alarm, lest we should turn the world upside down. We have just been informed that yesterday numbers went to this great high priest of the Persians, accusing us and desiring favor against us, and that one company, especially, begged permission "to kill, slay, and cause to perish," those accursed Frankees who were filling all the true believers with terror. We certainly think it kind in the aga, that he gave these mad fellows a scolding, and sent them away to digest their fanatical and bloody bigotry as they could. I feel that our situation is full of serious concerns; yet I sometimes cannot suppress a pleasant smile in view of this great alarm which has fallen upon this seat of satan, in consequence of the arrival here of three poor missionaries with some sacred books. There really seems to be some encouragement when the devil is thrown into consternation from so small a cause."—*Miss. Herald.*

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

MISSION TO ARRACAN.

Need of Fellow Laborers.

Mr. Comstock, having alluded to Mr. Simon's removal to Ava, says—

"I have been left *alone* to occupy a territory several hundred miles in length, and averaging something less than fifty in breadth. During the last cold season, it will be seen, I traveled some, indeed as much as I could, but how little was it possible for me to do! Loud cries reached me from Aeng, a hundred miles north of this, from Cheduba, as far to the south from Ramree, with its more than six thousand inhabitants, and in truth urgent calls for help pressed upon me from all directions. What could I do among so many? I have spent a few days, where I should have spent weeks, and to many important places I have not been able to go at all. I have, however, traveled enough to see something of the destitution of this long neglected province, and I can most truly say that the harvest is plenteous. O, that there were laborers to enter in, and gather fruit unto everlasting life! Two circumstances render Aeng a very important place for missionary labor. Multitudes of traders from Ava and all parts of Burmah resort there during the cold season, as it is near the boundary, and on the great pass from Ava, &c. to Bengal. And great numbers of the Arracanese pass through there, at the time of the annual pilgrimage to the foot-print of Gaudama, which is a few days distant on the Burman side. The two villages are also large, and several smaller ones are near. But the place is very unhealthy for Europeans and probably the wisest course would be to have a native assistant located there as soon as possible, and to let the missionary from here spend a few weeks there when it is most thronged. It is distant from here two or three days. I have remained in the old school-house at Kyouk Phyoo, since coming to the province, because I was not able to decide whether this was the most eligible location. My opinion now is, that this station should by no means be given up. Four considerable villages are within fifteen minutes' walk of my house, and six within half an hour's distance. Several others can be visited in a day, returning home at evening, and several thousand inhabitants can be visited in a tour of a few days. The instructions and tracts which are given to the crews of Burman boats, may do much good. The place is also visited by a good many from different parts of the province, &c. It is decidedly healthy, and, in connection with Aeng, must be considered, I think, a very important station. Ramree is itself a very large town, (the largest in the province,) and is surrounded by populous villages. A day or so distant is the island of Cheduba, with a population of seven or eight thousand, and other considerable islands are within a day's travel. Certainly a missionary should be stationed at Ramree, and that immediately. The Sandoway district, at the southern extremity of the province, contains about 25,000 inhabitants, and how shall they hear of Him who alone can save from hell? Surely a family should be located in that district. The Akyab district is much larger than any other. Its population is, I believe, about 125,000. Here is a missionary under the patronage of the Serampore brethren, with three or four native assistants. More laborers are greatly needed in that district. The Kyens and other hill tribes are quite numerous, and who shall go upon the mountains to seek these lost sheep and bring them into the fold of Christ? O, what can one missionary do among the perishing thousands of Arracan? Calls for help are numerous and pressing. "These are good words," say the people, "but we live far away, and have no Jesus Christ's teacher to tell us how to escape eternal hell." Said some men whom I met at Ramree, "We want to talk a long time with you, and can you not come and spend a few days at our village; it is large, and the people know nothing about the religion of Christ." But no, the people must cry for "pity, and a Jesus Christ's teacher," in vain: there is none to respond to their entreaties, and go and break to them the bread of life."—*Baptist Miss. Mag.*

CONDITION OF THE HEATHEN.

The condition of the heathen is truly deplorable. Their minds are enveloped in gross darkness. They know not the true God nor the only Savior of lost sinners; and are strangers to that blessed gospel which "has brought life and immortality to light." They are exceedingly depraved, and enslaved to sin, satan, and the world. They are "dead in trespasses and sins, and walk according to the course of this world, and according to the prince of the power of the air, the spirit that worketh in the children of disobedience." Being "alienated from the life of God," they are given to the most degrading idolatry, sorcery, superstitious and bloody rites, falsehood and deceit, fraud and injustice, gross licentiousness, unrelenting cruelty, shocking murder of their fellow men, and even their own aged and helpless parents, and their tender infants almost as soon as they open their eyes upon the light of day. They also endure appalling sufferings, in divers forms—the bitter fruit of their own ignorance, indolence, and works of darkness—and also such as arise from the oppression of others, the impositions of their avaricious priesthood, their fatiguing, life-wasting, pilgrimages to the temples of their idols, their self-torture and immolation, to appease the anger and conciliate the favor of their deities. Their days are consumed "without God and without hope in the world." And often, at the close of their miserable lives, under a consciousness of guilt, they feel deep solicitude about their future state of existence, of which they have no satisfactory knowledge; while there is no messenger of peace near their humble couch to direct them to the "Lamb of God that taketh away the sin of the world." To awaken the sympathies and call forth the exertions of Christians in behalf of the heathen, it is necessary that the true condition of the latter should be known; and, with this object in view, we have selected the following articles from the journals of reputable travelers.

AMUSEMENTS OF THE SOUTH SEA ISLANDERS.

We extract the following statement from the Polynesian Researches. It relates to the Islanders in their heathen state.

The Taupiti, or Oroa, was generally a season of public festivity, when thousands of both sexes, arrayed in splendid garments, assembled to witness the games. These festivals were generally connected with some religious ceremony, or cause of national rejoicing. The return of the king from a tour, or the arrival of a distinguished visitor, were among the most ordinary occasions of these games. Wrestling was the favorite, and perhaps the most frequent sport. A large quantity of food was always prepared, and generally served out to the different parties at the commencement, and the banquet was concluded before the games began. The wrestlers of one district sometimes challenged those of another; but the trial of skill and strength often took place between the inhabitants of different islands; the servants of the king of the island forming one band, and those of the train of his guest the other.

In this, as in most of their public proceedings, the gods presided. Before wrestling commenced, each party repaired to the marae of the idols of which they were the devotees. Here they presented a young plaintain-tree, which was frequently a substitute for a more valuable offering; and having invoked the aid of the tutelar deity of the game, they repaired to the spot where the multitude had assembled. A space, covered with a grassy turf, or the level sands of the sea-beach, was usually selected for these exhibitions. Here a ring was formed, perhaps thirty feet in diameter, the aufenua, people of the country, being on one side, the visitors on the other. The inner rank sat down; the others stood behind them. Each party had their instruments of music; but all remained silent until the games began. Six or ten, perhaps from each side, entered the ring at once, wearing nothing but the maro or girdle, and having their limbs sometimes anointed with oil.

The fame of a celebrated wrestler was usually spread throughout the islands; and those who were considered good wrestlers, priding themselves upon their strength or skill, were desirous of engaging only with those they regarded as their equals. Hence, when a chief was expected, in whose train were any distinguished wrestlers, those among the adherents of the chief by whom the party was to be entertained, who wished to engage, were accustomed to send a challenge previously to their arrival. If this, which was called tipaopao, had been the case when they entered the ring, they closed without ceremony. But if no such arrangement had been made, the wrestlers of one party, or perhaps their champion, walked around and across the ring, having the left

arm bent, with the hand on the breast, and gave the challenge by striking the right hand violently against the left, and the left against the side, which produced a hollow sound. The strokes on the arm were sometimes so violent as, not only to bruise the flesh, but to cause the blood to gush out.

When the challenge was accepted, the antagonists closed, and the most intense interest was manifested by the parties to which they respectively belonged. Several were sometimes engaged at once, but more frequently only two. They grasped each other by the shoulders, and exerted all their strength and art, each to throw his rival. This was all that was requisite; and although they generally grappled with each other, this was not necessary according to the rules of the game. Mape, a stout and rather active, though not a large man, who was often in my house at Eimeo, was a famous wrestler. He was seen in the ring once, with a remarkably tall, heavy man, who was his antagonist; and they had grappled and separated, when Mape walked carelessly towards his rival; and, on approaching him, instead of stretching out his arms as was expected, he ran the crown of his head with all his might against the temple of his antagonist, and laid him flat on the earth. Unbroken silence and deep attention were manifested during the struggle; but as soon as one was thrown, the scene was instantly changed. The vanquished was scarcely stretched on the sand, when a shout of exultation burst from the victor's friends. Their drums struck up; the women rose and danced in triumph over the fallen wrestler, and sung in defiance to the opposite party. These were neither silent nor unmoved spectators, but immediately commenced a most deafening noise, partly in honor of their own clan or tribe, but principally to mar and neutralize the triumph of the victors. It is not easy to imagine the scenes that must often have been presented at one of their taupitis, or great wrestling matches, when not less than four or five thousand persons, dressed in their best apparel, and exhibiting every variety of costume and brilliancy of color, were under the influence of excitement. One party were drumming, dancing, and singing, in the pride of victory and the menace of defiance; while, to increase the din and confusion, the other party were equally vociferous in reciting the achievements of the vanquished, or predicting the shortness of his rival's triumph. However great the clamor might be, as soon as the wrestlers who remained in the ring engaged again, the drums ceased, the song was discontinued, and the dancers sat down. All were perfectly silent, and the issue of the second struggle was awaited with as great an intensity of interest as the first.

The women sometimes contended with each other, and even with men who were perhaps not reputed wrestlers. The sister of the queen has been seen wearing the wrestler's clothing, covered with sand, wrestling with a young chief, in a ring, surrounded by thousands of people. At all great festivals, wrestling was succeeded by the motoraa, or boxing, chiefly among the lower orders.

These barbarous sports were not confined to the common people. Chiefs and priests were often among the most famous boxers and wrestlers. These games were, not only dreadfully barbarous, but demoralizing in their influence on the people, who would set up a shriek of exultation when the blood started, or the vanquished fell senseless on the sand. They were also often fatal. The priest of Oro, at Matavai, celebrated for his prowess, slew two antagonists, a father and his son, at a festival in Taiaiopia. Considering the brutalizing tendency and the fatal results of boxing and wrestling, we cannot but rejoice, that, through the benign influence of the gospel, they have ceased with that system of barbarism, licentiousness, and cruelty, with which they were associated, and by which they were supported. How important, then, are missions to pagan lands!

INFANTICIDE PRACTISED BY THE SOUTH SEA ISLANDERS.

In the Polynesian Researches we find an affecting account of the practice of this species of murder by the South Sea Islanders in their pagan state. Mr. Ellis says—*Infanticide*, the most revolting and unnatural crime that prevails, even among the habitations of cruelty which fill the dark places of the earth, was intimately connected with the execrable Areoi institution. It has prevailed in different parts of the world, in ancient and modern times, among civilized as well as barbarous nations. But until the introduction of Christianity, it was probably practised to a greater extent, and with more heartless barbarity, by the South Sea Islanders, than any other people with whose history we are acquainted.

When the missionaries arrived in the Duff, this was one of the first and most affecting appendages of idolatry that awakened their sympathies, and called forth their expostulation and interference. Adult murder sometimes occurred. Many were slain in war. Human victims were frequently immolated. Yet the amount of all murders did not equal that of infanticide alone. Parents, without irresolution or horror, determined on the deed before the child was born, and spoke to foreigners with perfect complacency of their cruel purpose. The missionaries employed every inducement to dissuade them from it, warning them in the name of the living God, urging them also by every consideration of maternal tenderness,

and always offering to provide the little stranger with a home, and the means of education. But the answer they received was, "It is the custom of the country." The murderous parents often came to their houses almost before their hands were cleansed from their children's blood, and spoke of the deed with worse than brutal insensibility.

In point of number, the disproportion between the infants spared and those destroyed was truly distressing. The missionaries believed that not less than two-thirds of the children were murdered by their own parents. The first three infants were frequently killed, and when twins were born, both were rarely permitted to live. In the largest families more than two or three children were seldom spared, while the numbers killed were incredible. The very circumstance of their destroying, instead of nursing their children, rendered their offspring more numerous than it would have otherwise been. Some parents are known to have consigned to an untimely grave four, six, or ten children, and even a greater number. I feel the painful and humiliating conviction, that, during the generations immediately preceding the subversion of paganism, not less than *two-thirds* of the children were massacred! The universality of the crime was no less painful and astonishing than its repeated perpetration by the same individual. It was not confined to any rank or class in the community. Though it was an indispensable regulation of the Areoi society, enforced on the authority of their gods, it was not peculiar to them. It was less practised by farmers than any other class. Mr. Nott stated to Mr. Ellis, that, during a residence of thirty years in the South Sea Islands, he had not known a mother, under the former system of superstition, who had not been guilty of this unnatural crime. In 1829, Mr. Williams, in Raiatea, was conversing on this subject when three females were present, and it was reluctantly confessed that these three had destroyed not fewer than *twenty-one* infants. One had destroyed nine; another, seven; and the third, five. Yet these were not more addicted to the cruel practice than others.

Most of the various methods by which infanticide was effected are of such a nature as to prohibit their publication. It does not appear that they buried them alive, as did the Sandwich Islanders. The horrid deed was always perpetrated before the victim had seen the light, or in a hurried manner immediately after birth. The infants thus disposed of were called *tamarii huihia, uamihea*——children stabbed or pierced with a sharp-pointed strip of bamboo cane, strangled by placing the thumbs on the throat; or, *tahihia*, trodden or stamped upon. These were the mildest methods. Others, sometimes employed, were too barbarous to be mentioned. The parents themselves, or their nearest relatives, were the executioners. Often, almost before the new born babe could breathe the vital air, gaze upon the light of heaven, or experience the sensations of its new existence, that existence has been extinguished by its cruel mother's hand; and the "felon sire," instead of welcoming, with all a father's joy, a daughter or a son, has dug its grave upon the spot—deposited, with awful unconcern, the precious charge in its early sepulchre, covering its mangled form with the unconscious earth. But there were times when a mother's love, a mother's feelings, overcame the iron force of pagan custom, and all the mother's influence and endeavors were used to preserve her child. If the little stranger was permitted to live ten minutes or half an hour, it was safe. Instead of a monster's grasp, it received a mother's caresses, and a mother's smiles, and was afterward nursed with solicitude and tenderness.

A recitation of the appalling facts above recorded is adapted to awaken in the Christian mind the strongest convictions of the miseries inseparable from idolatry, the tenderest commiseration for the heathen, and vigorous efforts for the melioration of their wretchedness, with gratitude to the Father of mercies for the glorious remedy which he has provided, and revealed in the gospel of his Son.

(*To be continued.*)

LIST OF CONTRIBUTIONS

To the Western Foreign Missionary Society, from January 15, to February 15, 1837.

Allegheny, 8th Sabbath school,	38
Buffalo cong. Pa. by John Gilcrist, Tr.	90.00
Cadiz cong. O. by J. P. Lloyd,	3.00
Canonsburg, Pa. Mrs. Susan F. Beatty, by Rev. E. P. Swift, to constitute herself a life member,	20.00
From an unknown individual,	50
Charleston, O. by Rev. D. C. Allen, individuals,	1.50
East Liberty Pres. church, Pa. by Rev. B. M'Ilvaine,	175.00
East Wheeling, Va. from Craig Ritchie Sabbath school, by Mr. Z. P. Curtis,	2.64
Fairfield cong. Pa. by Judge Pollock,	11.50
Forks of Wheeling, by Rev. E. P. Swift,	52.52
Gravel Run cong. Pa.	10.00
Huntingdon Presbytery, Pa. by Rev. J. Woods, Treas. Lewistown cong.	18.68
Sharon Creek cong.	50.00
Bellefonte cong.	26.67
Lick Run cong.	22.00
Cash from James Gordon, in full of a legacy left by his brother M. Gordon,	100.00
Sewing Society of Bellefonte,	11.00
Juvenile Society of do.	8.00
Donation of Mr. Woods,	2.00

London, *O.* from a friend of missions, proceeds of bees, by Rev. D. C. Allen, 5.55
From individuals, 6.56
Maury co. Tenn. Mr. Duke Williams, 5.00
Rev. Dr. D. Brown, for Chronicle, 3.50
Meadville church, *Pa.* from young ladies, by Rev. N. West, 100.00
Middle Spring cong. Pa. by Rev. J. Moody, 13.00
Mifflintown, *Pa.* a friend of missions, 8.50
Monthly con. coll. 1.50
Mount Prospect church, by Mr. W. Simpson, 28.12
New Hagerstown cong. O. by Mr. J. Forbes, 12.28
Newton cong. Pa. in part of pledge of Erie Presbytery to raise this year $1200, 10.00
Pittsburgh, *Pa.* Young Ladies Missionary Sewing Society of First Pres. church, by Miss M. Craig, Treas. 40.00
Third Pres. church, by Mr. R. Edwards, additional to their freewill offering of $63, made Jan. 1, 5.00
Sligo Sabbath School, by Mr. Alex. Ingram, 6.00
Raccoon cong. Pa. (Rev. M. Allen, pastor,) by Mr. R. Donaldson, 35.66
Sharpsburgh cong. Pa. by Rev. T. D. Baird, to constitute their pastor, Rev. James Campbell, a life director, 50.00
South Salem, *N. Y.* legacy of Miss Mary Gilbert, by Mr. Josiah Gilbert, ex'r. 400.00
Coll. by Rev. R. G. Thompson, 6.53
Stoystown, *Pa.* by Mr. Wm. M'Candlish, 5.00
Uniontown, *Pa.* from a friend of missions, 20.00
West Alexandria cong. Pa. by Rev. E. P. Swift, 151.00

Total, $1520.59

Collections by Rev. Wm. M'Combs.—From J. W. Allen, $5; Mr. Lewellen, $2.

Collections by Rev. Benjamin F. Spilman.—*Jefferson co. Ill.* Mrs. Mary Miller, 50 cts.; Mission. Soc. of *Equality*, $2; *North Sangaman* church, Dr. J. Allen, 1; *M'Comb*, Rev. W. K. Stewart, 10; *Pleasant Prairie church*, 1; *Durwin*, a friend of foreign missions, 5; *Cole co.* Mr. R. Brooks, 5; Mrs. Mary Brooks, 1; *La Fayette*, *Ind.* Rev. M. Hummer, 2; Mr. J. Wallace, 1; Mr. J. M'Cormack, 3; *Tippecanoe co.* bequest of Mr. James Cochran, dec'd. 10; *Providence church*, 4.12½; Mr. E. Fullenwider, 5; *Danville*, Mrs. Reb. S. M'Intyre, annual contributions for 1835 and 1836, 10; *Rockville church*, coll. 16; Mrs. Martha M. Campbell, 5; *Terre Haute*, Rev. M. G. Wallace, 5; Mr. Andrew Armstrong, 2; Mr. *R. Wallace, 2; Paris, Ill.* Mrs. Eliza Stout, *50 cents.—In all, $91.12½.*

Collections by Rev. Joseph Caldwell, contributed equally for the support of Messrs. Caldwell and Campbell.—*New Bedford*, Rev. Joseph Harper, $10; Rev. William Nesbit, 5; John M'Donald and Martha, children of Mr. Nesbit, 25 cents each; *Fairfield church*, from a lady *four* dollars. After the decease of a beloved son, she had, by industry and frugality, collected a sum sufficient, and intended to purchase a *silk mourning dress;* but, on reflection, she came to the conclusion that a less expensive dress would answer her purpose equally well; and, therefore, after hearing a sermon on the subject of foreign missions, she opened her sachel and handed a part of the amount collected to the missionary, to aid in carrying the gospel to the heathen. If all professors of the religion of Christ, especially the more wealthy, were to act in a similar manner, by abridging their expenses for superfluous ornament, and casting their offerings, in proportion to their ability, into the treasury of the Lord, our foreign missionary institutions would not be wanting in funds to extend their operations widely in pagan lands.

PAYMENTS FOR THE CHRONICLE.

Duke Williams, $1.50; Samuel Bigge, John Cowan, Rev. Andrew Vance, $1 each; Mrs. Martha Austin, Samuel Coon, Miss Eliza Cunningham, R. H. Davis, Robert Davis, Mrs. Sarah M'Gowan, Mrs. Sarah Saddler, James Scott, Jesse Scott, 50 cents each.

Forwarded by Rev. Robert G. Linn, from the following subscribers—Richard B. Brandon, James Johnston, Mrs. Jane Woodward, Mrs. Jane Williamson, Mrs. Ann Mosier, Jas. Peticrew, John Carter, Mrs. Jane A. Linn, Jas. M'Candless, Miss Margaret Clark, 50 cents each—$5.

Paid to Rev. Benjamin F. Spilman, Agent.—David Dryden, $1; Freeman Gould, Robert Currie, Walter B. Buchanan, Robert Denison, Thomas Armstrong, Peter S. Jennings, James Wallace, John M'Cormack, And. Ingram, Esq. Wm. K. Cochran—50 cents each—$6.

ADDITIONAL AGENTS FOR THE CHRONICLE.

Cedarville and Fairton, *N. J.*—Rev. David D. M'Kee.

Fairfield, *Green Co. O.*—Rev. Robert G. Linn.

Twenty Mile Stand, *O.*—Dr. Alex. Guy.

Butler Co. O.—Rev. Thomas E. Hughes.

Well Grove, *Blount Co. Tenn.*—Rev. Andrew Vance.

West Greenville, *Pa.*—Rev. James G. Wilson.

Prince Edward C. H. Va.—Mr. Robert S. Bell.

FOREIGN MISSIONARY CHRONICLE.

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DESCRIPTION OF ALGIERS.

Missions have been established in many Pagan and several Mohammedan countries; but scarcely any efforts, in modern times, have been made to send the pure gospel of Christ to the Barbary States. The inhabitants of the northern, as well as other portions, of the great continent of Africa, have been lamentably neglected by Protestant Christendom. This may be attributed partly to the intolerance of the governments of those countries; but probably as much to the inexcusable indifference of professed Christians in reference to the immortal interests of their fellow-men, who are perishing for lack of evangelical knowledge. But may we not hope that the period of apathy in regard to the conversion of the world is drawing to a close? and that men may be found who are prepared to "endure hardness as good soldiers of Jesus Christ," after the example of the apostles and evangelists, who surmounted the greatest difficulties, and suffered persecution even unto bonds, imprisonment, and death itself in the most appalling forms, from love to their Lord and Savior, and solicitude for the salvation of men of every nation and description. And as missions are in operation at several places on the Mediterranean, and it is hoped that these may be extended in their sphere of usefulness, and others established at important points, it is proper to call the atttention of Christians to the physical state, and especially to the literary, moral, and civil condition, of the countries that are bounded by the waters of that great sea. Under this impression, we have presented to our readers condensed descriptions of several cities from a work of Mr. Brewer; and now add a sketch of ALGIERS, for which we are indebted to Dr. *Shaw*, and more especially to *William Shaler*, American Consul General, at that city in 1826.

According to Dr. Shaw, the city of Algiers stands upon the site of the ancient Icosium, in N. lat. 36° 48′ and E. long. 3° 27′, near the western extremity of a beautiful bay of fifteen miles circuit, in which there is every where safe anchorage, in from sixty to eight fathoms, in a clean bottom of sand and mud. The mole has been formed at immense labor and expense, by uniting the little island, which gives its name to the city, to the main land by a solid causeway of stone; on which is erected a noble range of magazines; and, by building a solid quay in six fathoms water, round the south end of the island, it is capable of sheltering fifty sail of vessels. All the approaches by sea to Algiers are defended by such formidable works, mounted with cannon, as to render any direct attack by ships a desperate undertaking, if they were defended with ordinary skill and spirit.

The city stands upon a wide base on the sea-shore, rises in amphitheatre upon a quick acclivity, is a mile and a half in circumference, and contains from eight to ten thousand houses. The streets are very narrow, the tops of the houses closing so near together as to shade them from the rays of the sun; so that, by their flat-terraced roofs, there might be established a communication throughout its different quarters. It is surrounded by high walls with bastions and a dry ditch, has no suburbs, and is entered by four gates. Dr. Shaw estimates its population at 100,000; but Mr. Shaler, at only 50,000. As seen from the sea, it resembles in form and color a ship's topsail, spread out upon a green field; and, with its surrounding hilly and well cultivated territory, thickly studded with white buildings, some of which are magnificent, developes, on approach, one of the most agreeable views on the shores of the Mediterranean. Though all direct approaches to it by sea are well fortified, it is on the land side nearly defenceless. Three miles northwest from Algiers, at the western extremity of the bay, is situated Cape Caxin—a promontory, rising abruptly from the sea two hundred yards, then sloping away in a circular form round the city. From the point of the cape to the city there is a good road, winding along the sea-shore. On the right of this road there is a fine fertile plain, about half a mile wide, whence hills rise in quick succession, and craggy acclivities. The plain is well inhabited, and furnishes abundance of vegetables for the consumption of the city.

There is probably no city in the world where there is a more vigilant police, where fewer cognizable crimes are committed, or where there is better security for person and property, than in Algiers. A consequence of the unin-

terrupted prosperity of Algiers for many years was the accumulation of great wealth in private families, through their alliances by marriage with the Turks. Before this capital was taken by the French, July 5, 1830, all power was in the hands of the Turks. Yet the fortunes which they acquired were absorbed into the native families, where they generally remained unmolested: for natives inclinable to any important public employment, and passive to all political revolutions, are as well protected here as in any country. From the operation of these causes, Algiers may be regarded as one of the richest cities in metallic wealth in the world. The partial civilization of this part of Barbary after the fall of the Roman dominion here probably dates from the conquest of the Arabs. The inhabitants of Algiers are an amalgamation of the ancient Mauritanians, various invaders, emigrants from Spain, and the Turks; and are now generally denominated Moors. Few people surpass them in beauty of configuration. Their features are remarkably expressive, and their complexions hardly darker than the inhabitants of the south of Spain. Moorish women are seldom seen by foreigners; but they are supposed to vie with any others in personal charms. They have elegant forms, large dark eyes, long eye-lashes, and fine teeth. They are often married at twelve years of age, soon fade, and are in the wane of their beauty at twenty-five, when they are frequently grandmothers. This may be owing to the excessive use of the steam bath. The inhabitants have been justly styled inconstant and treacherous; but they are not the ferocious barbarians which the term *Algerines* seems by common consent to imply. They are insinuating in address, and Mr. Shaler found them civil, courteous, and humane, in the common relations of life; and discovered not in them extraordinary bigotry, fanaticism, or hatred of those who profess a different religion. They are Mohammedans, and scrupulously fulfil the rites ordained by their creed; but are not as hostile to those who differ from them as they have been generally represented. Commerce with other nations has contributed to mollify their Numidian character.

The sciences are unknown or disregarded in Algiers. There is no pretension to the healing art beyond that of charms and amulets. Their naval captains have learned from foreigners to determine the latitude by a meridian observation of the sun, and have translated into Arabic the tables necessary to this operation. When they go out of the Straits, to cruise in the ocean, they usually press from on board of a Christian vessel some person capable of directing their route until they return into the Mediterranean. Their whole course of literature is confined to the Koran. Common schools are, however, numerous in Algiers, where boys are taught to read and write. Their practice is supposed to be the origin of the Lancasterian system of tuition. Each scholar has a board, on which any thing may be fairly written with chalk, and easily effaced. A lesson from the Koran is transcribed, in fair and legible characters, on one board, then copied upon all the others, the scholars mutually teaching each other, both in the meaning and in forming the letters of the text. These lessons are loudly rehearsed to the pedagogue, who sits on his heels in a corner, with a long rod, through the terror of which he maintains order and attention. Thus reading and writing are taught simultaneously, and the beautiful uniformity of the Arabic hand-writing is probably owing to this method of tuition. The education of an Algerine youth is completed when, having learned to read and write the Koran, he is duly instructed by the preceptor in the forms and modes of prayer. The expense of this course is very trifling. Similar schools are taught by women for the instruction of young girls. These people are doubtless on the brink of civilization.

The dress of the Algerines consists of several vests, with and without sleeves, open before, ornamented with buttons, lace, embroidery, &c. large loose breeches with ample plaits down to the calf of the leg; a sash wound several times round the body, in which are stuck the yatagan and pistols of the wearer, the folds of which contain his watch, purse, &c. the turban and slippers. Stockings are seldom worn, and only by aged men in cold weather. The materials of this dress vary according to the seasons, and the rank and pecuniary means of the wearer. Among the Turks and wealthy Colories, they are often richly embroidered, or laced with gold, silver, or silk. Over the whole is worn the bournousse——an ample cloak, in form a large section of a circle, with a hood in the centre, which, when required, is brought over the turban. The material, form, folds, and colors of the turban, designate the rank and condition of the wearer. In the country, the general dress consists of the hyke, a slight pair of drawers, and a turban or red woolen scull-cap. The dress of Moorish women we pass without description.

Mohammedan law allows a plurality of wives. Yet few Algerines avail themselves of this; though to one wife they frequently attach a number of black female slaves. Marriages are planned and contracted through the agency of mothers and female relations. The women have a free intercourse with each other at their own houses, or at the public baths afternoon, when they are sacred to their use. Marriages among the superior classes are celebrated by the women with much eclat.

Bread, mutton, poultry, fish, milk, butter, cheese, oil, olives, and fruits, with the couscousou—a granulated paste made of wheat, constitute the food of the people of Barbary. The

poorer classes, who cannot always afford meat, prepare their couscousou with butter or oil. The common laborers live on bread, with a little oil, if they can procure it. The Algerines consume very little beef; rarely slaughter a cow, never a calf. Some families, in the season of the best pasturage, slaughter bullocks. The flesh is jerked, dried, seethed in oil, packed in jars, and covered with oil or melted butter, for future use. Coffee is their great luxury, and water their only beverage.

The Jews, of whom there are five thousand in this city, have the free exercise of their religion. They are governed by their own laws in civil cases, administered by a chief of their own nation, appointed by the Bashaw. As Algerine subjects, they may circulate freely, establish themselves where they please, exercise any lawful calling, and cannot be reduced to slavery. They pay a capitation tax, and double duties on imported merchandise. They practise trade in all its branches, and are here the only brokers and dealers in money and exchanges; and the only artificers employed in the mint. Many of them are gold and silver-smiths. Yet they are an oppressed people. They are not permitted to resist any personal violence, of whatever nature, from a Mussulman—are compelled to wear clothing of a black or dark color—cannot ride on horseback, or carry any arms; not even a cane. On any unexpected call for hard labor, they are turned out to execute it. In 1815, this country was visited by incredible swarms of locusts, destroying every green thing, when several hundred Jews were ordered to protect the Bashaw's gardens, and obliged to watch and toil day and night. On several occasions of seditions among the Janissaries, the Jews were indiscriminately plundered. They live in perpetual fear of similar scenes—are pelted in the streets by children, and their whole state is one of abject oppression, and contumely. The children of Jacob bear these indignities with wonderful patience. They learn submission from infancy, and practise it through their lives, never daring to murmur. Yet they correspond with other countries; and possessing more knowledge of external affairs than other classes, meddle with all sorts of intrigue, even at the risk of their lives. The post of chief of the Jews is procured and held through bribery and intrigue, and exercised in a tyrannical manner. With these exceptions, in manners, habits, and modes of living, the Jews in Algiers differ little from other corresponding classes of society. They are a fine robust race, with good complexions: but the effects of the abject state in which they are born and live are printed on their countenances. There is a very affecting practice here which cannot be contemplated without feelings of respect, and even tenderness, for this miraculous race. Many aged and infirm Jews, sensible that all their temporal concerns are drawing to a close, die, as it were a civil death, investing their heirs with all their worldly substance, reserving only the small pittance necessary to support the lingering remnant of their days in Jerusalem, where they go to die. "In 1816, I witnessed the embarkation of a number of ancient Hebrews, on this earthly pilgrimage, on board of a vessel chartered expressly for transporting them to Syria. The number of Jews in the kingdom of Algiers is computed at 30,000." How far they are accessible to Christian effort for their benefit, and what can be done to teach them the knowledge of the Messiah, in whom alone they can be saved, are important questions which ought to be considered by all who believe the predictions and promises of the God of Israel respecting their general conversion and salvation.

A considerable portion of the population of Algiers consists of strangers; people belonging to different African tribes—the Mozabis, Biscaries, Arabs, and Kabyles. The negroes are few. They were originally slaves, obtained through trade with the interior and with Tripoli; but they all are emancipated on embracing Islamism. The mechanics in Algiers are organized into corporations, and, each is subject to a chief Amin. In bricklaying and masonry, they may justly claim a degree of practical perfection. They execute embroidery with taste and neatness. But, as carpenters, coopers, blacksmiths, shoemakers, &c. they are deficient. The superior arts of watchmakers and jewelers are practised by foreigners alone. The manufactures consist of silk, wool, and leather. Of silk $80,000 worth is annually imported from the Levant, and manufactured into velvets, shawls, handkerchiefs, sashes, &c. Of wool they make hykes, bournousses, shawls, and carpets. Tanning and dressing leather is well understood; and done in morocco style. The houses are all on the same plan. One third part is a basement story, containing magazines, cisterns, stables, &c. The upper part contains two habitable stories, surrounding an open court paved with marble. The roof is flat and terraced. All windows are guarded by strong iron grates. The streets are mere alleys, in which two persons meeting on horseback, could scarcely pass; but they are paved and kept clean. There is one, however, the main street, on which two carts might pass. On this street are the principal coffee-houses, barbers' shops, and stores, which are mere stalls. The city is divided into separate quarters, which are closed by gates immediately after evening prayers. The external gates are shut at sunset, and opened at sunrise. The Algerines are superstitious, believing in sorcery, charms, &c. The public buildings consist of nine large mosques, and many minor places of worship; five barracks; three colleges; five bagnios; several open bazars; and the old

palace of the Deys. The environs of the city are ornamented with pleasant villas, 1000 in number, some having splendid edifices; but many are going to ruin. Its immediate environs are occupied by cemeteries, mouldering tombs, and ruined sepulchral edifices, entirely unenclosed. The plain of Mitijah, bordering on the city on its west side, containing 1000 square miles, is valuable territory, watered by springs and streams from the mountains, and capable of furnishing subsistence to a vast population.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA.

Extract of a joint Letter from Rev. John Newton and Rev. James Wilson to the Corresponding Secretary, dated Lodiana, August 15, 1836.

We do not remember to have despatched any official letters since the departure of Brother Lowrie, nothing of special interest having occurred of which he was not informed; and it was supposed that he would be able to communicate orally better than could be done with ink and paper.

The arrival of our brethren at Calcutta, and their subsequent circumstances, were, it is true, events of the deepest interest. But these were all more properly reported by themselves. We can only say, that we were rejoiced exceedingly when it was announced to us that such a reinforcement had come; especially as our hands are so much weakened by the providential removal of Brother Lowrie. It was gratifying to know that when the Committee had, by death and other circumstances, lost four missionaries out of nine, and had the prospect of losing the fifth by ill health, they did not feel discouraged, but promptly sent others to occupy the vacancies, and strengthen the hands, of those who were left. We hailed the arrival of the five brethren and their partners with much gladness and thanksgiving. The combined labors of these brethren in this region, their occasional intercourse with us and Christian counsel, prospectively viewed, could not be otherwise than cheering. We never felt ourselves competent to manage the affairs of such a mission alone; and, therefore, to have the aid of others is peculiarly desirable. And besides, we feel persuaded from the comparative success of other missions, that the concentration is altogether favorable. We have, therefore, rejoiced in the determination of the Committee to make this mission strong. These are our feelings in regard to what has been done. We earnestly hope, and it is our constant prayer, that these doings may not prove to be in vain; but that the Lord, who by his good providence conducted us to this land, and who has hitherto so remarkably sustained, and given us a wide and open door, may qualify us thoroughly for this truly arduous work, and enable us to vindicate the truths of the gospel with boldness and apostolic zeal before the heathen; and that having assisted us thus far, his Spirit, poured from on high, may cause our labors to result in a rich harvest of souls. This is what we earnestly desire; and we are not without hope, that, if we should not be called to an early grave, like some who have gone before us in the work, we may see the beginnings of the Redeemer's kingdom in this great quarter of India, which has so often been the scene of contention between bloody conquerors—which has been subjected to so many foreign rulers, but has been for longest duration under the dominion of the prince of darkness. We do hope, that, if this mission is well sustained by the Society —if men and funds be supplied to a sufficient extent; and, if the missionaries are faithful, laborious, prayerful men; before the lapse of many years, the kingdom of Christ will be established by continual progress through all this region.

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Postscript *to the preceding Extract of a Letter, by Rev. James R. Campbell, dated Benares, Sept.* 8, 1836.

We expect to write a full account of our journey, &c. in a few days. We all enjoy a pretty good share of health at present. Brother M'Ewen was very ill since we came on the river, but is now recovering. When a little above Baglipore, one of our baggage-boats and our cook-boat were upset in a storm, and every thing on board lost. The men barely escaped with their lives. Our moonshe, who slept on the baggage-boat, was swimming about three hours. None of the printing nor type were on it, except a large long box, which we think contained screws and small articles belonging to the press. The mission library is gone, some of the printing paper, and a large number of books belonging to some of our private libraries. This, you see, is a serious affair, and it has grieved us much. But the Lord reigns, and has some wise designs to accomplish in these concerns. Mrs. Jamieson, above Rajmaul, presented our mission family with the additional member of a fine son; and Mrs. Rogers, about twenty miles below this place, made us a similar present. Both the mothers and boys are doing very well indeed. We hope and pray that they may become faithful and successful missionaries of

the gospel among these perishing, benighted heathen, when we are mouldering in the dust. We now begin to make some progress in the language, and long exceedingly to be able to tell the story of redeeming love to the vast multitude around us. Although our prospects are at present dark, we are not weary of our work; nor are we discouraged because of the way, or of the wretched state of this people. May the Lord send out men, and incline the rich to support the gospel in every clime!

EXTRACTS OF LETTERS TO REV. JOHN C. LOWRIE, NOW IN THE UNITED STATES.

We make some extracts from letters recently received from our missionary brethren in India. They are of different dates.

Health.—"Our health has been almost uninterrupted, though, during the hot weather, and, especially the latter part of that season, we were exceedingly feeble. The influence of a "hot season" here, in a great measure destitute as we are of the conveniencies that Europeans have for counteracting the heat, makes us think of the influence of Perkins' machine for reducing *bone* to *pulp*. I had not supposed that it took such hold of the system and melted its vigor into such weakness."

Mr. Wilson, Lodiana, Aug. 2.

"Brother Wilson has told you of our continued good health, and you have doubtless learned from other sources, how much sickness the newly arrived brethren have experienced. We sometimes think we are grateful to God for the distinguishing care he has taken of us; but again the thought occurs that, as the Lord chastens those whom he loves, it is possible he intends the evenness of our course as a judgment for our carelessness in Christian duty; but I believe I pray with sincerity, that, if sickness or any other afflictions are necessary to make me a better or more successful missionary, they may not be withheld. No affliction for the present is joyous; but sanctification of heart and usefulness of life are things that cannot be bought at too dear a price."

Mr. Newton, Lodiana, Aug. 16.

"Shortly after you left us, Mrs. C. was taken ill of fever, which was conquered, however, in a few days. It commenced by a slight attack of cholera. A month afterwards she had another turn of fever still more severe than the first; but the Lord heard our prayers and rebuked the disease; and she soon rallied and was restored to usual good health. Brother Jamieson had a very severe turn of fever in June. Brother Porter, in the latter end of April, was quite ill and weak, *apparently* arising from pulmonary affection. Brother M'Ewen had two attacks of liver congestion: the latter threatened to be quite serious, and, from the copious depletion which was necessary, left him in a very feeble condition. Brother Rogers was also ill of fever a few days before we sailed. But our fears have all been agreeably disappointed, and we can yet say, "We are all here." After we left Calcutta, the dampness of our budgerows affected Brother M'Ewen very much, and he was so low when at Kutwa, that we thought it quite improbable he would now be a survivor. He has, since that time gradually, but very slowly, continued to gain strength; though frequently entirely unable to leave his budgerow or even his bed.

Mr. Campbell, Sept. 5, at Benares, 420 miles from Calcutta.

Accident on the River.

"Between Baglipore and Monghyr we had quite a storm, and one of our baggage-boats and our cook-boat were upset and every thing lost. Our moonshe [or teacher] who was on board the former, and the men, were saved with difficulty. Some printing paper, the mission library, and a box belonging to the printing press, are gone. This was an occurrence over which we had no control, and, therefore, however serious our loss, we are disposed to feel reconciled to it. Doubtless a wise Providence has some profitable design in thus trying us, and, for the present, causing a partial embarrassment to our missionary prospects and plans. The rest of the river voyage, thus far, has been generally very pleasant, and we have enjoyed much pleasure, and been much refreshed by our frequent interviews with kind missionary brethren and sisters, at different stations. I really never before experienced so much kindness from Christians."

Mr. Campbell.

Storm at Lodiana.

There has been a severe storm at Lodiana, which caused much injury to the houses which were building for the use of the mission. After mentioning some details, Mr. Wilson farther writes:

"Add to all this, the old house, in which we lived, began to fall down about us. The cornice [a heavy clay cornice] became wet, and fell down in nearly every room, and the walls became so softened and saturated, that we expected every hour the house would fall down on us. We sat up most of the night, watching the moldering and tumbling of the cornice; and, by daylight, we had to make our retreat, in the midst of a very heavy rain, to save our lives. We put our wives and babes in palankins, and, as we passed across the plain towards the cantonment, the water was, in some places, so deep as almost to make the horse swim. We fled to the house of —, where we were received with open arms. In the

evening of the same day, we came into the only house that was vacant in cantonment, and here we remain till this time. The house in which we lived has not yet fallen; but every one pronounced it very unsafe to live in. We were mercifully preserved from any accident or any sickness, in consequence of our exposure. A large piece of the cornice fell on the bed close beside where our babe lay sleeping."

The School.

"The school remains about as when you left, as to number, &c. The proficiency of the boys generally has been rather slow, and I find it very difficult to keep up their interest. As soon as the school-house is finished and the school removed to it, there will, of necessity, be a considerable increase of the expense."

Mr. Wilson.

Third Mission Station.

"We have concluded to establish part of the mission at *Saharanpur*, [often written Saharunpore, about 130 miles south-eastward from Lodiana, and less distant from the second station, Subathu, in the hilly region, where two of the families connected with the second reinforcement, it was expected, would be established.] Mr. C. has very kindly negotiated for us the purchase of the house owned and recently occupied by Capt. B. who sells the house at the estimated cost of the materials, which it appears is about four hundred rupees. It is large enough for two families of missionaries. We think it an exceedingly generous arrangement on the part of both those gentlemen; and our best thanks are due to Mr. C. who negotiates the business for us. This sum is less than the rent they would have to pay for a single year. Besides, from the trouble and perplexity which we have had in building, we wish never to have any thing more to do with it as long as we live, if it be possible to avoid it. We have engaged to buy the house. Another small house is also offered for sale at Saharanpur, for about one hundred rupees. This also we think of purchasing, as it will afford a home for the other family for a year, while they are studying the language; and it will afterwards serve as a school-house."

Mr. Wilson.

MISCELLANEOUS INCIDENTS.

Maha Rajah of Lahor.

"Mr. — made some proposition to the Maha Rajah [Ranjit Singh], about curing his tongue of paralysis by means of galvanism, which the old gentleman was very anxious to have him to do; but they could not agree about the terms. The Rajah threatened to send for the *Padre Sahibs* [the native title for Christian minister] at Lodiana, who, he had learned, could do it as well as Mr. —. And he actually sent his vakil [a sort of ambassador, whom the Rajah keeps at Lodiana,] several times to make inquiries of us about our talismanic powers, &c. &c. and to see some experiments. But it so happened that the battery was out of order; and probably on this account, we were saved the necessity of refusing to go to Lahor. Such an experiment would have done better on any one else than on the Maha Rajah."

Mr. Newton.

Reckless Mussulman.

"We were near having a *civil war* yesterday in the city about a *cow*, which a reckless mussulman merchant in the bazar had the hardihood to kill. The Hindus turned out almost "en masse" to the acting magistrate, and demanded summary vengeance. They insisted on having the poor fellow "hanged" right off. They were armed with *clubs*, *bricks*, &c. and turned out to the number of several hundred; and a regular battle was on the point of commencing, when the culprit was ordered off to jail, to await the return of our chief magistrate from the Hills, when his fate will be decided."

Mr. Wilson.

Concluding Remarks.

"When you come into the circle of any who know us, or feel a particular interest in our mission, tell them some of what we feel when, almost melted and ready to faint under the influence of a withering climate, and the still more withering moral climate, we look far back, and think of the green fields—the streams—the woodlands—the sanctuaries—the social meetings—all that once was ours. Assure them that the trials of which perhaps they think most, when they follow us in thought, we find to be the least. Of all our trials and dangers they are the greatest which arise from *within*. Our strong affectionate regards to all who know us."

Mr. Wilson.

HOPE CONCERNING AFRICA.

It has been stated that the Executive Committee had resolved to attempt the renewal of their Mission to Western Africa—had appointed, instructed, and sent out, Mr. Ephraim Tittle, for this purpose. From this missionary of the Society we have received no information since he left our coast. But from other sources, we learn that the way is happily preparing in the Colonies of Liberia, for the diffusion of useful knowledge in general, and the light of evangelical truth, among the natives of the surrounding countries. At a late colonization anniversary in Philadelphia, Dr. Skinner, late governor of Liberia, stated some very interesting facts, which excite the hope that the spiritual, as well as civil, redemption of Africa is approaching.

CATALOGUE OF PROTESTANT MISSIONARIES

Around the Mediterranean and other inland Seas; compiled September, 1836.

Country.	*Station.*	*Names.*	*Patrons.*	*Work.*	*No.*	*Mode of Operation, &c.*
Brit. poss.	Gibraltar.	Rule.	Brit. Wes.	Spanish.		Books, &c.
& depend-		. . . . .	do.	English.	2	Preaching.
encies.	Malta.	Schlienz.	B. C. M. S.	Gr. & Arabic.		Printing—2 printers.
		Brownell.	Brit. Wes.	English.		Preaching.
		Wolff.	Private.	Jewish.	3	Traveling.
	Corfu.	Lowndes.	Lon. M. S.	Greek.	1	Printing and schools.
Greece.	Syra.	Hildner.	B. C. M. S.	do.		Schools.
		Robertson.	A. E. M. S.	do.	2	Printing.
	Athens.	King.	A. B. C. F. M.	do.		Books and preaching.
		Hill.	A. E. M. S.	do.		Schools.
		Bryant.	do.	do.		do.
	(Piraeus.)	Korck.	B. C. M. S.	do.		Schools and books.
		Leeves.	B. & F. B. S.	do.	5	Bibles and translations.
	Argos.	Riggs.	A. B. C. F. M.	do.		Schools and books.
		Benjamin.	do.	do.	2	Recently arrived.
Turkey.	Constanti-	Goodell.	A. B. C. F. M.	Gr. & Turk.		Preaching and schools.
	nople.	Dwight.	do.	Armenian.		Translat. & preaching.
		Schauffler.	do.	Jewish.		Translations.
		Homes.	do.	Turkish.		Lately arrived.
		Farman.	Lon. J. S.	Jewish.	5	Conversation.
	Trebizond.	Johnson.	A. B. C. F. M.	Greek.		Schools and books.
		Jackson.	do.	do.	2	Lately arrived.
	Broussa.	Schneider.	do.	Greek and Ar-		Books and schools.
		Powers.	do.	menian.	2	do.
	Smyrna.	Barker.	B. & F. B. S.	Greek, &c.		Bibles and traveling.
		Lewis.	Lon. J. S.	Jew. & Prot.		Conversation & preach'g.
		Brewer.	W. F. M. S.	Greek.		Schools, print.—miss. pr.
		Jetter.	B. C. M. S.	do.		Schools and books.
		Temple.	A. B. C. F. M.	do.		Print. and sch.—miss. pr.
		Adger.	do.	Armenian.		Translat. and printing.
		Fjellstedt.	B. C. M. S.	Turkish.	7	Recently arrived.
	Scio.	Houston.	A. B. C. F. M.	Greek.	1	Books and schools.
Syria.	Cyprus.	Pease.	do.	do.		Exploring and schools.
		Thompson.	do.	do.		Lately arrived.
		Ladd.	do.	do.	3	Not yet arrived.
	Beyrout.	Bird.	do.	Maron. & Gr.		Preaching—Absent.
		Smith.	do.	*General.*		Printing, preaching, &c.
		Thompson.	do.	Greek, &c.		Schools, &c.
		Seebban.	do.	Gr. Mar. &c.	4	High school.
	Jerusalem.	Nicolayson.	Lon. J. S.	Jewish.		Conversation.
		Whiting.	A. B. C. F. M.	Greek, &c.		Books and conversation.
		Lanneau.	do.	do.	3	Lately arrived.
Egypt.	Cairo.	Kruse.	B. C. M. S.	Coptic.		Books, schools, & conv.
		Lieder.	do.	do.		do.
		Mueller.	do.	do.	3	do.
Abyssinia.		Gobat.	do.	Abyssinian.		Exploring, conversation.
		Isenberg.	do.	do.		Recently arrived.
		Knoth.	do.	do.		Not yet arrived.
		Blumhart.	do.	do.	4	do.
Barbary.	Algiers.	Ewald.	Lon. J. S.	Jewish.		Books and conversation.
		Roussel.	Gen. Ev. Soc.		2	Recently arrived.
Persia.	Tebria.	Haas.	Basle M. S.	Mohammed'n.		Books and conversation.
	Oormiah.	Perkins.	A. B. C. F. M.	Nestorian.		Conversation, &c.
	do.	Grant.	do.	do.		do.
		Merrick.	do.	Mohammedn.		Exploring.
		Southgate.	A. E. M. S.	do.		Not yet arrived.
		Savage.	do.	do.	6	do.

CATALOGUE—*Continued.*

Country.	*Station.*	*Names.*	*Patrons.*	*Work.*	*No.*	*Modes of Operation, &c.*
Georgia.	Shusba.	Zaremba.	German Mis-	Armenians		Preaching, books, schools,
		Pfander.	sionary Soci-	and Moham-		translations, &c.
		Sproemberg.	ety.	medans.		—
		Waters.				Mission broken up by
		Hornle.				Russian government, and
		Schneider.				missionaries going—some
		Kreiss.				home—some to Persia,
	Karass.	Lang.				Turkey, Barbary, &c.—
		Hegel.				and others remaining
	Madscher.	Konig.				among German colonists.
		Wurther.			11	

General Summary.

Countries.	Nos.	B. C. M. S.	Lon. J. S.	B. & F. B.	Brit. W.	Lon. M.	A. B. C. F. M.	A. E. M. S.	W. F. M. S.	G. M. S.	Gen. Ev. S.	Private.
British Possessions and Dependencies,	6	1			3	1						1
Greece,	9	2		1			3	3				
Turkey,	17	2	2	1			11		1			
Syria,	10		1				9					
Egypt,	3	3										
Abyssinia,	4	4										
Barbary,	2		1								1	
Persia,	6						3	2		1		
Georgia,	11									11		
Total,	68	12	4	2	3	1	26	5	1	12	1	1

Respective Societies.

American Board,	26	British Church,	12
American Episcopal,	5	London Jews,	4
American Presbyterian,	1	British Wesleyan,	3
American Bible,		British Bible,	2
	—	London Missionary,	1
Total,	32	Private,	1
German,	11		—
Geneva,	1	Total,	23
Paris,	1		
	—		
Total,	13		

National.

American,	32
British,	23
Continental,	13
Total,	68

N. B. Most of the missionaries of the British Societies are natives of the Continent—Swiss, Germans, &c.

Schools; recently.	
Greek pupils in Greece,	2000
do. do.	1500
Armenians, &c. &c.	500
Total,	4000

Presses—	
Malta,	1
Corfu,	1
Syra,	1
Smyrna,	2
Beyrout,	1
Total,	6

MISSION TO THE MEDITERRANEAN.

Extracts of Letters from Rev. Josiah Brewer, to the Directors of the W. F. M. Society, dated Smyrna, Nov. 15, 16, 1836.

By reference to the Catalogue of Mediterranean Missionaries, sent to the Secretary a few weeks since, it will be seen that a considerable number of those in Turkey, as well as the brethren in the kingdom of Greece, had given prominence to the exertion of an evangelical influence through the medium of schools. In the latter country, after the first shock of the Greek persecution had spent itself, missionary work generally, including the schools and distribution of books, has in some degree gone on in its wonted course. Not but that the opposition magazine—"the Evangelical Trumpet"—continues to sound the blast for a war of extermination, nor that the missionaries pursue their labors without trembling. The enlightened part of the community, however, have a protection against ecclesiastical intolerance in the liberality of their rulers.

In Turkey, on the contrary, where the instigation of the patriarch or bishop may cause the sentence of excommunication to be followed by the sword of the civil magistrate, it now seems probable that, for a long time to come, we shall be unable to operate upon the Greeks through the medium of schools or school books. However, books for domestic use can be more easily concealed from the view of priests and opposers, and by judicious pains may yet be got into extensive circulation. I make these general statements for the information of the Committee; hoping, when I hear from them, to go more into detail respecting the recent opposition of the Greek church. Mean while, I beg leave to urge still more earnestly the subject of the *Missionary High School*, which I should have no difficulty in filling with promising pupils; also, the destitute condition of Protestants of different nations in Smyrna; presuming that your Society would not from your constitution, feel the same difficulty of establishing a free school for their children which the missionaries of some other Societies do; provided there was an equal prospect of promoting the progress of the gospel by this as by a school among any other class of people.

In reviewing the hints which I have transmitted respecting a mission to Asia Minor, I have supposed it might not accord with the Committee's wishes to have so large an establishment in Smyrna. In that case, as I before remarked, a half, or even a third, would be adequate, with the blessing of God, to the accomplishment of great things. I trust, however, they will, on no account leave Smyrna and its vicinity without at least two ordained missionaries. At so central a post, cases will often occur, indeed have already occurred, where half an hour's consultation of brother missionaries would be invaluable.

ORIGINAL COMMUNICATIONS.

For the Foreign Missionary Chronicle.

CLAIMS OF AFRICA.

At a meeting of the "Youth's Missionary and Bible Society," held in the Second Presbyterian Church in Carlisle, Pa. Jan. 2. 1837, the question as to *the best plan for disseminating the gospel in Africa*, was propounded for consideration, and, after being discussed, was held over until the next meeting for further examination; and, at a meeting of the Society, Jan. 29, 1837, was again discussed, with the following interesting queries to which it gave rise; viz.

1. Is it the duty of the church, (as appears to some, indicated by the death of several of the Missionaries sent to Africa,) to endeavor to obtain colored men for the work, whose constitutions are better adapted to withstand the effects of the climate? If so, in what way can they be best qualified for missionary duties? Is there such a state of things in this country, at this time, as to present serious difficulties to their being educated here, and is it the policy and interest of this nation to found and sustain a Theological School in Liberia?

2. Ought the Missionary Societies to make common schools the pioneers of the gospel? and ought we to endeavor, by their instrumentality, to extend a knowledge of the English language, throughout the surrounding nations on the African coast? Or would it be best, to frame grammars of the different languages, where none exist, and publish the Bible in the various vernacular tongues, as speedily as possible?

3. From what part of Africa, ought the societies to advance the missionary posts, and would any advantage be gained by concentrating our efforts, so as to bear *exclusively* on the nations adjoining our settlements on the western coast?

After the discussion of the above questions, a minute was, by a vote of the society, directed to be prepared of the result of our deliberations; which was submitted and adopted at the next monthly meeting held on the 27th of February, 1837, and is as follows:

"It is considered, that, while the principal reliance of our Missionary Institutions ought to be on colored missionaries, to disseminate

the gospel in Africa; yet where white men are willing to encounter the perils of the climate, such ought gladly to be received, and sent forth with the prayers of the church for their preservation. The loss of life, which has been experienced in this field of missionary labor, may be intended by an all-wise Providence, to try the faith of the church, and the zeal of the followers of Christ in this country; and, like the discomfited hosts of Israel before the tribe of Benjamin at Gibeah, we may have to go up, even the third time, before we possess the land.

Peculiar difficulties at present exist in the education of colored youth as missionaries in the United States; and there are many reasons for preferring a College and Theological School on the western coast of Africa; and, when it is considered, that the children of Africa have been so long held in bondage on this continent, there are strong claims on the government of these United States, and on the individual States, to contribute liberally to this object, and to the sustaining of common schools in Liberia, and the surrounding region.

Who can foresee the happy effects that might follow the location of an Institution in the heart of the Colonies, which would radiate science, literature, and religion, on the adjacent population! Who can tell, through what a great extent of country the English language might thus be diffused, and the way prepared for the spread of the gospel and civilization, into the darkest recesses of that benighted Continent! Who can tell what effect such Institutions might have in removing the prejudices entertained by many of the colored population in this country, to the settlements on the western coast, and the inducements it would hold out, in liberal salaries to the more intelligent colored persons, to emigrate, and become schoolmasters in Africa?

We believe it to be the duty of the Christian church, to endeavor to send the Bible, in the various vernacular tongues, *to all nations*, as speedily as possible: and we do not perceive any good reason for restricting the missionary operations of the Societies of this country to the western coast, in exclusion of more promising fields in other quarters, but believe, that the church should occupy, wherever Providence opens the way, and that additional missionary posts ought to be advanced from Abyssinia, the Cape of Good Hope, and the countries bordering on the river Niger."

MISSIONARY FEELING.

A lady writes; "Having long since laid myself on the missionary altar, I love to make sacrifices for the missionary cause. The enclosed gold piece is a present from my dear mother. I love my mother, but I love Christ and the souls of the dying heathen more. Please send it to the Western Board. It is consecrated by prayer, and, though very small, may aid in building up the dear Redeemer's kingdom in heathen lands." How desirable that a similar spirit of self-consecration, prayer, and self-denying effort, should influence all who contribute of their property to the cause of missions! We doubt not that the prayers of such persons are heard, and their alms are had in remembrance in the sight of God.

MISSIONARY INTELLIGENCE,

Selected and Condensed for the Chronicle.

CALL FOR MISSIONARIES AT BENARES AND OTHER PLACES.

The following is an extract from an Appeal of Rev. *William Buyers*, missionary of the London Society, to Theological Students in Great Britain. It contains information which deserves the attention of Students of Theology in the United States, and which may be useful to missionaries who go from this country to India.

There are now at Benares, a city larger than any in Britain, London excepted, only six European missionaries—three of the Church Society, and three of our own. This number might be considered not so small, were it not for the extraordinary character of the place, and the fact that there is only one other missionary within 150 miles of the city. To the north and north-west there is a closely peopled country, larger than the whole of Britain, and not a single missionary. To the south and west there are other countries as large as France, Belgium, and Holland, put together, without one missionary. Every city, town, and village, in these wide-spread and populous regions, is perfectly open to our exertions; while the languages spoken at Benares are understood over the whole. The great city of Benares forms a centre of superstitious attraction to the millions by which the country is peopled. It is the Jerusalem of Hindustan, to which its numerous tribes resort with reverence. Every blessing, both temporal and spiritual, is supposed attainable by bathing in its waters and worshiping at its shrines. The religious devotee comes to it, that he may add to his holiness—the worldling, that he may add to his wealth—the prince, that he may increase his influence by throwing around his charac-

ter a supposed sanctity—the aged, to breathe out his soul within its sacred precincts, and thus secure an entrance into eternal bliss. The missionary thus comes in contact with men of all ranks and of the sects and nations inhabiting the whole of Hindustan. From this great centre our books may be spread with ease over all the neighboring regions, forming a country equal to one half of Europe; while the concourse of strangers gives us daily opportunities of preaching the gospel to many who come from places where no missionary has ever penetrated. I have stood on the lofty minarets of Benares, and gazed on a city far more extensive and populous than that in which the spirit of the great apostle of the Gentiles was moved within him, when he beheld it wholly given to idolatry. Thence, I have seen its hundreds of temples and mosques; its ghauts, crowded with worshipers from all parts of India, come hither to bathe in the deified Ganges; its streets teeming with immortal beings who never heard the gospel of Christ; and the country, as far as eye can reach, studded with villages, whose benighted inhabitants are "without God and without hope in the world." When I reflected that this is the very citadel of Hinduism, the fountain-head of all its pollutions, my heart has grown sad, and I ask whether this mighty bulwark of idolatry can be overthrown; and if so, where are the means? Does the Christian church really suppose that three or four soldiers of the cross are sufficient to send against a fortress maintained by 50,000 Brahmins, and regarded as the strength and glory of Hinduism. Why is it, my brethren, that so few of you are willing to come to a field so extensive and so open to your exertions? There is no self-denial in coming to India, but that to which thousands willingly submit for the sake of worldly advantages. There is nothing in the climate to alarm any one of ordinary resolution. Thousands of our countrymen enjoy as good health in it as they could at home. Some I know who have been sixty years in this part of India, though they came out after reaching manhood. A friend has a list of twenty persons, still alive, who were his companions at a neighboring station in 1782, and who were then officers under the government. The climate has been much calumniated. But were it as unhealthy as it is sometimes represented, we ought to be ashamed of being unwilling to endure, for the souls of men, what thousands of our countrymen are ready to brave to procure this world's goods. I write in the midst of sounds proceeding from one of the most vile and licentious of heathen festivals. We want your help to attack the strongest fortress of idolatry in the world. I entreat you to consider the claims of this part of the heathen world, in a spirit of prayer. I entreat you, by the love of Christ, and by your regard to perishing souls, to come out and proclaim the gospel, by which alone the voice of idolatry and wickedness can be turned into songs of praise to our Redeemer.

BAPTISM OF A BRAHMIN AT MADRAS.

The following account is taken from a Madras paper. Last Sunday, a very interesting event occurred in the Wesleyan chapel, where a Brahmin was received into the church of Christ by baptism. He had been, for some time, instructed at the institution at Royapetta. His respectable appearance, when about to leave his caste by devoting himself to Christ, daring all the consequences, was peculiarly interesting. The minister read suitable portions of Holy Writ. The Brahmin then stated, that he had left the capital of Trevancore, with three others, on a pilgrimage of two thousand miles, to the sacred place called Casi, or Benares, in the north of India. On reaching Madura, one of the party sickened and died. His companions were greatly distressed; but performed the usual ceremonies, burnt the body, threw the ashes into the river, and proceeded on their journey; passing through Tanjore, Trichinopoly, and other holy places, on their way to Madras. In the south of India, this Brahmin had met some Christian teachers, and heard some tracts read. When he came to the Presidency, he desired more information on the subjects contained in the Scriptures. He was directed to Rev. Mr. Carver and admitted into the institution; where he made remarkable progress in religious knowledge, and determined to embrace the faith of Jesus. His former companions remonstrated with him in vain, and left him in anger. He was baptized on the first Sunday in Advent. When the minister came to the solemn part of the service—"Dost thou renounce the devil and all his works," &c.? he answered, "I renounce them all;" and immediately, but with strong feelings, gave proof of this, by taking off his brahminy string, worn over one shoulder, the token of his caste, and delivering it up to the minister, who placed in his hands a copy of the sacred Scriptures. The whole scene was viewed by the congregation with breathless silence. The new convert then offered a solemn and earnest prayer to that Savior who alone can protect and preserve his servants to eternal life. One simultaneous ejaculatory prayer seemed breathed to God by a deeply affected audience, that he would crown the sacramental ordinance with his special blessing. The convert received the name of *Jabez Bunting*. He is a young man of active habits, and of a prudent, thoughtful disposition.

TRIBES OF THE SACS AND FOXES. METHODIST MISSIONARY ZEAL.

In the Conference Journal of March 2d, we find an account of a journey of Rev. A. Brun-

son from Prairie Du Chien to Conference at Rushville, Illinois; from which we extract the following paragraphs:

"There are now four cities laid out, the building of which is commenced, within a large square, at the confluence of the Rock and Mississippi rivers; and lovelier sights, surrounded by a rich agricultural and manufacturing country, cannot be found, I presume, on earth. The only objection that can be urged is, that some pale faces, with yellow hue, show the existence of bilious diseases, with chill and fever. The cities are, *Stevenson*, at the foot of the Island; *Rock River City*, at the Rock River Rapids, near its mouth—both on the east side of the Mississippi; *Davenport*, opposite Stevenson; and *Rockingham*, opposite the mouth of Rock River—all on the west side of the Mississippi. The sites of these last named have not yet been purchased from Congress, the land not having been surveyed, or put into market. But property, in and about them, has been sold to the value of $500,000.

I had an interview with governor Dodge on the subject of Indian missions; and was pleased to find him disposed to encourage every effort to meliorate their condition. I then crossed the main channel of the river, and visited the camp of the Sacs and Foxes—the first about 300, and the other about 200 strong. Their camps were separate, and the people were distinctive in their appearance. *Ke-o-kuck*, the principal chief, since Black Hawk's downfall, is the most haughty individual in appearance I ever saw; and no access could be had to him, except by the governor, or some person in his name. But I met with a different character in the person of *Black Hawk*. He invited me to a seat by his side, in his tent. He was dressed like a citizen, though I saw him in his Indian costume, when I ascended the river in July. His mind appeared to be a perfect vacuum as to religion. He had some ideas of *schools;* but said that Ke-o-kuck had the management of that concern.

These Indians were all sober. No spirituous liquors were allowed, and none were had, except some few bottles which were taken there by stealth, in the pockets of some *white* men, who were endeavoring to purchase some half-breed reservations. The governor commended the sobriety of the Indians; but Ke-o-kuck retorted the fact of these whiskey-speculators being the only bearers of the *fire-waters* into their camp. Some person sent Black Hawk two bottles of brandy from a steamboat, passing up the river; but he refused to receive them, and ordered his young man to break them on the rocks of the shore.

Our Conference commenced business on the 4th Oct. our beloved Bishop Roberts in the chair. Four years ago, there were but twenty-five preachers stationed within the bounds of this Conference. This year, we stationed 107. But the most interesting scene was the missionary meeting, when there arose the most enthusiastic feeling I ever witnessed on any occasion. The congregation did not exceed 500, including 100 preachers; yet the collection on the plates amounted to $134, which was increased, by various propositions, to upwards of $500 paid down, and 1440 subscribed, to educate native youth for missionaries. One proposition was to "empty purses," when Bishop Roberts threw down *purse and all.* One local brother, who had paid down $20, and subscribed $40 for the Indian youth, had at this moment but *three fippenny bits* left, which he had reserved—one to buy cigars, and two to pay his ferriage over the Illinois river; but at this proposition to empty purses, these went also. I was applied to for as many as six Indian youths, by individuals, who proffered to clothe, board, and educate them, at their own expense, beside the *three* provided for in the above named subscription, and whom I am to take with me to Conference next season."

BAPTIST MISSION IN JAMAICA.

The minutes of the Jamaica Baptist Association, which was formed in March, 1836, are published in the London Missionary Herald of October, and show that the mission on that island has been attended with remarkable success. The following extract will be read with interest.

The Baptists in Jamaica owe their origin to the English Baptist Missionaries. This mission among the negroes was commenced in 1836. They have now forty-one stations, or churches; sixteen missionaries; 23,138 communicants. The average number of attendance on public worship exceeds 29,000. Added by baptism the last year, 4650; by letter, 268; restored, 189; total of additions, 3107. Diminished during the same period, by letter, 311; died, 356; excluded, 158; total decrease, 725; leaving a nett increase of 2382. The number of marriages, celebrated during the year, was 1475; the number of children in Sabbath schools was 3,498; in day schools, 722; in evening schools, 473.

This mission, though it has experienced much persecution, has been remarkably blessed from its commencement—blessed to the conversion and consolation of the poor negroes. During the last summer, it has suffered a great loss in the death of one of the oldest missionaries—Rev. Mr. *Coultart*, who died in July, by the rupture of a blood-vessel. He entered on his labors as a missionary in Kingston in 1817.

CONDITION OF THE HEATHEN.

(*Continued from Page* 47.)

MYTHOLOGY OF THE SOUTH SEA ISLANDERS.

The Polynesian Mythology was not more distinguished by confusion and absurdity than by its abominations and its cruelty. Its objects of worship were sometimes monsters of iniquity. The Islanders had "lords many and gods many;" but seldom attributed to them any moral perfection. Among the multitude of their gods, there was no one whom they regarded as a supreme intelligence, or presiding spiritual being, possessing any moral excellencies, resembling those which are inseparable from every sentiment we entertain of the true God. Like the most ancient nations, they ascribe the origin of all things to a state of chaos or darkness, and even the first existence of their principal deities refer to this source. Taaroa, Oro, and Tane, with other deities of the highest order, are on this account said to be *fanau po*—born of night.

There does not appear to be any thing in the Tahitian mythology corresponding with the doctrine of the Trinity, or the Hindoo tradition of Brahma, Vishnou, and Siva. Taaroa was the former and father of the gods: Oro was his first son: but there were three classes or orders between Taaroa and Oro. The inferior gods and men, the animals, the air, earth, and sea, were by some supposed to originate in the procreative power of the supreme god. In the Leeward Islands, as well as in Tahiti, Taaroa was supreme. He was supposed to have a body; but it was invisible to mortals. In the *reva*, or highest heavens, he dwelt alone. His first act was the creation of Hina, who is called his daughter. Countless ages passed away, when Taaroa and his daughter made the heavens, the earth, and the sea. The foundation of the world was a solid rock; which, with every part of the creation, Taaroa sustained by his invisible power. It is stated that the Friendly Islanders suppose that the earth is supported on the shoulders of one of their gods, and when an earthquake occurs, he is transferring it from one shoulder to the other. Having, with the aid of Hina, made the heavens, earth, and sea, Taaroa created the gods. The first was Rootane, the god of peace: the second, Toahitu, in shape like a dog: the third, Tefatu —the lord: the fourth, *Te iria*—god of war: the fifth, Ruanuu, having a bald head: the sixth was a god of war; the seventh, Tuaraatai—the Polynesian Neptune: the eighth, Rimaroa—long arms—a god of war: the ninth, the gods of idiots, always inspired: the tenth, *Tearii tabu tura*—another Mars. These constituted the first order of divinities. A second class were created, inferior to these, and were employed as heralds between the gods and men. The third order seems to have been the descendants of Raa. Oro was the first of the fourth class, and the medium of connection between celestial and terrestrial beings. These are the four orders of celestial beings worshiped in the Leeward Islands. An enumeration of individuals would be useless. These objects of fear and worship are exceedingly numerous. The gods of the ocean were not less numerous. This was to be expected among a people almost amphibious in their habits, dwellings in islands, and deriving a great part of their sustenance from the sea. The names of fourteen principal marine divinities were communicated by the first missionaries; and others have been added. Tuaraatai and Ruahatu were the principal, and were called *atua mao*; or shark gods, because supposed to employ the sharks as the agents of their vengeance. The natives had gods who were believed to preside over the fisheries. Tahauru was the chief; but Matatini was the god of fishing-net makers. They worshiped gods of the aerial regions, sometimes under the figure of a bird. The chief of these were Veroma-tautoru and Tairibu, brother and sister to the children of Taaroa. Their dwelling was near the great rock which was the foundation of the world. Hurricanes, tempests, and all destructive winds, were supposed to be confined within them, and were employed by them to punish such as neglected the worship of the gods.

It is impossible not to feel interested in a people who were accustomed to consider themselves surrounded by invisible intelligences, and who recognized in the rising sun—the mild and silver moon—the shooting star—the meteor's transient flame—the ocean's roar—the tempest's blast, or the evening breeze—the movements of mighty spirits. The mountain's summit, and the fleeting mists that hang upon its brows—the rocky defile—the foaming cataract—and the lonely dell—were all regarded as the abode or resort of these invisible beings. An eclipse of the moon filled them with dismay. They supposed that the planet was *natua*, or under the influence of the spell of some evil spirit destroying it. Hence, they repaired to the temple, and offered prayers for the moon's release. Five or six gods were imagined to preside over the games, of whom Uratactae was one of the principal. The most benevolent of their gods were Roo, Temaru, Feimata, and Teruharuhatai. These were invoked by the expelling priests, and were supposed to be able to restrain the effects of sorcery, or expel the evil spirits, which, from the sorcerer's incantations, had entered the sufferer. Tama and Tetuahuruhuru were the gods of surgery, whose aid was implored in reducing dislocations, healing fractures, bruises, &c. Oititi was the god of physic, Oihanu, the god of husbandry: Tancetehia, the god of carpenters,

builders, canoe-wrights, &c. Heva, the god of ghosts and apparitions; and Hiro, the god of thieves.

Next to the *atua* or gods, the *oramatuas tiis*, or spirits, were objects of worship among the Tahitians. They were supposed to reside in the *po*, or world of night, and were never invoked but by wizards or sorcerers. They were the spirits of departed fathers, mothers, brothers, sisters, children, &c. The natives were greatly afraid of them, and presented offerings, to avoid being cursed or destroyed, when they were employed by the sorcerers. They seem to have been regarded as a sort of demon, exceedingly irritable and cruel, avenging with death the slightest insult or neglect. Among the animated objects of worship were birds, as well as fishes—especially a species of heron, a kingfisher, and a woodpecker. These were considered sacred, and usually fed upon the sacrifices. Their cries were regarded as the responses of the gods to the prayers of the priests.

The idols were either rough unpolished logs of the ito, or casuarina tree, wrapped in numerous folds of cloth; rudely carved wooden images; or shapeless pieces covered with curiously netted cinet, of finely braided cocoa-nut husk, and ornamented with red feathers. They varied in size, some being six or eight feet long, others not more than as many inches: these representing the spirits called *tii;* those, the national or family gods. During the indwelling of the gods, they imagined the images very powerful; but when the spirits had departed, though still sacred, their extraordinary powers were gone. The Polynesian temples were either national, local, or domestic. The former were depositories of their principal idols, and the scenes of all great festivals. The second were those belonging to the several districts; and the third, such as were appropriated to the worship of family gods. *Marae* was the name for temple. All were uncovered, resembling oratories. The national temples consisted of a number of marаes, altars, and sacred dormitories, appropriated to the chief pagan divinities, and included in one large stone enclosure of considerable extent. Several of the distinct temples contained smaller inner-courts, within which the gods were kept. Within the enclosure, the houses of the priests, and keepers of the idols, were erected. Ruins of temples are found in every situation—on the summit of a hill; on the extremity of a point of land projecting into the sea; or in the recesses of an extensive and overshadowing grove. But the strong holds of idolatry have yielded to the power of the gospel of Christ, and is succeeded by the worship of the only living and true God. *To him be the glory!*

PAGAN WORSHIP OF THE POLYNESIANS.

The priests of the national temples were a *distinct class.* The office of the priesthood was hereditary in all its departments. In the family, according to patriarchal usage, the father was the priest. In the village or district, the family of the priest was sacred, and his office was held by one who was also a chief. The king was sometimes priest of the nation, and the highest sacerdotal dignity was often possessed by some member of the reigning family. The intimate connection between their false religion and political despotism is most distinctly shown in the fact of the king's personifying the god, and receiving the offerings brought to the temple, and the prayers which have been presented to the present king of Raiatea. The motives which influenced the suppliants in their religious homage were usually superstitious fear, revenge towards their enemies, a desire to avert the anger of the gods and secure their sanction and aid in committing the grossest crimes.

Their worship consisted in proffering prayers, presenting offerings, and sacrificing victims. Their prayers, though occasionally brief, were often exceedingly protracted, containing many vain repetitions, as if they expected to be heard for their much speaking. They did not address the god standing or prostrate, but knelt on one knee, sat cross-legged, or in a crouching position, on a broad flat stone—threw down branches of sacred miro on the pavement before the image or altar, and began their invocation, preparatory to prayer. They usually addressed the god in a shrill, unpleasant, or chanting tone of voice; though, at times, the worship was extremely boisterous. Their prayers are vain and unmeaning recitations, or abound so much in expressions and images of licentiousness and crime, as to be unfit for translation.

Their offerings included every kind of valuable property—the fowls of the air, the fishes of the sea, the beasts of the field, and the fruits of the earth, with their choicest manufactures. The sacrifice was frequently called *Taraehara* —a compound term meaning disentangling from guilt. The animals were taken either in part or entire. Fruits and other eatables were generally dressed. Portions of the fowls, pigs, or fish, considered sacred, were dressed with sacred fire within the temple. The remainder furnished a banquet for the priests and other sacred persons, who were privileged to eat of the sacrifices. The portions appropriated to the gods were deposited on the *fata*, or altar, which was of wood. Domestic altars, or those erected near the corpse of a departed friend, were small square wicker structures; those in the temples were large, usually eight or ten feet high. The altars were covered with sacred boughs, and ornamented with a border or fringe of rich yellow plantain leaves. There were smaller altars. The carcase of a hog, presented in sacrifice, was placed on the large altar, while the heart and other internal parts were sometimes laid on the smaller. Pigs,

when presented alive, received the sacred mark, and ranged the district at liberty; when slain, care was taken to avoid breaking a bone, or disfiguring the animal. One method of killing them was by strangling; another, by bleeding them to death, washing the carcass with the blood, then placing it in a crouching position on the altar. Sacrifices, dressed or not, were placed on the altar, and remained there till decomposed. Hence, the atmosphere in the vicinity of the maraes was frequently most offensive.

The most affecting part of the sacrificing of the South Sea Islanders was the frequent immolation of human victims. These, in the technical language of the priests, were called *fish*. They were offered in seasons of war, at great national festivals, during the illness of their rulers, and on the erection of their temples. The foundations of some of the buildings for the abode of their gods were laid in human sacrifices. The central pillar of one of the sacred houses at Maera was planted in the body of a man who had been offered as a victim to the sanguinary deity afterward to be deposited there. The unhappy wretches selected were either captives taken in war, or individuals who had rendered themselves obnoxious to the chiefs or the priests. The cruelty of the practice extended, not only to individuals, but to families and districts. When an individual had been taken as a sacrifice, the family to which he belonged was *tabu*, or devoted; and when another was wanted, it was most frequently taken from that family. In general, the victim was unconscious of his doom until suddenly stunned by a blow from a club or stone, sometimes from the very chief on whom he was depending as a guest for the rights of hospitality. He was usually murdered on the spot, his body placed in a long basket of cocoa-nut leaves, and carried to the temple. Here it was offered, not by consuming it with fire, but by placing it before the idol. The priest, in dedicating it, took out one of the eyes, placed it on a plantain leaf, and handed it to the king, who raised it to his mouth as if desirous to eat it, but passed it to one of the priests or attendants, placed near him for the purpose of receiving it. At intervals, during the prayers, some of the hair was plucked off, and placed before the god; and, when the ceremony was over, the body was wrapped in the basket of cocoa-nut leaves, and frequently deposited on the branches of an adjacent tree. After remaining a considerable time, it was taken down, and the bones were buried beneath the rude pavement of the marae. These horrid rites were frequent, and the number offered at their great festivals was truly appalling.

Beside these, the chief occasional services were connected with the illness of their rulers, supposed to be inflicted by the gods for some offence of the chief or people. Long and frequent prayers were offered to avert their anger and prevent death. But supposing the gods were influenced by the same motives as themselves, they imagined that the efficacy of their prayers would be in exact proportion to the value of the offerings with which they were accompanied. Hence, when the symptoms of disease were violent and alarming, if the sufferer was a chief of rank, the fruits of whole fields of plantains, and a hundred or more pigs, have been taken to the marae, and frequently beside these, a number of men, *with ropes round their necks*, have been led to the temple, and presented before the idol. The prayers of the priests have often been interrupted by the ejaculatory addresses of the men, calling on the god by name, and exclaiming, "Be not angry, or let thy wrath be appeased; here we are, look on us, and be satisfied." It does not appear that they were actually sacrified; but probably they appeared in this humiliating form to propitiate the deity, and show their readiness to die, if it should be required. The progress of the disease was marked by the friends of the afflicted with intense anxiety. If recovery followed, it was attributed to the pacification of the deities; if not, the god was regarded as inexorable, and usually banished from the temple, and his image destroyed.

LIST OF CONTRIBUTIONS

To the Western Foreign Missionary Society, from February 15, to March 15, 1837.

Alexandria, N. C. Rev. Walter S. Pharr, $10.00

Cadiz, O. Pres. church, by Rev. J. M'Arthur, ladies contributing severally 10, 3, and 2 dollars, 15.00

Chartiers' Fem. Miss. Soc. by Mr. John M. Lowrie, two boxes of clothing for the use of the Western Missions, not valued.

Concord cong. Pa. 18.86; *Muddy Creek*, 11.25, by Rev. J. Coulter, 30.11

Deerfield cong. O. 17; *Middle Sandy*, 9, by Rev. W. O. Stratton, 26.00

Hampshire, Va. by J. Kerr, Esq. 15.00

Hiland's cong. Pa. (Rev. J. Reed, pastor,) by R. Hiland, Esq. 53.47

Jackson, Mo. Apple Creek Miss. Society, by E. W. Harris, Treasurer, 15.00

Lawrenceville, Pa. Pres. cong. by Rev. R. Lea, mon. con. coll. 28.05; Sabbath school coll. 2.80, 30.85

Manchester, O. Pres. cong. by Mr. I. Donaldson, 5.00

Mercer co. Pa. Miss. Society, by Mr. W. S. Rankin, for support of Rev. J. R. Campbell, 55.00

Mount Nebo Pres. church, (Rev. R. Bracken, pastor,) by Mr. J. Welch, 5.53

New York, donation of Mrs. Griffin, 1.00

Northern Liberties, Pittsburgh, 1st Pres. church Infant Sabbath school, by Mr. William M'Candlish, 4.00

Pequea, Pa. Miss J. M. Luckie,	4.70
Seven children's contributions,	1.00
Donation of Mrs. Mary Dehaven, of Pequea church, to constitute her pastor, Rev. John Wallace, a life member,	30.00
Pigeon Creek, Pa. Pres. church, by Mr. R. Mortres,	98.00
Pittsburgh, Pa. collection at anniversary meeting (Feb. 20) of the Young Ladies' Missionary Society of First church, to be applied to replace the printing apparatus, &c. lost in a storm on the Ganges,	80.00
From Mr. John M. Lowrie, by Mr. J. Davis, 10 dollars in cash, and 10 by an order, with 20 before advanced to Chartiers' Female Missionary Society, to constitute Eliza Buchanan and Mrs. M. B. Lowrie, life members,	40.00
Also, from Mr. John M. Lowrie, to constitute Mrs. Jane B. Childs, Mrs. R. T. Lowrie, Mrs. Eliza S. Gibson, Mrs. Sarah S. Campbell, and Miss Catharine C. Lowrie, life members,	110.00
First Welsh Pres. church of Pittsburgh, by Mr. Thos. Edwards,	20.35
Poke Run cong. Pa. by Mr. S. Hill,	9.00
Princeton, N. J. monthly contribution of Samuel Miller Breckinridge, and Elizabeth P. Cabell Breckinridge,	1.03
Rocky Hill, N. J. Dorcas Society, by Rev. J. C. Lowrie,	13.75
Donation of Mrs. Vandervier,	5.00
Sewickly cong. Pa. by Rev. Thomas D. Baird, to constitute Rev. William Annan a life director,	50.00
Shelbyville, Tenn. Pres. church, mon. con. coll. by Rev. George Newton,	10.00
Steubenville, O. 1st Sabbath school, by Mr. J. Patterson, Tr. for educating a heathen boy, to be selected by Mrs. Eliza G. Wilson at Lodiana, and named *Ephraim Thornton M'Lean*,	20.00
Stillwater Pres. cong. O. by Rev. S. Cowles, 5; donation of his family, 10,	15.00
Two Ridges congs. by Rev. C. C. Beatty,	33.00
West Carlisle, O. by Mr. J. C. Brown, to constitute Mr. William Brown and his wife, Mrs. Eleanor Brown, life members,	50.00
Wilmington, Del. Missionary Society of Miss Reed's school,	10.00
Yellow Creek cong. O. by A. Smith, Esq.	65.00
Total,	$931.79

Collected and remitted by Rev. James Coe to the Treasurer, $90. From a late report, in part, of Mr. Coe's Agency, we learn that Mr. John Paul has paid $30, to constitute his daughter, Mrs. Hannah Statesmyer, a life member; the congregation of Maryville, upwards of $30, to constitute their minister, Rev. Jonathan Sampson, a life member; and the congregations of Lower Liberty and Milford, upwards of $50, to constitute their pastor, Rev. Benjamin Dolbear, a life director.

COLLECTIONS IN THE PRESBYTERY OF OXFORD, O. made in 1836 and 1837, and reported by Rev. J. W. Scott:

From Treasurer of *Oxford Presbytery*,	34.87
Harrison and *Providence* churches, by Rev. S. Scovel,	20.00
Venice church, by Rev. P. H. Golliday,	15.00
Oxford, John Mollineux,*	16.00
Centreville, Ia. J. P. Doughty, for Chronicle,	50
Bath congregation,	4.00
Dunlapsville congregation,	3.00
Total,	$93.37

* To be applied to the distribution of the tract, "The Worth of the Soul," by Messrs. Rogers and Porter, and the Brethren connected with them, in Northern India.

DONATIONS IN INDIA FOR THE PRESS, DURING THE SUMMER OF 1835.

At Lodiana—Captain C. M. Wade, Political Agent, Sonat rupees,	100
At Simla—W. Gorton, Esq. Bengal civil service,	100
J. T. Rivaz, Esq.	200
Captain C. Garrett,	50
Captain P. Jackson,	16
Captain F. Auberjonois,	16
Rev. W. Parish, Chaplain,	16
C. Raikes, Esq. civil service,	16
Monthly contributions at the Concert of prayer,	160
At Calcutta—C. E. Trevelyan, civil service, Sicca rupees,	100

NOTE. The letters from our missionaries which contained an account of these generous donations, have not been received. They amount to about 443 dollars 50 cents; and afford pleasing evidence of the interest felt in our India mission by some of the European residents in that country.

PAYMENTS FOR THE CHRONICLE.

Mrs. Craig, $1; Stevenson Curry, N. Kelly, Rev. C. Long, J. M. Lowrie, Miss Mary M'Dowell, Rev. S. J. Miller, J. Montgomery, Thos. Pringle, John Rayle, J. Sloan, D. Wagoner—50 cents each—$6.50.

Fairfield, O. by Rev. Robert G. Linn, from ten subscribers obtained by him—Messrs. R. B. Brandon, J. Johnson, J. Peticrew, J. Carter, J. M'Candless, Mrs. Jane Woodward, Jane Williamson, Ann Mosier, Jane A. Linn, Miss Marg. Clark—50 cents each—$5.00.

City of New York and Jamaica L. I. by Mr. J. U. Morrison, from *forty-one* subscribers, 50 cents each—$20.50.

This is in addition to $27.00, from *fifty-four* subscribers, already acknowledged. Mr. Morrison has procured, within a few months, 127 subscribers for the Chronicle, and collected 95 subscriptions. Other friends of the Society are active in extending the circulation of this publication.

FOREIGN MISSIONARY CHRONICLE.

VOL. V....No. 5. PITTSBURGH, MAY, 1837. WHOLE No. 49.

BIOGRAPHICAL SKETCHES.

THE LATE MISS BIRD, OF CALCUTTA.

We invite the attention of our readers—more especially pious females—to the following memoir of a lady who was was distinguished for talents, acquirements, piety, zeal, and unwearied efforts to promote the kingdom of Christ and the salvation of sinners. This sketch of her life appeared in the Christian Observer for March, 1835, and has since been printed and circulated, in the form of a tract, in London; with a copy of which, for insertion in the Chronicle, we have been kindly furnished by a worthy brother, who was personally acquainted with the deceased, and bears testimony to the excellence of her Christian character and abundant labors in the cause of God.

While we feel a melancholy satisfaction in calling to remembrance the lives and deaths of the dear friends we have lost, the Christian has a higher motive in tracing the character of departed believers. He would do it to show forth His glory whose Gospel they adorned, and who has commanded us to "be followers of them who through faith and patience inherit the promises." It is with this feeling that the following memoir is drawn up; and with the earnest wish that it may be blessed of God in stimulating His people to active exertion in His service, when they see how much may be effected by a private individual; and, above all, in setting forth His praise who made the subject of it what she was.

Miss Bird, daughter of Robert Bird, Esq., of Taplow, Bucks, was born in London, May 29, 1787, and entered her heavenly rest in Calcutta in the month of May 1834, a victim to that mysterious pestilence which, after desolating the east for several years, has gradually, though with mercifully mitigated ravages, swept over Europe, and found its way even across the vast Atlantic to the western world. Her early years were passed in the bosom of her family. While a child she manifested no anxiety upon spiritual subjects; nor was it till the age of seventeen or eighteen that the religious character for which she was afterwards so eminently distinguished began to dawn. There was nothing remarkable—that is, specially so, for every thing connected with the operations of God's mercy to fallen man is remarkable, and infinitely memorable—in the first openings of Divine grace in her soul. She often spoke of the early instructions which she had received from her mother; adding, that it was the observing how much she desired for her children the salvation of their souls, beyond any earthly good, that led her to consider her own eternal interests to be a matter of deep personal concern. At this period she with her family passed some years in New York. There she became acquainted with the venerable Mrs. Graham, whose conversation and instructions were much blessed, in leading on her mind, and in forming and maturing her spiritual character.

Her zeal to be useful to others, and her perseverance in carrying on her plans for their good, began to be apparent at this time; for though much engaged in the instruction of some of the younger members of her family, she yet labored diligently among the poor and ignorant; and her delight and activity in these employments induced her to carry them on to the injury of her health.

Returning to England in 1812, she was for some years greatly afflicted by bodily weakness, and more than once was brought near the grave. This, which was peculiarly a trial to one of her active habits and ardent disposition, and was accompanied at times by much mental conflict, was made the means in the hand of God of greatly deepening and strengthening the work of His grace in her heart, and no doubt of preparing her for future usefulness.

For the last seven years of her abode in this country she was diligently engaged in the instruction of the poor in the neighborhoods in which she resided; and there are some now rejoicing with her before the throne of God, to whom she was blessed, as the instrument of opening their eyes and turning them from darkness to light; and not a few, it is believed, are on their way to heaven who will be her crown of rejoicing in the great day.

But Miss Bird's character was not formed only for usefulness among the poor. God had given her natural abilities of a very enlarged character, and these she had diligently cultivated; and this, together with the influence which a spiritual mind always gives its possessor, made her society not less acceptable among those of her own class than to those who were the objects of her charitable care.

But her earnest desire and endeavor were to use every talent to the glory of the Giver, and to obey that command: "Occupy till I come."

In the year 1823 she was induced, by the affection she bore to a widowed brother in India, to leave her beloved home for the alleviation of his trial; and in taking this step she was not a little influenced by the hope that she might in some way be useful to the ignorant and degraded female population of India. With this idea she commenced the study of Hindoostanee during her voyage, and diligently prosecuted it after her arrival in Calcutta, till she attained such proficiency as to be enabled to compose and converse in the language with great facility. Providential circumstances some time after rendering her abode in India no longer necessary, the question arose, whether she ought not to return to her native land; but after serious deliberation, she resolved to remain, for the purpose of devoting herself to missionary labors. In the pursuit of this object, the path which she marked out for herself was peculiar. The particulars are so well narrated in a paper published in the Calcutta "Christian Intelligencer" for June 1834, from the pen of a lady in Calcutta, a particular friend of the deceased, that we cannot do better than make the following extracts from it:

"Miss Bird arrived in this country in 1823, and proceeded to her brother, R. M. Bird, Esq. of the civil service, then stationed at Goruckpore, a place well suited to her taste. A mission of the Established church had already been formed there, in which she immediately became warmly interested; and, besides assisting in superintending the boys' schools, she collected one on her own premises for native females. She was thus occupied in the same benevolent way she had been in England, visiting and instructing the young and ignorant. Nor was this all, for here she commenced translating elementary works into Hindoostanee, and continued to devote some portion of her time daily to this useful employment till her lamented death. In this interval she paid some short visits to the neighboring missionary stations, and also to Calcutta, for the purpose of contributing to the comfort of a younger brother, suffering severely under the bereavement of an amiable wife, who fell a victim to cholera—the same frightful disease that so suddenly terminated the life and labors of his admirable sister.

In 1830 she finally quitted Goruckpore and came to Calcutta, with the intention of remaining as long as she could be useful; and, with a courage which those only who knew the real sensitiveness of her nature could estimate, she commenced seeking where she could do good; and when once this was found, nothing could deter her from prosecuting her labors till fruits of success were visible.

No power but love could thus have animated a feeble and delicate female: love to God, in the first place; love to her fellow-beings, in the next. Though most acutely alive to the opinions of those among whom she lived, she still pursued her way through evil report and good report. The path she marked out for herself, new, and hitherto untrodden, was to visit in their homes the numerous females descended from Christian parents, with whom Calcutta abounds, who speak Hindoostanee, but are totally unable to benefit by instruction in English, or to read any language at all. To these persons Miss Bird was the messenger of glad tidings, explaining and teaching the gospel of peace, with such earnestness and sincerity that she seldom failed to make a deep impression. She devoted Thursday evening in every week to the instruction of these Hindoostanee females at her own residence. By degrees the number increased; and in the afternoon of Sunday, for two years past, they were joined by a few native converts, under the instruction of a Christian Mouluvee, who assisted, by reading the prayers and exposition of Scripture which Miss Bird had previously prepared. At the time of her death there were no less than fifty females who were thus receiving instruction in the way of life eternal. This work alone would have satisfied many, and would even have been too laborious for most; but it was only part of her exertions for the benefit of others. Her method of communicating instruction was so happy, that she was requested by several of the ladies conducting schools in Calcutta, to devote some time each week to impart religious knowledge to their pupils, and this she most readily did. For the same purpose she visited the Orphan School at Allipore. She established a Bible class, consisting of about thirty young females, who regularly assembled every Monday evening. She afforded her most cordial assistance in forming the Sunday school assembled at the Free-school Church. She also once a week instructed a class of native boys, under the care of the Christian Mouluvee, in geography. During this time her labors in English and Hindoostanee composition did not cease. Besides her commentary on the book of Genesis, well calculated for the improvement of families and schools, she published, both in English and Hindoostanee, 'England delineated,' and fitted several valuable school-books for more general use in India. She completed the Outline of Ancient History, and translated the whole of it into Hindoostanee. She finished a tract on the Ten Commandments, which had been commenced at Goruckpore; besides several smaller tracts. She translated also a small work on Geography, of her own composition; Brewster's valuable Treatise on Astronomy, with Maps; and was engaged on a History of England, which she had brought down to the reign of William II. when she died. The above is a

very imperfect sketch of what she did; and few can describe how she did it, or delineate all the excellencies of her character. Her mental powers were very uncommon; she was ready at acquiring, and retaining, and applying knowledge. In translating the work on astronomy she encountered many mathematical difficulties which were new to her, but till she fully understood them, she did not give up the study, or attempt to continue the translation. As a remarkable instance of this we may mention, that, having to explain the computation of the distance of the earth from the sun, she was not satisfied till she had made herself mistress of the mathematical demonstration of the mode of doing so by the transit of Venus, for the purpose of inserting it in her translation. She was perfectly conversant with the best English and French authors, and possessed a fine taste. But all these literary qualifications, which would have been worthy of remark in others, were totally lost sight of in the superior excellencies of her character as a Christian. Jane Taylor remarks, 'What an honor, to have been noted by St. Paul as one of the excellent and worthy women of his day!' Amongst such, how pre-eminent would the deceased have been! Devoted, in more than a common degree, to her parents and family; dwelling with enthusiastic delight on their pleasures, and sympathizing with their pains; she could still give up all for Christ. She could relinquish the comforts and elegancies of home, and devote her time, her means, and her talents, to the poor and neglected of the land, and to imparting a knowledge of salvation to them that sit in darkness and the shadow of death. Her affections were as warm, her spirits as joyous, her heart as guileless, as though she had never known the cares or sorrows of this world. Wherever she went she was a bond of union and love; incapable of giving, she was equally slow at taking offence, and would not believe that any one would willingly distress her. Though delicately formed, and exceedingly lame in consequence of an accident which occurred many years ago, her enthusiasm enabled her to endure such fatigue as many robust men would have shrunk from. The evening before her death she passed at the Kidderpore Orphan School, apparently in perfect health, or, at least, as well as any one could be during the extreme heat of the weather. On retiring at night she felt indisposed, but delayed disturbing any one, or sending for medical aid, till near morning, when the fatal disease was confirmed. Whatever remains that we would have said, has been so beautifully expressed in the last Report of the Free School, that we cannot do better than conclude in its words: 'The governors cannot close this Report without adverting to the irreparable loss which the Free School has sustained by the sudden and unexpected death of Miss Bird, one of their lady visitors. To her unwearied diligence, active piety, and cheerful disposition, no commendation of theirs can do justice. Regardless of bodily weakness, and a climate quite enough to excuse inactivity, she went about doing good to those whom few care to seek after. From house to house she carried consolation; teaching the young and aged of her own sex where, without fear of disappointment, they might find rest for their souls. The unsearchable riches of Christ; the faithful saying, that 'Jesus came into the world to save sinners,' was her delightful theme. On this she loved to dwell, with that happy cheerfulness of heart which imparted a peculiar charm to her character, and won the affection of all who listened to her discourse. On the Free School she conferred benefits which will be remembered with lasting gratitude by many, long after their connection with the institution has ceased A week never passed in which she was not twice or thrice found seated among the children, patiently conveying instruction, as though she had been a hired servant rather than a gratuitous friend. One so disinterested, so zealous, so indefatigable, so desirous of doing good, is seldom found. Her memory will be dear to a multitude of sorrowing friends, by whom she will be honored, as one of those excellent women who have patiently labored in the gospel, and whose names are written in the book of life."

Some apology may be deemed necessary for the warmth of these extracts, and perhaps it may be thought that they assume too much of the tone of panegyric: nor would they be inserted were it not cordially believed that their basis is strict truth. We desire not to hold *her* up to admiration, but *Him* whose image she bare, and by whose grace she was what she was. We, however, bring them forward, because they show, much more forcibly than we could portray, the character of her whose loss we so deeply lament, and the unwearied nature of her exertions in his service whom her soul loved. The shortness of her illness and the entire prostration of her strength from the very beginning of the attack, prevented her expressing her feelings in the prospect of death, but the following passage, from a letter written sixteen months before, will show what was the habitual state of her mind. After giving an account of a fall from her horse, when she was taken up in a state of insensibility, she proceeds: 'People say, what an escape I have had! but I cannot help thinking how pleasant it would have been to have joined the general assembly of the church of the first-born, and to have done for ever with the perplexities and temptations of this evil world. However, as it has pleased God to preserve my life, I know I ought to be thankful, and to receive it anew as His gift, to be used in His service; and I hope I do feel something of

what I owe to the love of Him who redeemed me by his cross from the fear of death.' Her friends have abundant reason to bless God that no dying testimony was needful for their comfort, and a short sentence from the last letter received by them, dated only ten days before her removal, has been a great comfort to them; her mind appearing to have been mercifully prepared either for life or death. Speaking of one of whom she had just taken leave, on his departure for England, she remarks: 'He asked me when I should take my furlough. I cannot think of it, and would not wish it, as long as I have such health, and such a field of labor, and sometimes, undeserving as I am, refreshings from on high, and ardent longings to be His [Christ's], and (to live) for him only.' Enough, however, passed during the last few hours of her earthly pilgrimage to show that her mind was kept in perfect peace. Before the arrival of the medical gentlemen, who were summoned upon the first alarm being given of her illness, and when no idea was entertained of the nature of her disorder, she called to her bedside the friend with whom she resided, and gave her some directions respecting her papers, should her sickness terminate in death. This was the only sentence respecting worldly things which she uttered. A friend writes: 'The first intimation I had of her illness, was received by me about half past six in the morning, in a note from Dr. J. her medical attendant, who begged me to lose no time in coming to her, as there was every prospect of a fatal termination. Taking with me the archdeacon (Mr. Corrie), I went, and found her, with Mrs. M. by her side, free from pain, and with a most peaceful smile upon her countenance. She told me she felt better, and thought she should recover; and, like Moses, she wished to remain, for the sake of the people. She soon after said it was her birth-day; upon which Mr. C. said, 'perhaps it may be your everlasting birth-day.' She was not able to speak, except in a whisper; and to the observations made by Mr. C. with reference to her state—such as, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee—He doeth all things well—His time is best—His way is best—His will is best—she could only smile assent.'

About this time she called her female friend to her, and asked if the doctors had any hope of her; and upon the reply being given, 'Very little,' she made no remark, nor was the slightest agitation apparent. She seemed inclined to sleep, and perfect quiet being enjoined, her friends left her. Immediately after their departure life began to ebb, and before they could obey the summons to return, her happy spirit had left the body, and was present with her Lord. The estimation in which her character and her labors were held in Calcutta was evinced in a most affecting manner at her funeral. Short as was the notice—for it was thought necessary to commit her remains to the earth within eight hours of her death—the number of persons of all ranks and classes, that assembled spontaneously, showed their deep feeling of the loss they had sustained. The friend, already alluded to, writes: 'I returned to Mr. M.'s, to assist in the last melancholy duties. I found the house crowded with persons, to whom she had been of service in one way or other, anxious to pay their last tribute of respect, and surrounding the table on which the coffin was placed. The scene was quite overwhelming. Presently came most of the clergy and her female friends. The chapters were then read, and a most impressive prayer was offered up by Mr. D. which would have melted the hardest heart. We then proceeded to the burial-ground, the archdeacon and myself occupying the first mourning-coach. On our arrival we witnessed a scene such as I never saw at any funeral before, and shall probably never have occasion to see again. Crowds of young women were at the gate, all dressed in white, with black bands, collected on the impulse of the moment from the different schools which she was in the habit of frequenting; and no sooner was the coffin taken from the hearse than they surrounded it, many deep, and escorted it to the grave, leaving Mr. C. and myself at the head of the procession, to follow as we might. Mr. F. performed the service, interrupted occasionally by the expressions of feeling which it was impossible to restrain, and which testified too truly the deep sense which all entertained of the calamity which had befallen them. The bishop, from the pulpit of the cathedral, adverted to it in the most touching manner; and at the Hindoostanee Service Mr. C. was so overpowered by the feeling evinced on the part of the congregation, on commencing to advert to the circumstance, that he was unable to proceed. In short, there is but one feeling on the subject, among high or low, and this is evinced in every possible way. In the native papers her loss is lamented as a public calamity.'

The length of this article would render it improper to add many observations to the preceding pages, and it is quite unnecessary. The character of our dear friend speaks for itself. We see one contented—nay, even choosing—to give up all for Christ; we see her laying out herself, her talents, her time, in his service;* and while so engaged suddenly called to enter into the joy of her Lord. And does

* It deserves to be mentioned, as a proof how entirely she devoted herself to the heathen, that in her will she left her clothes to the poor, and her books to any college school or charitable foundation connected with the Established Church, to which an experienced friend, whom she named, might think they would be most useful.

she now regret the choice she made? Surely, could she now speak to us, she would exhort us to follow her as she followed Christ: she would tell us of the blessedness, of the honor, of being made the means of bringing even one soul to know Him; and would entreat us to remember, 'Ye are not your own, for ye are bought with a price; *therefore* glorify God in your body and in your spirit, which are God's.' (1 Cor. 6:19, 20.)

CHRISTIAN CORRESPONDENCE.

The following is an extract of a letter from a young lady in Upper Canada to her friend in that province, dated Feb. 17, 1836. It was transmitted to Pittsburgh by a distant correspondent, probably without any view to its publication. But it is inserted in the Chronicle, under the belief that it presents, in the writer, an example of Christian zeal worthy of imitation, and contains remarks which deserve the particular attention of those who profess to befriend the benevolent institutions of the day, and to feel an interest in the cause of missions.

Temperance.—"I received, a short time since, your letters of Nov. 9 and Dec. 12, with the accompanying books and papers; and I feel at a loss to express my sense of your friendship and kindness. But you will feel yourself recompensed when you know that you are conveying comfort and encouragement to one who greatly needs them. I thank you much for the Temperance papers. We had not seen any of them, except the Recorder. Our Temperance Society has done much good by diminishing the use of liquor in this township. The members number one in four of the inhabitants; and, were it not for the influx of settlers from the 'old country,' we should have well nigh banished intemperance from among us. The new plan of abstaining from all intoxicating liquor has, however, occasioned a great deal of division. My brother and I, long since, advocated that measure. I think, whatever might be proper in other circumstances, it is, at present, the imperious duty of all who wish to rescue fellow creatures from the vice of drunkenness. We have had lamentable instances here of persons joining the Society, who would have done well, but, by the use of wine and cider, have relapsed into their old habits, and become worse than before. I have read a great many dreadful accounts of the effects of intemperance; but I think this township can furnish some equal to any that have occurred in other places, instant murder excepted; and yet, with these scenes before their eyes, persons, professing to be Christians, can defend and advocate the use of ardent spirits.

Tracts.—I had thoughts of procuring some American Tracts, through the Society at Bellville, and have long wished to have some intermixed with ours. I think the American Tracts would be better suited for circulation here than some of the English ones. I have read a good many of the former. They are all peculiarly animating and instructive. I will endeavor to procure those you mention.

Missions.—Miss A. G. takes the Missionary Herald, and I have the pleasure of reading her's sometimes. The labors and privations of the missionaries are doubtless very great, and of them we can have but a faint idea. I have often felt for those young ladies who go on this service, and who have never been accustomed to labor; but have enjoyed all the comforts of wealth and refined society. To such the hardships incident to missionaries must be doubly severe. But to one who is used to consider *washing*, rather as a recreation from ordinary employments, than any thing uncommonly laborious; who is accustomed to the wheel, the loom, and the spade, and can occasionally handle the axe and the saw, those hardships would pass unregarded. The difference of climate, the difficulty of attaining a foreign language perfectly, and the want of proper attendance in sickness, are such as I should most sensibly feel. But do you think, that to live and die in obscurity, unnoticed and unapplauded by men, ought to have any weight with a Christian? With deference to Hannah More, I cannot think any one too good for a missionary. The more gentle and refined in manners, the more intelligent and enlarged in knowledge, the more brilliant in talents, the more useful might any person be, even among savages. When we gave ourselves to the Redeemer, did we except any thing—did we feel any thing too precious to sacrifice for his sake? Could we put in competition our own pleasure or reputation with our duty to him, in any station or circumstances which he has appointed for us? It would indeed seem a loss to society at home, to have such persons leave it; but it should be considered that they have the best prospects of doing good abroad.

Education for the Ministry.—I have thought much of what you mentioned in one of your letters, of doing something to educate young men for the ministry. I know there is ability here to do much; but how would you act, if there were no one to second you; and if your wishes and efforts were condemned as wild and enthusiastic by those to whom you would most look for encouragement? Have you ever

seen those, who seem to read and celebrate what others are doing at a distance, but never seem to feel that they ought to do any thing? I think such Christians stand more in the way of those who wish to be active than the openly irreligious.

Sabbath Schools.—I saw Miss G. this winter, who told me, that she had continued her Sabbath school amidst many difficulties, till she had been obliged to give it up; and professed herself completely discouraged from attempting to forward any thing of a religious nature. I endeavored to animate her hope and confidence in God; but I could not conceal from myself that I often feel my heart sink too. But I have reason to be thankful that my Sabbath school still does pretty well. I related to my scholars the affecting account you sent me of the dying girl who was brought to the knowledge of God in a Sabbath school; and it appeared to make more impression on them than any thing they had heard for some time past. I often fear that it is because of my own unfaithfulness that I witness no more fruit, and sometimes fear that I am not worthy to occupy such a place. Though the apathy of others causes me to sorrow, my own heart gives me most reason of trouble. I never found any thing describe my feelings more exactly than those lines of Newton—

> 'I asked the Lord that I might grow
> In faith, and love, and every grace,'" &c.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO THE WESTERN INDIANS.

Departure of Missionaries.—The company of missionary laborers, mentioned in the Chronicle, page forty-two, as preparing to depart for different stations among the Indians, embarked, on the 14th of March, at the port of Pittsburgh, on board the steam boat Georgia, for the places of their destination. They consisted of five individuals—Mr. *Henry Bradley*, with his wife, Mrs. *Sarah W. Bradley*, and Mr. *James Duncan*; who are to be employed among the Weas—Mr. Bradley and wife, in the capacity of *teachers;* and Mr. Duncan, in that of a *farmer;* Mr. *Samuel M. Irwin*, and his wife, Mrs. *Elizabeth Irwin*, who will be occupied as *teachers* in connection with our mission to the Iowas. Mr. Bradley has been engaged in the service of the Board among the Weas since April, 1834, but obtained permission to spend the winter, now closed, in the vicinity of Pittsburgh, for the purpose of recruiting his health which had been impaired by the autumnal fever at the station. Miss *Nancy Henderson* has been employed by the Society, as an instructress of Indian children, since the commencement of the mission among the Weas in the autumn of the year 1833; but was permitted (when little could be done for the benefit of the Indians on account of their general absence on their winter-hunt) to visit her relatives in this city and in Western Virginia, purposing to return to the appointed field of her labor in company with those who have recently sailed. This was prevented by the sickness of an aged parent; but she is expected to go out as soon as possible, and resume her labors in connection with the mission to the Weas. The Executive Committee, by various considerations, have been induced to postpone, for the present, the commencement of their contemplated mission *on the Upper Missouri;* but it is sincerely hoped that, ere long, the way will be fully prepared for the accomplishment of this object.

On the day immediately preceding the embarkation of the brethren and sisters who took their passage in the Georgia, a prayer-meeting, in their behalf, was held in the lecture room of the First Presbyterian church. Several very appropriate missionary hymns were sung at different stages of the exercises. Prayers were addressed to God for the protection of his providence during their passage, for the subsequent preservation of their lives and health, and for the Spirit of grace to quicken their hearts in his holy service, and render their labors effectual as means of enlightening, converting, and saving the heathen to whom they are sent.

The Corresponding Secretary, Rev. E. P. Swift, delivered briefly the instructions of the Committee on several points; particularly in relation to small agricultural establishments, the holding of meetings for the evangelical instruction and spiritual benefit of the Indians, the establishment and faithful management of schools for teaching their children the knowledge of the English language and the great principles of the Christian religion, and the continual exhibition of an example of piety towards God, brotherly affection among themselves, and benevolent concern for the best interests of the Indians and others with whom they may be conversant.

The Chairman, Rev. Dr. *F. Herron*, addressed them in few words, but with much earnestness, upon the importance of unfeigned and eminent piety in those who are sent forth to carry the news of salvation to those who are perishing "for lack of knowledge;" stating that they ought to live near to God; "shine as lights in the world," and labor in all things to "adorn the doctrine of God the Savior;" uniting cordially in the work of the Lord, and carefully

watching against every thing that might tend to alienate their hearts from each other.

Rev. *John C. Lowrie*, our missionary recently arrived in this country from India, delivered a short address, in which he presented several considerations to show that the Christian community in the United States ought to feel at least as deep an interest in missions to the heathen on our borders, or in the western wilderness of our own continent, as in those which are sent across the ocean to pagans in far distant lands. He concluded by urging Christians to pray fervently and without ceasing for the blessing of God upon the missionaries of the cross, and for the success of the gospel which they proclaim to perishing sinners; stating that he knew, from experience, that those in the missionary field are greatly encouraged and animated, in the midst of trials, to go on with their work, by the thought that Christians in their native country are offering fervent and continual prayers in their behalf; and for the advancement of the cause in which they are engaged.

A COMMUNION SEASON AMONG THE WEAS.

Extract of a Letter from Dr. J. A. Chute, to Mr. H. Bradley; dated Westport, Mo. Feb. 3, 1837.

I was at the Wean Mission Station last week, attending a protracted meeting. There were religious exercises on Saturday evening, through the day on Sabbath, and also on Monday. The sacrament of the Lord's supper was administered, and two members—*White's* wife and daughter—received into the church. There were but few Indians present; but those listened with the deepest attention, and, I trust, with some profit. A young man living with Mr. Kerr, named *Frost*, seemed to be deeply affected. I hope the Lord designs to lead him to the knowledge of the truth, as it is in Jesus. There was a wedding at Peoria on the Sabbath, which was attended by many young people, who would otherwise have been at the meeting. But I think all present thought it was good to be there. O, there was something soul-reviving in thus sitting down at the Lord's table with those recently gathered from among the heathen! It appeared like a realization of the dawn of the millenium. It brought to mind the power of the gospel fairly shown in its full force. I wish all the cautious and doubting friends of missions had been there. They would no longer have doubted the value of the gospel, or hesitated to enter heart and hand into the work of giving it to the heathen. Let us thank God for what he has done for the degraded Miamies. To his name be ascribed all the glory! Perhaps we may be in danger of pride on account of our success, as if by our own power, our own prayers and labors, we had made these men whole. O, that we may be humble, and continually feel that it is the sovereign grace of God alone that converts the heathen, or even permits us to labor and pray for their conversion! Mr. B. accompanied me to Wea; and I think received some spiritual profit, as well as myself. Mrs. W. I think, was sick when you were here. She is now apparently very near her end. About five weeks ago, she obtained a hope in Christ, and now exhibits all the evidence of conversion that can be given under such circumstances.

FEMALE MISSIONARY ASSOCIATION OF NEW CASTLE, DEL.

We are pleased to learn that a female missionary association, auxiliary to the Western Foreign Missionary Society, has been recently formed in the Presbyterian Church of New Castle, Delaware. We subjoin its constitution and a list of its officers.

The Constitution.

ART. 1. This Society shall be called the Female Missionary Association of the Presbyterian Church, New Castle, Del. auxiliary to the Western Foreign Missionary Society.

ART. 2. Its officers shall consist of a President, Vice President, Secretary, Treasurer, and four Managers; who shall form an Executive Committee to transact its business; and shall meet at any time, when called together by the President, or at the request of two of its members.

ART. 3. There shall be an annual meeting on the first Tuesday of October, when the officers shall be elected, and the funds appropriated by a majority of votes of those who shall convene, after public notice shall be given by the Secretary.

Officers.

Mrs. Hannah Cooper, *President;* Mrs. Maria Johns, *Vice President;* Miss Sarah M'Callmont, *Treasurer;* Miss Ann H. Danagh, *Secretary*.

Managers.

Mrs. O. W. Cannon, Miss S. H. Moody, Miss E. P. Waugh, Miss S. Danagh.

PRESBYTERY OF SUSQUEHANNAH.

This Presbytery, at a meeting in February last, passed several resolutions, which have been published in the Presbyterian, and from which we extract the following.

"*Resolved*, That this Presbytery repeat their recommendations of the Western Foreign Missionary Society to the churches under their care, as worthy of the confidence of the churches, and as having claims upon their prayers, their patronage, and their liberality.

Resolved, That this Presbytery do consider themselves a missionary society, and do hereby join the Western Foreign Missionary Society, under the care of the Synods of Pittsburgh and Philadelphia, and that this Presbytery will annually appoint one minister and one elder, members of the Board of Directors of that Society."

CONDITION OF THE HEATHEN.

CRUELTY OF PAGAN SOUTH SEA ISLANDERS.

The declaration of divine truth, that "the dark places of the earth are filled with the habitations of cruelty," was fulfilled in these Islanders in their heathen state. Old age was seldom treated with respect, often with contempt and cruelty. In seasons of sickness, especially if protracted, the common people and the aged, (says Mr. Ellis,) received but little attention. If the malady was not soon removed by the prayers of the priest, and the remedies he administered, the sufferer was abandoned. Sometimes he was allowed to remain in the house of those with whom he was connected. But, in general, a small temporary hut was erected with a few cocoa-nut leaves, either near a stream, or at a short distance from the dwelling. Into this, as to the condemned cell, the sick person was removed. For a time, the children or friends would supply a scanty portion of food; but they often grew weary of sending this small alleviation; and it is believed, that many have died as much from hunger as from disease.

This process was sometimes too slow for those who were connected with the sick, and who desired to share any property they might possess. If they thought there was but little prospect of recovery, they would determine to destroy them at once. Murder was at times perpetrated, under these circumstances, with heartless and wanton barbarity. The spear or the club was employed, to effect what disease was too tardy in accomplishing. All the persons in the house, when these deeds of horror were performed, were called out; and the friends or companions of the sufferer, armed with spears, prepared for their savage work. It was in vain that the helpless man cried for mercy; instead of attending to this cry, they "would amuse themselves in trying which could take aim" with the spear they threw; or rushing upon him with spear in hand, they would exclaim, *Tui i vaho*, pierce through—and thus transfix him to the couch on which he was lying.

Sometimes they buried the sick alive. When this was designed they dug a pit, and then, perhaps, proposed to the invalid to bathe, offering to carry him to the water, either in their arms, or on a board; but, instead of conveying him to the place of bathing, they would carry him to the pit, and throw him in. Here, if any cries were made, they threw down large stones in order to stifle his voice, filled up the grave with earth, and then returned to their dwellings. The natives gave me an account of one unhappy sufferer, whom they were conveying to the grave. He perceived it a short distance before they approached, and, influenced by fear, sprang from the board, and endeavored to escape. He was pursued and crippled by a large stone, and then secured by the murderers. I was acquainted with two persons, who were sawyers, who had both been engaged in burying one of their companions, merely because they felt the few attentions required a burden. It is unnecessary to add to these details. Every friend to humanity will rejoice to know that they have ceased; and that now, from the influence of Christian principles, the aged are treated with kindness, and the sick nursed with attention by their relatives and children; and an incalculable diminution of misery has resulted from their reception of the gospel, and the temporal blessings it has imparted.

CRUEL CUSTOMS OF THE FEJEES.

In proof of the opinion that the Fejees are of a different race from the Friendly Islanders, and probably of Asiatic origin, Mr. Walkins traces a close resemblance of some of their cruel customs to those of Asia. He says; One of these customs is their bad treatment of the female sex, making little more of them than if they were beasts of burden; whereas, in the Friendly Islands, the sex is treated with considerable tenderness. Here the female is not required to do the drudgery; but in Fejee, she is compelled to undertake the laborious duties of tilling the ground. She digs the earth, sows the seed, dresses the plantation, reaps the harvest, cooks the food, and, in fact, takes the man's place, except in war; while he lounges away his time in idleness, or employs it on something worse. Another point of resemblance is the immolation of widows on the demise of the husband. It is true, it is not effected in the same way—not by the pile, but by the bow-string; not by burning, but by strangling. It is very general, too, I am assured. When the husband dies, the hapless wife prepares for her fate. She seats herself —the cord is placed round her neck—one person places his hand on the head of the victim; others seize the extremities of the cord, and tighten it, to effect strangulation; and the few

struggles made are succeeded by the stillness and stiffness of death.

Another circumstance is the burying alive of individuals—a practice not unfrequent in Fejee, but unknown in the Friendly Islands. Individuals, too old or too ill to be of further service, are the victims of this cruel practice. Sometimes it is done at the request of the individuals themselves. No efforts are made to dissuade them from it; but the willing murderers proceed forthwith to dig a hole of sufficient capacity; then, convey the sick or aged person to it; and, having placed him in the grave in a sitting posture, cast the earth upon him; which is pressed down by the feet of his own relatives or neighbors; nay, stamped upon with all their might, regardless of the moans of the living whom they are burying out of their sight. These are revolting details. But they are too true; and prove, better than labored argument, Fejee's need of the gospel, to soften the ferocious character of its inhabitants, and to give them *bowels of mercy;* for their *tender mercies are cruel.*

Wholesale Cannibalism.—Wars are common occurrences; so common that it is usual with the men to carry their weapons with them wherever they go, that they may be able to run to some rallying point on the first report of war, without loss of time. They delight in war. They have an almost unappeasable appetite for it. Connected with their war is an evil for which I think the Tejeeans to be pre-eminent, and that is cannibalism—an evil which may have originated in revenge, but which has now grown into a confirmed appetite and fondness for human flesh. I know it to be a fact, that a number of Fejeeans, at a neighboring island, have gratified that unnatural appetite in two instances. Fejee exceeds New Zealand in this abominable vice. The accounts which we hear are sickening. It is not one now and then who furnishes a meal for his savage countrymen—nor ten, nor twenty, but hundreds! When I first heard it, I was confident that the statement was exaggerated; but, on appealing to the authority of a Fejeean chief, at present here, I was assured by him it was *mooni aubito*—most true, and that, some time ago, there were *more than two hundred bodies prepared for a single feast!* They were the victims of war, inhabitants of a fortress which had been taken and sacked. But the horrible appetite for human flesh is not appeased there by the victims of war. Frequent as wars are, it is not strange for a chief to give orders to kill such a person and dress the body for food, and to do it with as much unconcern as the butcher selects such an animal for the knife from the flock or the herd.

MORAL DEGRADATION OF INDIA.

The following remarks on this subject is abstracted from an address of Rev. *W. Campbell*, delivered at an anniversary in London in 1836.

Long and lamentably was idolatrous India misrepresented to Britain and to the church. A majority of her visitors brought a good report, to deceive us, and to weaken our hearts and hands. They said, "That land, it is true, is, like the burning plains, hot and inhospitable. It is the land of the cholera, the pestilence, and the plague—where disease and death spread their ravages on every side. It is, to Europeans especially, an aceldama and a grave! But, withal, it is a good land: there is no need for missionaries there. The Hindoos, as a race, are sober, gentle, and industrious. They are meek, patient, and humble; and the most religious people on earth. Their mythology is suited to the country, and the country to the mythology. Happy in their present state, it would be wicked and malevolent to disturb their repose."

But thanks to the Calebs and Joshuas, who saw through the veil of imposture—who have dispelled the delusion, and described her in the language of truth. Much as India is endeared to me by a thousand recollections, I must describe her as she is.

I love her as an earthly Canaan, on which the God of nature has lavished his bounties in a wonderful degree—as the sphere of the arts and sciences, the lustre of whose acquirements was once reflected back on the western world—as the theatre of my country's arms, where oppression and tyranny quailed under the banner of justice and truth—as the birth-place of my children, the scene of my early labors, the soil where many dead souls have been born again and raised to newness of life. But I love her more, as the stage on which the glories of Immanuel are yet to be displayed, and the divine attributes rendered illustrious in the regeneration of all her children; and I am loud to speak of her moral degradation. Alas! she is still in the valley of the shadow of death. She is, like the mystical Babylon, *the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird.* She is the Tophet of Ben-Hinnom, where the *children pass through the fire to Moloch*, the diabolical shouts are to be heard, and the fumes of abominable sacrifices infect the air. She is still the *chamber of imagery, where the forms of creeping and abominable beasts, and every sort of idol, are portrayed upon the walls;* where the ancients and the young unite to hold their censers, and send up clouds of incense to Baal; where all the women sit weeping for Tammuz; where, not five and twenty, not seventy, not a million, but where all men have their backs turned to the temple of the Lord, and are worshiping the sun and the host of heaven. She is still the land where "the whole head is sick and the whole heart faint, and there is no soundness;" where the princes,

the people, the priest, and the devotees, are all devotedly bound to their idols.

Who would not mourn and weep over the guilt, the superstitions, and the idolatry of India? But the evils which have sprung from her idolatry have only been augmented by the oppression of her conquerors. Torn with internal dissentions, under her own native princes, she fell a prey to her rapacious invaders. The Mohammedan dynasty was perpetuated for ages, amidst despotism, exaction, blood, and anarchy; and held over her the sword, to establish, throughout her empire, the worst and basest of impostures. The Portuguese entered her fair domain, to pillage and oppress—to drain her resources—to make their settlements so many depots for intrigue, for spoliation, and for empire; and offered in exchange the grossest superstition.

Now, in return for the wealth she has yielded—the power, patronage, and rule, she has put into our hands—the marts she has opened for our commerce; what has Great Britain done for her? We have given her a large and powerful army, to preserve her from invasion without, and rebellion within. We have given her governors, who wish her prosperity—collectors, and magistrates, many of whom would be an honor to any nation—judges, who administer the laws in righteousness—peace for war, quietness for turbulence, security of property for villainous rapacity, and temporal prosperity for perpetual misery. But we have not given her RELIGION. We have not given her the *gospel of* SALVATION BY JESUS CHRIST. No! our religion was the last boon which we thought of granting to her. I wish I could praise, in this respect, the government of India; but I cannot, and I dare not. The golden image of Nebuchadnezzar has been set up there, as well as in the Plain of Dura. There have been crucibles there, to compel men to bow the knee to Baal. The sword of state has been suspended over the heads of refractory citizens. The offices, character, and prospects of the best men have been in jeopardy; and the frown and malediction of the great have followed the Daniels, and the children, who would not bow down to the image.

MURDEROUS FEROCITY OF NEW ZEALANDERS.

Mr. Stach, of the Church Missionary Society, in his Journal, says:

Sept. 24.—We went on to *Ngaruawahia*; but found few natives, they being scattered about at their cultivations. Tidings came of a dreadful murder committed within a mile of this place, about an hour before I arrived. The murdered man was a slave from Taranaki. He lately met his wife, who had been recently brought from that place a captive, but the property of another master. Love to his partner, *and false hope of being* able to escape home, inclined them both to take to the bush, where they were found, not by their master, but another native, who immediately brought his piece, and, in spite of the heart-touching appeal—*Ana au heikohurutia*—don't murder me—and the presence of the wife, sister, and father-in-law of the deceased, this ruthless brother of Cain fired a ball through the body of the unhappy man, who fell dead at his feet. This poor man was one of my hearers a few nights before. Little did I dream that he was so soon to enter upon eternity. The natives said his remains were buried. This occurrence has influenced me to speak more forcibly, to-night, to the natives assembled at my fire, on the evil heart of man, and God's remedy for purification; but O, how dark the minds of these people are! O, when shall this cease to be a land of murderers! A very short distance can be traveled on any path without relics of some once-living man being found whitening in the sun. On descending to-day from Maungatautari, I found part of the head and body of a chief of Ngatemaru, who fell there in battle. Out of respect to our common humanity, I placed them under the ground; which was a matter of derision to some of my party.

Sept. 25.—On reaching the next village, I was shown the widow of the murdered man, with her hair cut off, her face smeared, her eyes swollen with crying, sitting on the ground close by her father and sister-in-law. They all appeared to be brooding in melancholy silence over yesterday's mournful tragedy. Surrounded by numbers of children, and several grown persons, who appeared as little concerned as if a dog's head had been cut off, I gazed upon these children of sorrow till my heart sickened at the contemplation of that cruel tyranny which had, in a moment, dissevered ties of the dearest kind for the small offence of wishing to return to one's own native place.

Dec. 26.—One of the Oriokoro, a people whom we have frequently visited, has just proved to have murdered his wife, and secreted her body in the fern; where it was discovered by a dog's feeding upon it. No judicial proceedings will be instituted against this man. He will be as much honored in society, as if he had never committed such an act. How little is the principle regarded in this land, that *whoso sheddeth man's blood, by man shall his blood be shed!* A man's life and that of a dog seem to be of equal value, in the estimation of some of these blood-thirsty natives.

Jan. 9. 1836. Mr. *J. Morgan* writes: We have received letters from Mangapouri, stating that *Awarahi*, chief of that place, had behaved very ill. He had fired eight musket-balls into the side and roof of Mr. Stach's house. A few days after, he sent four pigs, as a payment, in order that peace might be made, and left the settlement for Manurau. We have many things around us to show that we dwell in a

savage land. But God is our protector. Under the shadow of his wings we take refuge from the storm, knowing that the hairs of our head are numbered; and, though "a thousand shall fall at our side, and ten thousand at our right hand, it shall not come nigh us," unless permitted, in love, by our heavenly Father.

At the northern stations, the work of grace is advancing; but, in the southern part of the island, we are surrounded by a darkness that may be felt, *the habitations of cruelty*, and the strong holds of native superstition. Ignorance and vice are on every side; while, farther south, there are many who have never heard of the saving name of Jesus. A chief belonging to this place was shamefully murdered, and afterward eaten, at Rotorura, on the 25th ult. Mr. Chapman, stationed there, succeeded in getting the head from the murderers and gave it over to the relatives of the deceased. The murdered man had not in any way offended; but because the murderer, a chief of the place, could not discover a man charged with adultery, he wreaked his vengeance on poor Hunga, and thus shed innocent blood. It was a very treacherous act. He and his son went to Hunga's dwelling—called him out, and rubbed noses with him, as with an old friend, while his son struck Hunga his blow, on the head, with a hatchet. Wacharoa, and the people of this place, are waiting for a supply of arms and ammunition, and will seek satisfaction for the death of their friend. In the midst of these discouragements, we continue to labor, and preach the gospel of Christ. Numbers hear the word of truth, and our schools are well attended; but yet we know not what an hour may bring forth. Pray for us, that we may be able to "cast our bread upon the waters," relying on the promise of God—"I will give the heathen for thine inheritance," &c.

MISCELLANEOUS ARTICLES.

CONVERSION OF HIRO, A HEATHEN PRIEST.

It is a pleasing fact, that, in the South Sea Islands, a number of blind persons have not only had their understandings enlightened by the preceptive parts of Scripture truth, but that to many it has proved "the light of life," more valuable than natural light, as the soul is more precious than the body, and eternity more important than time. Some have died, and we have reason to believe have entered those realms of day, where night and darkness are unknown.

One remarkable instance occurred during the year in which I left the islands. The native name of the individual to whom I allude was *Hiro*, the god of plunderers and thieves, and, in perfect accordance with the spirit of his office, was the captain of a band of robbers, who spread terror through the surrounding country. He was one of the first and most determined opposers of Christianity in Huahine; reproaching its adherents, defying the power, and disclaiming the authority of its Author. But, like Saul of Tarsus, he found it hard to resist.

He was in the prime and vigor of manhood, being at the time between thirty and forty years of age. When the number of Christians increased in his neighborhood, and the Sabbath day was first publicly observed, in order to show his utter contempt of Christian institutions, he determined to profane that day "in defiance of Jehovah." He repaired, for this purpose, to some grounds in the neighborhood of the temple, and engaged in erecting a fence; but, while thus employed, his career of impiety was suddenly arrested. The twig of a tree came in contact with his eyes. Almost instant blindness followed; and, like Elymas, he was led home by his affrighted companions, who considered it a visitation from the Almighty.

I had frequent interviews with him afterwards, in one of the precincts of his own temple, which I visited in company with Messrs. Bennet, Tyerman, and Barff. His spirit was subdued. He subsequently became an humble, and, we trust, sincere disciple of that Redeemer whom he had persecuted. He died, trusting in the merits of Christ for acceptance with God the Father. The history of the conversion of the great apostle to the Gentiles interested and affected him much. And, though the scales on his bodily eyes were not removed, but his blindness continued until his death, which occurred in 1824, such was the impression which analogy of circumstances produced, that when he presented himself for baptism, he desired to be called PAUL.—*Polynesian Researches.*

POWER OF CONSCIENCE.

Some remarkable instances of the effect of the word of God, and the power of conscience, occurred in the year 1819. One Sabbath morning, Mr. Nott had been preaching from the words—"Let him that stole, steal no more." In his discourse, he had refuted the idea they had formerly held, that theft was no crime, but rather an act of merit, if committed with dexterity; and had shown that the circumstances of detection or escape did not alter the moral quality of the act in the sight of God; that every means employed unjustly to deprive another of his property, was an act of

theft, and that reparation ought to be made for past robberies, as well as honesty practised for the future. The next morning, when he arose and opened his door, he saw a number of natives sitting on the ground in the front of his dwelling. Their appearance was rather singular, and the unseasonable time of their assembling led him to inquire the cause. They answered, "We have not been able to sleep all night; we were in the chapel yesterday; we thought, when we were Pagans, that it was right to steal when we could do it without being found out. Hiro, the god of thieves, used to assist us. But we heard what you said yesterday from the word of God, that Jehovah had commanded that we should not steal. We have stolen; and all these things that we have brought with us are stolen goods." One then lifted up an axe, a hatchet, or a chisel, and exclaimed: "I stole this from the carpenter of such a ship," naming the vessel, &c. Others held up an *umeti*, or a saw, or a knife; and, indeed, almost every thing of movable property was brought and exhibited, with confessions of its having been stolen. Mr. Nott said, rather smilingly, "What have you brought them to me for? I do not want them." (The sentiment had often been circulated that the receiver of stolen goods was as bad as the thief.) "You had better take them home; and, if you have stolen any from your own countrymen, return them; and, when the ships come again, from which any of the goods have been stolen, take them back, together with a present to the captain, or the carpenter, expressive of your desire to make restitution." They all said—"Oh! no; we cannot take them back; we have had no peace ever since we heard it was displeasing to God, and we shall have no peace as long as they remain in our dwellings. We wish you to take them, and give them back to the owners whenever they come." Such was the power of conscience, that, though they were even tools, which the natives value more highly than gold; and, though Mr. Nott requested them to take them back, he could not persuade them to do so. They left them with him, to be returned to their owners. They went even further than this. Some had stolen articles from one of the missionaries at Eimeo. They fitted up a canoe, and, with the first fair wind, undertook a voyage upwards of *seventy* miles, for the purpose of conveying back what they had taken.

In the island of Raiatea, a native, walking on one occasion towards the mountain, discovered a hen's nest, with a number of eggs in it, at the root of a tree. He eagerly seized the prize, put the eggs in the native cloth he wore, and proceeded with them to his house. On the way, he recollected the commandment—"Thou shalt not steal;" and, though he had found the nest far from any habitation, in the midst of the woods, and did not know that he had robbed any one, except the hen; yet he knew the eggs were not his; and so powerful was the impression of the impropriety of the action, that he returned to the nest, and very carefully replaced the eggs. A similar course was pursued by a native with whom I was once traveling across the island, with regard to a pocket-knife that he had picked up, but afterwards threw down near the same place, simply because it did not belong to him. These facts are most pleasing and decisive illustrations of the power of Christian principles in a conscientious regard to justice and honesty.—*Ib.*

DOMESTIC HAPPINESS OF CHRISTIAN SOUTH SEA ISLANDERS.

No change in their customs or usages have taken place, in connection with the introduction of the religion of the Bible, more extensive and beneficial in its influence on every class in society, than the institution of Christian marriage. Instances of unfaithfulness are not, indeed, unknown. But considering their former habits of life, the partial influence of regard to character, and the slight inconvenience in reference to the means of support, by which they would probably be followed, they have but seldom occurred. The solemn and indissoluble obligations of the marriage vow are recognized by all who profess to be Christians; and the domestic, social, and elevated happiness it has imparted, is readily acknowledged. It has entirely altered the tone of feelings, and imparted new principles of conduct, in regard to the conjugal relation.

Originating from the institution of marriage, and nurtured by its influence, domestic happiness, though formerly unknown even in name, is now sedulously cultivated, and spreads around their abodes of order and comfort its choicest blessings. The husband and the wife, instead of promiscuously mingling with the multitude, or dwelling in the houses of the chiefs, live together in the neat little cottages reared by their own industry, and find satisfaction and comfort in each other's society. Every household virtue adorns their families; the children grow up the objects of their mutual affection, and call into exercise new solicitudes and unwonted emotions of delight. Often they appear sitting together reading the Scriptures, walking in company to the house of God, or surrounding, not indeed the family hearth, or the domestic fireside—which in their warm climate, would be no addition to their comfort—but the family board, spread with the liberal gifts of divine bounty. The father, at times, may be seen nursing his little child at the door of his cottage, and the mother sitting at needle-work by his side, or engaged in other domestic employments. These are the delights it has im-

parted to the present race—while the rising generation are trained under the influence of the principles of Christianity, and these examples of social and domestic virtue. In former times, the men were often cruel in their treatment of the women, and considered them as their slaves; but the husbands now treat their wives with respect, and often cherish for them the most sincere affection. The female character is elevated in society. The husbands perform the labors of the plantation or the fishery, recognizing it as their duty to provide the means of subsistence for the family; while the preparation of their food, attention to the children, and the making of clothes, native and foreign, for themselves and the other members of the family, are now considered the proper department of the female.—*Ib.*

LETTER FROM CHINA.

A letter, says the Boston Recorder, has been received in this city from Mr. Bridgeman, dated Canton, June 27. The late decree of the Emperor seems to give the mission no alarm. It is evident that the government does not distinguish between Protestants and Roman Catholics. The missionaries will probably endeavor to make the distinction understood.

The Chinese Edict against the gospel, if so it may be called, is the first thing of the kind which has occurred since the work of modern missions was commenced. No pagan government before has arrayed itself against the gospel, or thrown its edicts in the way of missionaries of the cross. Missionaries to the Indians, and to the West Indies, who suffered imprisonment, were imprisoned by Christian governments. The imprisonment of Dr. Judson was in consequence of war, and not of his efforts as a missionary. Possibly pagan governments may yet rise up against the spread of the religion of Christ; but we should be disappointed if this should ever be generally true of them. "So shall He sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider." Isaiah 52:15. This prophesy is suited to allay apprehensions from this quarter. The kings shall shut their mouths at him. The king's heart is in the hand of the Lord. The Chinese edict, therefore, may be overruled greatly to accelerate the spread of the gospel even in China, by leading Christians to pray more for the conversion of kings, and to do more for the conversion of the world. Whatever apprehensions may exist, and whatever embarrassments may be experienced, the path of duty is plainly marked out; and God will never so take crosses out of that path, as not to leave to his people occasion for confiding in his glorious promises.—*Hartford Watchman.*

INSCRIPTION ON THE MONUMENT OF MR. SWARTZ.

The following is the INSCRIPTION *on the Monument erected by the* EAST INDIA COMPANY *to the Memory of Mr.* SWARTZ.

SACRED TO THE MEMORY
OF THE REV. FREDERICK CHRISTIAN SWARTZ,
Whose life was one continued effort to imitate the example of his
BLESSED MASTER.
Employed as a Protestant Missionary from the Government of
Denmark,
And in the same character by the Society in England for the
Promotion of Christian Knowledge.
He, during a period of Fifty Years, "Went about doing Good,"
Manifesting, in respect to himself, the most entire abstraction
from temporal views,
But embracing every opportunity of promoting both the temporal
and eternal welfare of others.
In him Religion appeared not with a gloomy aspect
or forbidding mien,
But with a graceful form and placid dignity.
Among the many fruits of his indefatigable labors,
was the erection of the Church at Tanjore.
The savings from a small Salary were, for many years, devoted to
the pious work,
And the remainder of the expense supplied by Individuals
at his solicitation.
The Christian Seminaries at Ramnadporam and in the
Tinevelly province were established by him.

Beloved and honored by Europeans,
He was, if possible, held in still deeper reverence by the Natives
of this country, of every degree and every sect;
And their unbounded confidence in his integrity and truth
was, on many occasions, rendered highly beneficial
to the public service.
The Poor and the Injured
Looked up to him as an unfailing friend and advocate;
The Great and Powerful
Concurred in yielding him the highest homage ever paid in this
Quarter of the Globe to European virtue.
The late HYDER ALLY CAWN,
In the midst of a bloody and vindictive war with the Carnatic,
Sent orders to his Officers "to permit the venerable Father SWARTZ
To pass unmolested, and show him respect and kindness;
For he is a Holy Man, and means no harm to my Government."
The late TULJAJA, Rajah of Tanjore,
When on his death-bed, desired to intrust to his protecting care
His adopted son SERFOJEE, the present Rajah,
With the administration of all the affairs of his country.
On a spot of ground granted to him by the same Prince,
Two miles East of Tanjore,
He built a house for his Residence, and made it an
Orphan Asylum.
Here the last 20 years of his life were spent in the Education
and Religious Instruction of Children,
Particularly those of indigent parents—whom he gratuitously
maintained and instructed;
And here, on the 13th of February, 1798,
Surrounded by his infant flock, and in the presence of several of
his disconsolate Brethren,
Entreating them to continue to make Religion
the first object of their care,
And imploring, with his last breath, the Divine Blessing
on their labors,
He closed his truly Christian Career in the 72d year of his Age.
THE EAST INDIA COMPANY,
Anxious to Perpetuate the memory of such transcendant worth,
And gratefully sensible of the Public Benefits which resulted
from its influence,
Caused this monument to be erected, Anno Dom. 1807.

Missionary Register.

CORRECTIONS.—In the list of donations in India, published in our last, read, *At Lodiana, Captain C. M. Wade, Political Agent, Sonat Rupees*, 250.

In the March No. page 41, read, Haivali, a modern city of considerable importance, *and* (instead of *on*) the island of Scio.

LIST OF CONTRIBUTIONS

To the Western Foreign Missionary Society, from March 15, to April 15, 1837.

Alleghenytown, First Pres. church, by Alex. Semple, treasurer, $673.00
Ladies' Missionary Society, by Mrs. Eliza Semple, treasurer, 111.00
Sabbath school No. 1, to support two heathen children in Northern India, to be named *E. P. Swift*, and *Eliza D. Swift*, by R. H. Davis, treasurer, 50.00
Sewing Society, Miss Mary C. Todd, treasurer, 25.00
Total this church—$859.00.

Allegheny Presbytery, Pa. by Rev. John Core, Bethel cong. 13.25; Pisgah, 4.00; East Concord and Callensburg, 7.47; Bethsaida, 3.61; New Rehoboth, 20.00; Licking, 22.85, 71.18

Arthursville, Pa. Sabbath school, by Mr. Hutchinson, 75

Athens Church, O. by A. G. Brown, Esq. 20.00

Blairsville, Pa. from Mrs. Sally I. R. Davis, to constitute Rev. J. C. Lowric a life member, 30.00

From do. $8; Sol. Sigafoes, John Sigafoes, Polly Carson, Violet Carson, 50 cents each, for educating a heathen boy, to be selected by Mrs. Jamieson at Lodiana, and named *Thomas Davis*, 10.00

Beulah cong. Pa. Rev. James Graham, pastor, by Dr. Carothers, 20.00

Blairsville Pres. by Rev. W. Hughes, treasurer, 30.87

Brighton, Conneautville, and Big Conneaut congs. Pa. by Mr. R. Lewis, 11.00

Butler, Pa. Pres. church, by Rev. Loyal Young, 25.75

Canonsburg, Pa. Female Missionary Society, by Mrs. H. Kennedy, 70.00
60 dollars of which is to constitute Mrs. Mary W. Brown, Mrs. Maria B. Smith, and Mrs. Harriet Kennedy, life members.

Chillicothe, O. from Mrs. E. Worthington, 20.00

Claysville, Pa. Pres. cong. in part, to constitute Rev. P. Hassinger, a life director, 3.63

Columbia, Mo. Pres. church, coll. by Mr. T. L. Barret, 10.00

Columbus, O. Pres. cong. Rev. Dr. J. Hoge, pastor, by J. M. Lowrie, 40.00

Cross Creek Pres. ch. Pa. by Mr. H. G. Dungan; $50 of which to constitute Rev. J. Stockton, life director, 165.05
Box of clothing, valued at 40.70.

Cross Roads Pres. cong. Pa. by James Kerr, Esq. 155.90

Ellsworth, O. contents of mission box, 16.00

Fairfield Pres. cong. Pa. by Rev. S. Swan, additional, 8.25

Fairfield, Va. Miss Eliza Cummins, by Rev. James Paine, 5.00

Fairmount, Pa. Youth's Missionary Society, by John M'Laughlin, 8.89

Fairview, O. young ladies, 4.50

Fayette county, Pa. by Rev. A. O. Patterson, Ladies' Sewing Society of George's Creek and Tent congs. to constitute Rev. A. G. Fairchild a life director, 50.00
George's Creek cong. by J. W. Nicholson, Esq. 46.12½; Smithfield mission box, 5.57; Fairchance Furnace mission box, 6.62½, 58.00

Florence Sabbath school, Pa. to educate a heathen youth, by Mr. H. Bradley, 26 50

Girard cong. Pa. by Rev. J. Eaton, 10.50

Hamilton cong. O. Mr. Wallace Newton, 2.00

Hartleyton, Pa. Mr. James Finney, by Rev. T. D. Baird, 2.00
From an unknown source, by do. 6.00

Laurel Hill cong. by J. Morrison, Esq. 67.27
50 of which is to constitute Rev. Jas. Guthrie, a life director.

Lebanon Pres. cong. by Rev. Samuel Henderson, 100.31

Martinsburg, O. Pres. cong. through Rev. H. Hervey, 43.00

Meadville, Pa. Pres. cong. coll. 25; young ladies, 5; to constitute Rev. Nathaniel West a life member, 30.00

Middlesex Pres. cong. Pa. Rev. J. W. Johnston, pastor, by Rev. J. C. Lowrie, 11.00

Milton, Pa. by Rev. D. Hull, Ladies' Society, 3.50; donation, 50 cts. 4.00

Montour's Pres. cong. Pa. by Rev. J. K. Cunningham, 68.00

Naylor's Store, Mo. John Naylor, Esq. 5.00

New Alexandria, Pa. Wilson Missionary Society, by Mr. Cook, to constitute Rev. Richard Lea, a life member, 30.00

New Castle Pres. cong. Pa. by Mr. S. W. Irwin, 15.66; donation of Mr. Sankey, 10, 25.66

New York, Duane st. church, donation of Charles Beers, Esq. 30.00

Pittsburgh, 3d Pres. church, Rev. Dr. Riddle pastor, by Mr. Lorenz, church coll. 38.28; concert coll. 8.52, 46.80

Poland Pres. church, O. by Rev. Wm. O. Stratton, 18.62

Portersville, Pa. Pres. cong. by Mr. J. Stuart, 3.25

Richland cong. Pa. John Junkin, by Rev. J. Glenn, 2.41

Tarentum cong. Pa. by B. Coe, Esq. in part, to constitute their pastor, Rev. Samuel Caldwell, a life member, 15.20

Utica Pres. cong. O. through Rev. T. D. Baird, 12.50

Warren cong. Pa. by Rev. Mr. Hughes, from a dying member, 50

Washington, Pa. Pres. church, by Rev. A. O. Patterson, through R. Officer, Esq. 200.00

Winchester Pres. church, Ky. 9.38

West Liberty, Va. Miss Sarah Brown, by Mr. W. D. M'Cartney, 5.00

Zanesville, O. Pres. church, by Rev. James Culbertson, mon. con. collection, 33.25; Deb. C. Gilbert, 2; Susan Matthews, 2.25; Patty Tupper, 5; R. Winter, 2.50; Eliza and Mary Evans, 2.50; Margaret Dorster, 5; an individual, 2.50, 55.00

Zelionople, Pa. from Mr. John ——, 2.00

Total, $2525.67

COLLECTIONS BY REV. WM. C. ANDERSON.

In the Presbytery of Mississippi.

Ebenezer church, Rev. W. Montgomery pastor,		$25.87
Union church,	" "	36.20
Port Gibson, Rev. Z. Butler, pastor,		71.25
Pine Ridge,		38.00
Bethel, Rev. Dr. J. Chamberlain,		194.25

Natchez church,	1117.00
A widow's mite, by Mr. Youce,	2.00
Corydon, Ind. additional,	16.60
Nelson A. Thompson, Ky. a donation,	20.00
Total,	$1521.17

COLLECTIONS BY MR. SAMUEL D. CAMPBELL.

New Hope church, Ala.	28.25
Hebron church, Ala.	54.50
Millenium Hope, Ala.	5.00
Shell Creek, Ala.	46.00
Greensboro', Ala. three individuals,	15.00
Loundesborough, Ala.	35.75

PHILADELHHIA AGENCY.

Amount of Money received by the Treasurer.

Bedford, Pa. Mrs. Eliza Bird,	$4.00
Germantown, Pa. mon. con. coll. in Pres. ch. per Rev. W. Neill, D. D.	10.00
Bridgeton, N. J. session of Pres. ch. mon. con. coll. per Levi Stratton,	38.50
Clinton, Hunterdon Co. N. J. Female Missionary Society of Pres. ch. to constitute their pastor, Rev. Arthur Bloomfield, Bradford, a life member,	30.00
Juvenile Missionary Society, Penn Township, for support of Missionaries with North American Indians,	10.00
Salem, N. J. Missionary Society in Pres. ch. per Rev. Mr. Heberton,	50.00
Norriton & Lower Providence, American Society, per W. Hamill, treasurer,	25.00
Middleford, donation from Ann A. Stuart, per Rev. W. M. Engles,	10.00
Towanda, Pa. Pres. ch. Rev. O. Harris, per John Dorrance,	15.00
Kingston, Pa. Pres. ch.	10.00
Wilkesbarre, Pa. Pres. ch. of which $17 is to constitute their pastor Rev. John Dorrance life director; $37 having been paid before,	28.00
Trenton, N. J. Female Missionary Society, auxiliary to Western Board, per T. J. Stryker,	100.00
Birmingham Sabbath school 1.55, mon. con. coll. 1.70,	3.25
New Castle, Del. mon. con. coll.	20.00
Edwin M'Newell,	15.00
Classes in Sunday school,	10.00
Female Missionary Society, Auxiliary to Western Board,	20.00
Per Susan Danagh, for the use of school at Lodiana, Northern India,	
First Pres. ch. Penn Township, per R. Wallace,	23.06
From Dr. John White, per Dr. C. C. Cuyler,	5.00
Neshamony, Pres. ch. R. Bellville, pastor,	226.50
Penington, N. J. Pres. ch. per J. Mahon,	24.35
Bridgeton, N. J. collection in Pres. ch.	36.27
Children in Sabbath school,	14.00
Salem, N. J. Pres. ch. per A. Heberton, pastor, collection,	247.20
Miss Maylin's Seminary,	10.00
Juvenile Missionary Society,	23.29
Female Foreign Missionary Society,	25.00
New York, a lady in 8th Pres. ch.	5.00
Baltimore, a lady in 2d Pres. ch.	22.80
Wrightville, Pa. Pres. ch. per W. F. Houston, per Henry R. Wilson,	100.00
From Rev. Wm. M. Engles, being the amount of his subscription to the pledge made by the Synod of Philadelphia,	100.00
Total,	$1261.22

SOLOMON ALLEN,
Agent Foreign Missionary Society.

The following is the amount of the subscriptions and collections in the Tenth Presbyterian church, Philadelphia, in behalf of the Western Foreign Missionary Society.

A. W. Mitchell, $100.00; J. Patterson, 100.00; Mrs. Blane's family, 75.00; William Brown, 50.00; R. Earp, 50.00; N. Burt, 75.00; J. A. Peabody, 25.00; Notes, 15.00; do. 15.00; M. Johnson, 12.50; John Knox, 10.00; S. B. Jones, 10.00; W. Kirk, 5.00; W. Sargent, 5.00; W. Harris, 5.00; J. Wilson, 5 00; James Leslie, 5.00; 181 Market street, 2.50; E. Dunbar, 2.50; W. E. Dubois, 2.50; J. A. Mason, 2.50; J. Y. Blark, 2.50; T. W. Clark, 2.50; J. Warren, 2.50; S. A. 500.00; Cash, 67.61; do. 1.00—$1148.61.

New York Agency.

The subscriber acknowledges the receipt of fifteen hundred and fifty dollars forty-eight cents, from the First Presbyterian church of this city; also, fifty-six dollars from the Rev. Mr. Janeway, being the amount of a collection in the church at Morristown, N. J. and eighty-eight dollars from the Rev. Dr. Cummins of Hudson, towards the support of Rev. Mr. Wilson.—*Additional*—8th Pres. ch. 171; Theol. Sem. Princeton, 45; Dr. T. Boyd, 10; Rutger's St. ch. 291.49; 1st Pres. ch. 359.82.

JAMES PATON, Treasurer.
New York, March 6, 1837.

PAYMENTS FOR THE CHRONICLE.—Rev. A. D. Pollock, $5; John Limher, 2.25; J. K. Duncan, 1.50; Isaac Brokaw, 1; Horace Blair, Misses J. and N. Duncan, James Finney, Mrs. Margaret Harten, Rev. J. Hawthorn, J. W. Hoge, Rev. J. Kell, Matt. Kell, John M'Combe, John M'Conaughy, R. M'Gregor, Miss Rebecca Peebles, Alfred Poland, Mrs. Ann Robinson, J. P. Scott, Francis Whipple, J. H. Wise, James W. Wilson, A. Ghaston, H. Castles, Alexander M'Kinney, Mrs. Mar. Ewing, Mrs. Martha Bell, 50 cents each; Michael Cope, 25 cents—*Also*, Mr. M'Mullen, 10; Jas. M'Pheeters, 1.68; John Vancleave, 1.—$34.18.

FOREIGN MISSIONARY CHRONICLE.

VOL. V....No. 6. PITTSBURGH, JUNE, 1837. WHOLE No. 50.

WESTERN FOREIGN MISSIONARY SOCIETY.

PITTSBURGH, May 15, 1837.

The Annual Meeting of the Board of Directors of the Western Foreign Missionary Society, according to adjournment, will be held in Philadelphia about the 24th inst. to receive the Report of the Executive Committee, elect officers for the ensuing year, and transact such other business as may demand their attention. The permanent location of the Society, as to the principal seat of its operations, will probably then be taken up as a subject of consideration, and decided by a majority of votes, according to a provision of the revised Constitution. It appears necessary that the question of location should be soon decided. It is indeed a subject of considerable interest, on which there may be a diversity of views and preferences; but it ought not to be deemed of magnitude sufficient to produce any division in the ranks of those who prefer an ecclesiastical organization to voluntary associations for conducting the great enterprise of foreign missions. But, if the General Assembly, at their approaching sessions, should be disposed to organize a Board of Foreign Missions, in accordance with the expressed desire of many ministers, elders, and individual members of the Presbyterian church, they will determine the seat of its operations, and elect annually the members of which it is to be composed, as they do those of their Board of Domestic Missions. In that case, the Western Foreign Missionary Society will, it is presumed, become incorporated with the Assembly's Board of Foreign Missions.

The Executive Committee of the Western Foreign Missionary Society have, during the last year, realized the importance and responsibility of the trust reposed in them, and prosecuted their work with diligence and patience. The duties devolving on them were laborious, and, in some instances, difficult and perplexing; when their special need of divine direction was manifest. These duties required and received increased attention, and the employment of a greater portion of their time than had been usual in preceding years. It is hoped that their labors will not be in vain in the Lord.

The Fifth Annual Report, having been prepared by the Corresponding Secretary, was recently adopted by the Committee, and will be presented to the Board of Directors. It contains a full *and clear exhibition* of the state and prospects of the Society, and of the several missions under its care and patronage. And, while we learn from past historical facts, as well as from the word of truth, that we must not confide in an arm of flesh, we have ample encouragement to trust in the Lord to guide us by his counsel in the path of duty, and bestow grace to crown our efforts with more abundant success in advancing his cause. The Report, it is expected, will be printed in Philadelphia, and the copies distributed advantageously during the sessions of the General Assembly; and that, by many of the delegates to that body, as well as by members of the Board, they will be extensively circulated through our churches in every section of the country.

The Corresponding Secretary, Walter Lowrie, Esq. passed the winter in the city of New York, under severe bodily suffering, which confined him chiefly to his room, where, notwithstanding, he strictly attended to the concerns of the Society, and conducted its correspondence to a great extent. Becoming, towards spring, in some degree convalescent, he visited Pittsburgh; where he arrived on the 11th of April, and continued, attending the meetings of the Committee, answering the letters of correspondents, and discharging other official duties, with the co-operation of the Associate Corresponding Secretary, Rev. E. P. Swift, until the 24th; when he took passage for Philadelphia, where, if the state of his health permit, he will occupy a seat in the General Assembly, as a commissioner from the Presbytery of Allegheny, and will attend the annual meeting of the Board of Directors. Hopes are now entertained that, in the good providence of God, at this favorable season of the year, he will recover his wonted health, and may yet be long able to conduct the business to which he is called, to the honor of God, and for the salvation of the perishing heathen.

Rev. John C. Lowrie arrived in this city about the 18th of February, and continued in this region until the 24th of April, when he accompanied his father on his way to the east. While here, he made some excursions into the country, and preached as frequently as appeared to be consistent with a due regard to the preservation and improvement of his health; which now appears to be, in some measure, restored; and it is hoped that, by the renewal of his strength, he may be enabled, according to

his desire, after the expiration of a few months, to resume his labors in Northern India. After spending a month or two in Philadelphia and vicinity, and within the bounds of the Presbytery of New Castle, of which he is a member, it is expected he will return, and visit, as far as it may be practicable and expedient, the churches of Western Pennsylvania.

Our Mission to the Mediterranean is not in a prosperous or promising condition. It appears, at present, to be under a cloud; but we hope the darkness now spread over it will soon be dispelled; that the mission, as a plant of the Lord, will revive and grow, and spread a salutary influence around. For information respecting it, our readers are referred to the Annual Report.

The present State of the Presbyterian church is deeply interesting to every pious, reflecting member. How far the proceedings of the General Assembly will affect the interests of foreign missions remains to be seen. But we are assured, that the Lord remembers Zion—that "he has engraven her on the palms of his hands," that "he keeps her as the apple of his eye," and "neither slumbers nor sleeps." He is the only "Hope of Israel and Savior thereof in the time of trouble." "He makes the wrath of man to praise him, and restrains the remainder of wrath;" and he frequently appears, by the interposition of his Providence, and the power of his Spirit, even in "troublous times," and in the use of the feeblest instrumentality, to build up his kingdom, and make his Zion a praise in the earth. That he may thus appear in his glory, let the fervent cries of his children incessantly ascend to his throne!

MISSION TO NORTHERN INDIA.

An interesting communication, dated November 1, 1836, has just been received from Messrs. *Wilson and Newton*, our missionaries at Lodiana, of which the following is an extract.

DEAR AND HONORED BROTHER SWIFT:

We trust, that, though you may have ceased to be the *organ* of the Society, you will not cease to favor us with an occasional letter. You cannot tell, amidst the streams of Christian refreshment, which flow in from a hundred sources at home, how much it cheers, refreshes, and stimulates us, when tired and alone amid these sandy and sun-scorched plains, to receive a letter, breathing the full sweet tones of Christian affection. You were our counsellor, companion, and friend, during that period whilst we were severing, one by one, the endearing ties which bound us to our country. This binds your name and kind attentions to our tenderest and most lasting associations, and gives in our esteem a peculiar value to your communications.

The School.—*In attempting* a statement of the present aspects of the mission, we commence with the school. Its general state remains nearly the same as when we wrote an account of it in March. Since that time we have erected a school-house, containing five rooms—one in the centre, 16 by 24 feet; two each side, 11 feet square; and two verandas, 8 by 16 feet, one in the front, and the other in the rear. This house is made of brick dried in the sun, except the outer wall, which has a row of burnt bricks on the outer surface. It was injured by *the rains*; but has since been repaired. Capt. Wade, with his accustomed generosity, has paid nearly half the expense of the house. It is situated just in the edge of the native town, very accessible to the principal streets. The boys, during the summer, have manifested commendable diligence and regularity in their studies, and made as rapid advances as could be expected. They labor under great disadvantages on account of the scarcity and enormous price of suitable school-books. As a specimen, I state that a little school dictionary in English and Persian, and Persian and English, costs here 16 rupees—about $8. A common laboring man gets from four to six cents a day, of which, after clothing and feeding himself and family, he will have little to purchase the means of intellectual improvement. The boys are willing to read any book we put into their hands, for the sake of the *English words*, though they greatly dislike the religion which these English books convey. Hence, the great importance of securing a good supply of suitable school-books both in English and the vernacular languages. A few large maps and ancient atlases would be a valuable addition to our stock of means for communicating useful knowledge.

The Press.—Our building for a printing office is finished, and the press has been in operation for the last two months. This is quite a novelty in this region. It is visited and inspected, as a great curiosity, by all classes. A few days ago, *Shujah ul Mulk*, one of the ex-kings of Afghanistan, came in person to witness its performance. He who, a few years ago, was *law* and *fate* to more than millions of people, came to admire the wonder-working powers of the first press that had ever come within his reach. His first expression was, "It is *great;* it is English. Every thing the English do is great; far superior to what we can do." The printing office is on the mission premises, a little outside of the city. It consists of three rooms of equal size, each 18 by 11½ feet. The apparatus consists of a wooden press, made in Calcutta, and three fonts of type—English, Persian, and Dev. Nagre, or Hindue. The Persian type are used for the Hindusthane, or Urdu. The munshe printer, whom we brought from Calcutta, is qualified only to set Persian type—correct the form, &c. in the Persian and Hindusthane languages. He understands

neither Nagre nor English, and knows nothing about press-work. We intended to get a pressman from Delhi; but none could be obtained. We had gone so far that we could not, without great disadvantage, recede. We, therefore, concluded to attempt the work ourselves. The management of the press devolved on brother Newton, as I had already the charge of the school. He performed the office of pressman; the munshe set the type and corrected the forms; and they succeeded in making such impressions as gave encouragement to proceed. Natives were taken into the office, as apprentices, to learn the business. Some are learning to compose Persian, which is the most difficult part. Others divide their time between the composition of English and press-work. Nagre type are made so much on the English plan, that the process of setting them up can be easily learned. All the apprentices, except one man, are pupils of the mission school. The first work which we published was a tract, entitled, "A Sermon for the Whole World," translated into Persian—a language in which only a few Christian books are published.* It will be read chiefly by Mussulmans; many of whom perhaps will read no other Christian book. They profess a high regard for Jesus Christ, as a Prophet of God, but reject the idea that he suffered on the cross. We printed an edition of only 300 copies, at the expense of about $9. As the tract was published for the American Tract Society, we will send them a copy and a translation. It is our wish to keep the press constantly employed in printing for the Am. Bible and Tract Societies, while they continue to make liberal donations, as heretofore. We contemplate undertaking an edition, in Hindusthane, of the Gospel according to Luke, and of the Acts of the Apostles, in Persian; as these books together give a connected sketch of the life and doctrines of the Savior, and the labors, trials, and success of those whom he commissioned to "preach the gospel to every creature." We purpose to publish a tract prepared by a native Christian, under the supervision of a missionary at Patna, and an edition, in Hindusthane, of "Gallaudet's Child's Book on the Soul," for the use of schools in upper India, and for general distribution. We have made some progress in the translation of this work. Such books as this, and "The Child's Book on Natural Theology," we consider an invaluable treasure in India; for, in the language of Mr. Trevelyan, "Christians must *literally make* a *literature* for this country, if Christianity is to go on and prevail."

Preaching.—We expected brother Newton would have been ready to commence preaching in the surrounding villages by the commencement of the *cold season;* but as the printer who was expected here has not come, it became necessary for brother Newton to stay and superintend the press until he shall be relieved by a printer from America. The absence of an experienced superintendent has caused the press to commence on an entirely new field under many disadvantages, and retarded the work of *preaching directly* to the natives for an indefinite period. Still, we entertain the hope that a printer will soon arrive, and thus allow brother Newton to turn to the more appropriate work of preaching to the natives.

Stations.—You have been apprised, that we have selected Sabathu and Saharunpore, as two other stations, to be occupied as soon as the brethren now on their way shall have arrived; that two of them will take up their abode there immediately; one of them prepare for preaching; the other, give his attention more immediately to the work of education. The house purchased by us last spring, we trust, will be sufficient to accommodate them both. At Saharunpore, also, we have, recently purchased a house for 400 rupees ($200) which we hope will serve for the two families that may be located there. Their employments also, we suppose, will be the same as those of the two at Sabathu.

Aspect of the Surrounding Countries Relative to Missionary Labors.—Our press and school here will bring the character and influence of missions to the acquaintance of many in the Punjab, Cashmere, Afghanistan, and their neighboring kingdoms. Our residence here gives us occasional opportunities of conversation with intelligent travelers from those kingdoms, and of sending the Scriptures into them. We have a few copies in the Pushtu, the vernacular of many Afghan tribes; but we learn that the readers in that country generally are better acquainted with the Persian. Consequently, the Scriptures in the Persian language will probably be the medium of communicating to them the knowledge of the Savior. We have copies of the Scriptures in Moultane and Cashmere, prepared at Serampore; but they are not intelligible to the people for whom they were intended. A vast amount of labor remains to be done before the Scriptures will be accessible to the people of all these countries. We stand on the threshold, and can watch the developments of Providence in preparing the way for Christianity to enter and embrace the earliest opportunity of making a judicious attempt to establish a branch-mission within their limits.

Exploration.—We think it would not be, at present, a judicious expenditure of missionary time or money to explore any of these countries; first, because there is an immense territory and population now directly accessible in India, where the influence of a Christian Government is felt and recognized. Secondly,

* A copy of this tract in Persian has been received by the Executive Committee.

we think the advantages of concentrated efforts are great, and the disadvantages of dispersed and solitary labors are many and serious. Thirdly, while we quietly cultivate the ground already prepared, *political men* will do the work of exploring those regions for us much more expeditiously and efficiently than we could. At the present time, Capt Wade, of this place; Lieut. Burns, now Political Resident at Hyderabad; and Lieut. Mackison, Political Resident at Mittenkote, are appointed by Government to meet and make the necessary arrangements for running *steamboats* on the Indus. When their plans shall have been matured, Lieut. Burns is to go up the Indus to Attock; thence, to Bochara; thence, to Cabul, Candahar, and the neighboring cities; and, in all these places, make known the arrangement and the facilities for trade on the Indus; and, as far as possible, induce the business-men to turn their capital into that channel. This exploring tour will induce Lieut. Burns to lay before the public a vast amount of information, which will be available for missionary purposes. As the commercial resources of those countries begin to be developed and turned into this channel, they will naturally point out the most eligible situations for the missionary to take his stand, *to circulate the Word of Life.*

SECOND MISSIONARY REINFORCEMENT.

The following is an *Extract of a Communication* from the brethren of the Second Reinforcement of our Mission to India, dated at *Cawnpore*, Nov. 7, 1836, and addressed, by Rev. *J. R. Campbell*, to the Secretary, Rev. *E. P. Swift.*

Piety and Kindness of British Christians.—We left Calcutta on the 13th of July, and arrived here on the 19th ult. all in the enjoyment of good health. Our voyage, though attended with much danger, and some loss, was on the whole delightful, and will be remembered with pleasure by all our party. We stopped at all the military and civil, as well as missionary, stations on the way; and were truly gratified with the Christian intercourse which we enjoyed with many in all these professions, who are an ornament to the gospel, and whose counsels and kindness contributed much to help us on our way and refresh our spirits. We were certainly not prepared to expect the pleasure of forming such an extensive acquaintance with persons filling some of the highest posts of honor and trust in India, who are not ashamed of the humble missionary of the gospel, and of finding in such circles so much real Christian humility and benevolence. In this respect, we are informed, a great change has taken place in India during the *last* twenty years, and we have reason to *believe that the Lord is about* to extend his kingdom among these benighted and degraded heathen, partly through the instrumentality of such pious and devoted Christian men, to whom they naturally look up for information and example. As *Americans*, we have been taken by the hand and welcomed to their country, and every thing in their power has been done to render our mission prosperous. The door of entrance to this extensive empire is now widely opened, and every encouragement given to all who are willing to devote their lives to the instruction of those who are perishing for lack of knowledge; and hence, the obligations of American Christians are greatly increased to "come up to the help of the Lord against the mighty," and assist, in the use of the divinely appointed means of the gospel, in overturning every system of iniquity which satan has erected here, and in breaking every chain of caste by which these systems have been bound together for ages. Hundreds and thousands of missionaries are immediately required to occupy important stations in this field.

Mission Fields.—It has been deeply afflicting to us, as we passed along, to visit large towns and villages swarming with human beings, enslaved by superstition, and almost on a level with the brute creation for ignorance, without being able to direct them to the Savior, or afford them the means of divine instruction and grace. Out of the places which we might mention as claiming immediate missionary aid, we would particularly direct the attention of the Committee to *Mizrapore*, a large commercial town about two days' journey above Benares. It has been highly recommended to us by all the missionaries who have visited it, as one of the most eligible spots for missionary laborers in India. It is supposed to contain more than 100,000 inhabitants, besides a large civil establishment of Europeans, without any to break to them the bread of life. Many of the inhabitants are wealthy and more intelligent than is common, as they are engaged in trade of inland produce, which they transport by water to various parts of India. Those, who have made tours there to preach the gospel, have found vast crowds willing to hear for hours together. We remained one day to examine the city and the character of the people. Idolatry appears to be firmly established. The temples are very numerous, and filled with monstrous and disgusting objects of worship; and the people, though mad upon their idols, appear to be really ashamed of them in the presence of strangers. The field is indeed ripe for the harvest, and we all unite in the opinion that our Society ought to send two missionaries immediately to that place, where they would find abundant employment, and, with the divine blessing on their labors, might be very successful in bringing many souls from darkness to light. The locality of Mizrapore is favorable for conveyances. Two steamboats pass by every month to and from Calcutta, by

which a speedy communication might be had with that great emporium.

Pious Soldiers.—We have had a few very interesting meetings with some pious soldiers at several stations on the river. At Chunar there is a number of such persons and a temperance society of nearly 100 members. Some of the missionaries had informed them of our approach and our willingness to hold a temperance meeting with them. Immediately, they placed a man in the fort to watch our arrival, who, while we were unexpectedly delayed, remained there *seven days* on the look-out, during which the rest of the pious soldiers held frequent prayer-meetings for a blessing to attend our labors among them. We arrived on Saturday, preached to them all day on the Sabbath in a large school-room, crowded with most attentive hearers, and, on Monday morning, addressed the temperance society, which was well attended. They pressed us to remain until the next morning; and we could not refuse to comply with their entreaties. At Allahabad, also, we had some very interesting meetings with a number of pious people, who are walking in the truth; and likewise met with some soldiers, who love the Redeemer, and are exerting themselves for the good of their fellow men. They have a temperance society of about fifty members. We met with them three evenings, to lend our influence to a cause which is not popular in India, and to converse with them on religious subjects. Only six of them are pious. They are exceedingly zealous, meet for prayer every evening, and observe the monthly concert in prayer for missionaries.

Strange Spectacles.—We have seen many strange things in our progress up the river, and begin to fear the injurious effects of such sights on our moral sensibilities. We have frequently witnessed the horrors of the funeral pile, less horrible certainly than it must have been when the living and the dead were consumed together; and have seen the cinders of the human skeleton strewed on the sacred waters. We have also seen corpses committed to the river by those who were too poor to pay for materials to consume them, and many more have floated past us, being devoured by birds of prey. We have seen multitudes of men, endowed with reason, praying to the Ganges as it rolled by, unconscious of its divine honors, and bowing down to senseless images of wood and stone. At *Benares*, the sacred place of the Hindoos, where "satan's seat is," "the whole city being given to idolatry," we saw, for the first time, in India, those abominable and impure objects of worship which must never be named among the saints. O, how long shall the wicked one be permitted to deceive the nations and ruin the souls of men! and when will Christians awake and efficiently aid in destroying these chambers of iniquity and works of darkness!

MISSION TO THE WEAS—RETURN OF MR. KERR.

Since the autumn of 1833, Rev. *Joseph Kerr* has labored with great diligence and fidelity, as a missionary of the Western Foreign Missionary Society, at their station among the Weas; and his efforts for the instruction and salvation of the Indians have been attended with the blessing of God in the hopeful conversion of ten or more individuals, and the formation of a Christian church on pagan land. But, in the wise yet unsearchable providence of God, he has been constrained to ask, and has obtained, permission to retire from the station, and from the service of the Board as their missionary, on account of the severe and protracted illness of Mrs. Kerr, which has so far impaired her constitutional vigor as to render it improbable that she would ever be able to resume her labors among the heathen. The following extract of a letter from Mr. Kerr of Jan. 2, and subsequent resolution of the Executive Committee, upon this subject, will doubtless be satisfactory to the friends of the Society.

Extract of Mr. Kerr's Letter.—"*Hon. W. Lowrie*—I write under peculiar circumstances, and on a subject of deep interest to myself, and probably also to the Committee, whom I address through you. I rejoice in the advancement of the Redeemer's kingdom among the benighted tribes of men; and, also, that our beloved society promises to share so largely in the honor and privilege of fulfilling the last command of the risen Savior. I bless God, and shall, during eternity, have cause to bless him for what my eyes have seen of the triumphs of the cross among the friendless Indians. I had identified my life and efforts with the cause of missions to the Indians. But, in the inscrutable providence of God, my situation is such that I now believe it is as clearly my duty to retire from the mission service, as it appeared at first a duty to give my name to the Committee; and, through this communication, I ask to be dismissed, and permitted to return as soon in the spring as some one can be here to take charge of the mission. The ground of this request is the ill health of Mrs. Kerr. Two months ago, I accompanied her, on her return to Pittsburgh, as far as St. Louis: we separated, and I took my course again west for the Indian country. For any pecuniary purposes, I would not, I could not, have left her in so deranged a state of health. But duty seemed clear to us both, and we cheerfully separated. In the kind providence of God, we have been permitted to hear of her arrival at Pittsburgh. In a letter to brother Swift in October I mentioned, somewhat in detail, the character of her painful and complicated afflictions, which I presume it is not needful to repeat. At that time, I asked per-

mission for her to return. In that communication I also stated the advice of her two attendant physicians—Drs. Chute and Hawkensmith, who stand decidedly foremost among the physicians of western Missiouri; both scientific men, and one of them long a practitioner in this country and acquainted with its diseases. Their decided opinion was, that her return to a country to which she had been accustomed afforded the only prospect for her recovery or enjoyment of health. Since that time, and previously to her leaving, I had an opportunity of consulting Dr. Armstead, who had been her physician on a preceding occasion. His reply was, that in this country, in her present state, he *could not prescribe for her a course of medicine*. The only disease to which our place is particularly subject is the fever and ague. That, however, has been sufficient to derange her health."

Resolution of the Executive Committee.—"Feb. 8, a letter was received from Rev. Joseph Kerr, in which he asks permission to retire from the missionary service, solely on account of the continued ill health of Mrs. Kerr, which renders it improbable that she will ever be able to endure the labors of a missionary life.

On motion, Resolved, That, while the Committee sincerely sympathize with brother Kerr in the afflictions which have compelled him to tender his request to be dismissed from the service of the Board; and, while the Committee, in view of these things, freely grant his request, they desire, that, if he can, consistently with his view of duty, perform the service, that he accompany our expedition about to be sent up the river—take charge of the same, and attend to its location, before he return from the western field."

From the preceding extracts it will be seen that Mr. Kerr, in the circumstances in which he was placed, was perfectly justifiable in asking permission to retire from the missionary service. His separation from the native converts, who are greatly attached to him, must have been very painful both to himself and them. Our whole missionary field among the Indians is now without one ordained minister or licentiate of the Presbyterian church, to cherish and build up the little church formed among the Weas, and organize churches in other places, composed of converts from heathenism, of such as shall be saved by the blessing of God upon his gospel. And now, who among the youthful or the more aged heralds of the cross is willing to go out and occupy a portion of this extensive and interesting field? The Committee have postponed, for a season, the expedition up the Missouri referred to in the preceding minute; but they have by no means abandoned the object. As soon as suitable missionaries shall be obtained, and sufficient *funds* collected, the design, with the permission *of God, will doubtless* be carried into effect.

MISSION TO THE IOWAS.

Abstract of a Letter from Mr. Aurey Ballard to the Cor. Secretary, dated Feb. 13 *and* 28, 1837.

Our expenses are very great, and it seems unavoidable in our situation. We have six Indian children in our family, and the two young men who returned last fall from the Choctaw Academy, and were received because they had no place of residence, and we wished to preserve them from a relapse into their former state of savage wildness. Our boy, *Samuel T.* has returned from his winter hunt, and appears to be very glad that he has got home. I hope his late trip will effectually wean him from hunting. Our children are very interesting, and are making good improvement. Our oldest girl, about ten years of age, reads quite understandingly in the New Testament; and I trust her heart has been opened to receive the truth. She has committed to memory a good deal of Scripture. We are hoping much from our interpreter, *Louis M. Dorrion*, who lives near us. Brother *Merrill*, (a Baptist missionary,) from the Otoes, has been here about three weeks, assisting to translate a part of the New Testament, particularly the Gospels. We expect 100 copies of what we have translated when it shall have been printed; and have concluded that the most expeditious way of teaching the Indians is through the medium of their own tongue, with the exception of those who live in our family. We are teaching a small class of boys who are camped near us—succeed very well, and think they will become a reading people much sooner than they would if they were taught in the English language. With the help of Louis, we hope, by the time the Indians shall have removed and become settled, we shall be able to obtain a spelling book of considerable size, with reading lessons. Louis is very active, and his heart appears to be in the work. He writes the Indian language very readily—says he wishes to spend his days with us, wants no more than subsistence in this world, and has no greater desire than to serve God while he lives. He assists us very much in preparing lessons on cards, in the Indian language, by the use of his pen, nicely forming the letters like those of the printed Roman alphabet. I trust the Lord will continue him with us, and think he will be very useful as a teacher. We feel encouraged in our work. Although this people generally continue to drink; yet some are trying to break off from this evil practice, and inquiring after the way of truth. May the Lord direct them, and have mercy on this tribe and others around us! We humbly hope that some precious seed, although sown in great weakness, may be raised in power. Last evening, I had a free conversation with *Joseph*—one of those who returned last fall

from the Choctaw Academy. He has heretofore appeared rather hardened, and somewhat inclined to drink; but now he seems to be seriously impressed, and says he would cheerfully set his name to a temperance pledge. The Lord has the hearts of all men in his hand; and, blessed be his name! he has promised to give the poor heathen to Christ for his inheritance. That he will hasten that happy day is our most ardent prayer.

PRESBYTERY OF SIDNEY, IN SESSION AT PIQUA, OHIO, MARCH 29, 1837.

Resolved, That this Presbytery become, and it does hereby become, auxiliary to the W. F. M. Society, and that the Rev. James Coe and Thomas Marquis, elder, be directors of that Society, on the part of this Presbytery, for one year.

Resolved, That this Presbytery cordially approve the W. F. M. Society, and recommend that Society and its object to the patronage and prayers of the churches under their care.

SAMUEL CLELAND, Stated Clerk.

FEMALE MISSIONARY SOCIETIES.

Rev. *John Core* has recently organized Female Missionary Societies in several churches in Armstrong and Jefferson Counties, Pa. the following list of which we insert, with the names of their presidents annexed; *Licking*, Mrs. Jane Rankin; *New Rehoboth*, Mrs. Mary Sloan; *Bethel*, Mrs. N. Lucas; *Bethesda*, Miss Rebecca M'Kain; *East Concord*, Mrs. Sarah Elliot.

MISSIONARY INTELLIGENCE,

Selected and Condensed for the Chronicle.

MISSION TO THE ISLAND OF BORNEO.

Borneo is the largest island in the world, except New Holland and New Guinea. It is about 750 miles long, and 620 broad; extends from 4° 20′ S. lat. to 6° N. lat. and from 109° 5′ to 119° 20′ E. long. The coast is indented by many bays and rivers, most convenient for navigation and beautiful for scenery. Banjir-masin, Sukadana, and Pontiana, are navigable for fifty miles from the sea. On the coast, the country is low, marshy, and unhealthy; the interior is partly mountainous. The productions are rice, pepper, camphor, and the fruit-trees of India. Diamonds of great value are found here. The bird of paradise is common, with large monkeys, and the ourang outang, resembling the human species. The population is reckoned at 3,500,000; of whom nearly two-thirds are Dayaks; the residue being Javanese, Bugis, Malays, Chinese, with a few Arabs and Europeans. The prevailing religion is Mohammedanism; but to it the attachment of a large portion of the people is declining, and ready to give way to the holy religion of Christ, when its claims are properly presented. The river of Borneo is sufficiently deep for vessels of six hundred tons to go up to the city of Borneo, which contains about 6000 houses and 100,000 inhabitants. The district of Banjir-masin, a southern part of the island, contains about 10,000, chiefly Javanese. The natives of the interior, called Biajoos, are probably of Dayak race.

Missionary Efforts at Banjir-masin.—May 12, 1835, Lucas Monton, catechist at Batavia, and Rev. Mr. Barenstein, of the Rhenish Missionary Society, embarked on Board an Arab vessel for Borneo—called at Surabaya, on the northern shore of Java, and distributed books, which the people eagerly received; and after a tedious voyage, they arrived at Banjir-masin. L. Monton applied to the President for permission to distribute books; and the Lord inclined his heart to grant this request; and even to give some valuable counsel as to the wisest mode of proceeding. They began with the Chinese, who could read and write in the Malay and Arabic languages, and who are impressed with the fact of books being thus distributed, and said in their simplicity, that such wonderful events portended the near approach of the judgment day. Monton returned to his house, and a number came to ask for books. Bola, a rich, influential man, earnestly desired to be acquainted with religion, declaring that he would readily embrace the Christian faith, if he could be convinced of its truth. At his invitation, L. Monton went to his house, and found assembled there Chinese, Malays, and Arabs, with their priests. Bola said, he had convened them all for the purpose of listening to their respective accounts, so as to be able to judge where the truth lay. The Malay priests had constantly informed him, that, unless he became a Mohammedan, he could not enter heaven, and now he wished to ascertain whether or not *that* was true.

L. Monton then asked, why were all these people assembled? They replied, that they came to hear some account of the books which had been brought. He began to read them a tract, and the house was soon so crowded, that he was obliged to go into the open air, where he preached to them from three to six o'clock, P. M. All the Chinese declared, that this appeared to them the right way, because it re-

vealed the love and mercy of God to his creatures, and was accompanied by the free gift of books; whereas the Arab and Malay priests would never let them have a Koran without pay, nor give them any instruction, unless they bestowed alms on the clergy. The Mohammedans made no reply, but returned home apparently defeated and ashamed.

July 3.—L. Monton went among the Malays, in their campongs and prows, distributing books, and exhorting them to repent and turn to God. They all received the books with avidity, read them with facility, and declared them more intelligible than their own Koran. Next day, a number came to ask for books, inquiring of Monton, by whom he had been sent to distribute them. Monton replied, that he had been sent by the great King, the Judge of all the earth, the King of kings, and Lord of lords. As they knew not whom he meant, he informed them that Jesus Christ was the great King. As they still professed adherence to Mohammed, he held a long discourse on the comparative claims of our divine Savior and the false prophet; but the Malays made no reply.

July 5.—L. Monton went to the Malay campong, under the authority of the Sultan; and found the people there still more willing to hear, and able to read and understand the books. But traveling was difficult, and he was obliged to go from one house to another in boats. Even the market was held on the water in boats, and the market people consisted entirely of women. Seeing this, he thought it useless to distribute books there, and was about to move to the middle of the river; but a man rowed after him, and asked for a book, which he read aloud. A woman came to listen. She also received a book, and began to read; when all the women came in small boats, asking for books; and prow after prow pressed so closely upon the distributor, that he was afraid of sinking. He told his boatman to row hard, in order to get away; but the women seized his prow and would not let him escape until he had satisfied their demand for books. After this he got on board a large prow, and divided the books among the assembled crowd, till they were all gone.

July 7.—L. Monton went quietly to another part of the town, where the people gladly received his books, and thanked God for sending them such a supply. While he was speaking about the redemption of the soul and purification of the heart, one said, "We have generally to go as far as Mecca to seek these things, but now you bring them to our doors." L. Monton replied, that they were not to be obtained in Mecca, but from Jesus Christ, the Son of God, and the Savior of men.

July 8.—A minister of the Sultan asked L. Monton to go to his house, and hold a conference *on religious subjects;* which he did, and answered their knotty and captious questions by appealing to the Scriptures, and bringing the word to bear on their hearts and consciences. Numbers came to converse, and to ask for books, which they received. Various persons came to dispute; one of them, a Malay priest, who tried to entangle Monton in his arguments; but was answered by a reference to the mercy and grace of God, displayed in the plan of redemption of the cross, so opposite to the encroaching and oppressive spirit of Mohammed. A war-chief of the Sultan came, with his followers, who received books and listened quietly to what was said.

Visit to the Dayaks.—July 14. The travelers set off for the country of the Dayaks, on board a prayhu with thirteen men, and arrived at the village Marabaan, where they distributed a few tracts; and, next day, reached the borders of the Dayak country, in the interior of Borneo. On the 16th they entered some of the Dayak huts, and called for the son of the chief, Radan Tuah, who asked for a spelling-book, that he might learn to read and understand the religion of Jesus. They then went about in their boat from one village to another among the Dayaks, who were glad to receive them, and listen to their discourse on divine things, saying, "This is the true doctrine, and suits us better than the teaching of the Mohammedans, which we do not understand." Such as understood the Malay language appeared perfectly astonished when they heard the missionaries speak of God and Christ, of heaven and hell, and seemed as men just awaking from sleep. On being asked, will you follow this religion?" they replied, with one voice, in the affirmative. Some Malays resided there, to persuade the Dayaks to become Mohammedans, and, in some instances, had succeeded. One man had joined their party, but was scorned by the other Dayaks for his corrupt moral character, and for deserting his wife and children. The missionaries told them, the religion of Jesus by no means required such conduct, but commanded us to do good to all—especially those of our own household; and, next year, they would return and teach them this religion. To this they all assented.

July 17.—The travelers proceeded up the river to the Great Dayak, at a village called Pangkah, and were received into the house of a chief named Seaji, who gave them the middle hall to sleep in, because it was the post of honor. They spoke to those assembled on the things of God, and were heard with attention. But when they told them that, in another year, they would come and live among them, they appeared extremely happy, and the chief expressed a wish to become a Christian. Next day, he accompanied them, and acted as their interpreter, while they stopped at all the houses on the sides of the river, and spoke of the things

of God, till they arrived at the village of Gohang, where they were joyfully received by the chief, Radan Anam raja Panghulu.

July 19.—They went to the village of another chief, Pati Bung a Laut, and returned with him to the village of the former chief, where a number of chiefs and people were assembled, who desired to know why the travelers had come among the Dayaks. They replied, that their object was to proclaim good news from God to their brethren the Dayaks. L. Monton expatiated on the doctrines of the gospel; and the two chiefs above named wished to enter into a covenant with the missionaries, saying the Lord must surely be with them, because, though many strangers had come to their country, none ever brought with them such divine instruction as they now heard. They wished, therefore, to establish a fraternal agreement with the missionaries on condition that the latter would teach them the way of God. The travelers replied that, if the Dayaks became the disciples of Christ, they would be constituted the brethren of Christians without any formal compact. The Dayaks, however, insisted that the strangers should enter into a compact, according to the custom of the country, by means of blood. The missionaries were startled at this, thinking that the Dayaks meant to murder them, and committed themselves to their heavenly Father, praying that, whether living or dying, they might lie at the feet of their Savior. But it appears that it is the custom of the Dayaks, when they enter into covenant with any one, to draw a little blood from each other's arm, and, having mixed it with water, to drink it together. Mr. Barenstein having agreed to do this, they took off their coats and two officers came forward with small knives to take a little blood out of the arm of each of the travelers, as well as those of the two chiefs. This being mixed in four glasses of liquor, they drank severally from each other's glass; after which they joined hands and kissed each other. Then the people came forward and made obeisance to them as the friends of the Dayak kings, crying out aloud, "Let us be friends and brethren for ever; and may God help the Dayaks to obtain the knowledge of God from the missionaries!" The two chiefs then said, "Brethren, be not afraid to dwell with us; for we will do you no harm; and if others wish to hurt you, we will defend you with our life's blood, and die ourselves ere you be slain. God be witness, and this whole assembly be witness that this is true!"

ACCESS TO CHINA FROM BURMAH AND ASAM.

The Chinese Repository, speaking of Cochin China and Burmah, says: It is in this quarter, perhaps, that events are preparing by the ordinary operations of commerce, which are likely to influence the destinies of China, at some future day, more than most of her causes of apprehension. But this commerce is urged on by British enterprise, through the British provinces which approach the empire on this side. One of them—Martaban—lies about the mouth of the river Thalein, (Salwen,) which rises in Yunnan. A scientific expedition, despatched by the government of India, has lately explored this river; and Dr. Richardson, who also ascended it, apparently on a political mission, met at Zounay a Chinese caravan from Yunnan, and arranged with the heads of it, that they should proceed down, the next year, to Maulmein. The people, who live in Ava (Burmah) between the Chinese frontier on this side and Martaban, seem to belong to the race of the Shyans. Their kindred tribes extend hence over all the mountainous countries between Yunnan and Asam, as far as the Yangtsze keang in Szehaen, and are the same who vex the Chinese frontiers both of that province and Yunnan. Some of these tribes are now subjects of the British rulers of India.

An account of the British province of Asam, and of several of the Shyan tribes, who are either incorporated or allied with it, is already given in this work, extracted chiefly from the "Friend of India;" from which we repeat a passage to which much attention is due. It shows forcibly the irresistible impulses which urge forward the British, like the Russian, rule in Asia, in spite of the resolves of the first, if not of both these powers. After a review of the tribes in question, it concludes—Thus a portion of territory, fully three hundred miles in length, and nearly as much in breadth, has fallen under the care and protection of the British government, without any preconcerted plan of conquest, and almost without the knowledge of the inhabitants of our British metropolis—Calcutta. On the south, nothing separates us from Burmah, but the little state of Manipur, recovered and preserved by British power. On the east, thirty leagues of Burman territory may intervene between us and the Chinese province of Yunnan; but if we go northward through territory wholly our own, we come directly to Tibet, which is completely under the Chinese government.

Another account of these states in the Journal of the Asiatic Society, (April, 1836,) asserts that, "Our territory of Asam is situated in almost immediate contact with the empire of China and Ava (Burmah) being separated from each by a narrow belt of mountainous country possessed by barbarous tribes of independent savages, and capable of being crossed over, in the present state of communication, in ten or twelve days. From this mountainous range, navigable branches of the great river Nanking, (the Yangtsze,)—of Cambodia, (the Menan,)—of Martaban, (the Thalein,)—of Ava, (the Irawadi,) and of Asam, (tributary

streams of the Brahmaputra,) derive their origin, and appear designed by the Author of nature as the great highways of commerce between the nations of Ultragangetic Asia. In that quarter, our formidable neighbors, the Burmese, have been accustomed to make their inroads into Asam. There, in the event of hostilities, they are certain to attempt it again; and in the event of its becoming necessary to take vengeance on the Chinese, an armed force, embarking on the Brahmaputra, could be speedily marched across the intervening country to the banks of the great river of China, which would conduct them through the very centre of the celestial empire to the ocean. The tea-tree grows wild all over the Singpho country, as on all the hills in this part of the country, and is in general use by the natives as a wholesome beverage." The Bengal government is about to attempt the cultivation and preparation of the shrub in their country by means of the Chinese.

Following the Chinese boundary westward from Asam, we find that government in control of a territory which extends over twenty degrees of longitude, and is only separated by the Himalaya chain of mountains from countries of equal extent, controlled similarly by the British. Tibet, on the northern side, is ruled nominally by the Lama hierarchy at Lassa, but really, especially in its foreign policy, by the Chinese resident there, who nominates, or appoints the officers of government who superintend and guard the various passes through the mountains; and one of his assistants presides at the great mart at Gartope, near the western extremity of Tibet. On the southern side of the mountains, we have the Nipalese territory, which still professes to pay tribute to China, but is actually independent of that government, and controlled by the British resident at Katmandu. Westward of the Nipalese state lie the British districts of Kemaon and Garhawal, which are in immediate contact with Tibet, with which the Garkas and others, subjects of the British government in India, trade directly through the passes in the mountains. Beyond Garhawal and between that district and the river Sutlej, where they come in contact with the Seik power, lie a number of little independent principalities whose rajahs exercise the power of life and death over their own subjects; but they all pay tribute to the British government, and are controlled in their relations with each other, and with foreign states, by the governor-general's agent at Deyrah Doon, or Subathu. The hardy mountaineers, who people these states, carry on a traffic, in the summer, through the valley of the Sutlej, and over the passes of the Himalaya, with Seb and Gartope; and some of them even penetrate to Yarkund in one quarter, and Lassa in another. Tibetan officers, appointed from Lassa, are stationed at those passes expressly to prevent the passage of Europeans, but do not hinder the Asiatic subjects of these Europeans. Here, however, as elsewhere, the negligence or impotence of the Chinese authorities enables enterprising individuals to evade the restrictions, as Moorcraft, Gerard, and Jacquemont, have proved; and our knowledge of Tibet will, no doubt, receive constant accessions in this way.

MISSION ON THE WEST COAST OF BERBICE.

The following statement is extracted from a letter of Rev. James Howe, dated Nov. 1835, and published in the Missionary Magazine of December last.

Two years have elapsed since Hanover chapel was opened for divine worship. I thought, at the time, that something in the countenances of the people indicated their readiness to receive the gospel; and in this there has been no disappointment. I am truly astonished at their progress. It far exceeds my most sanguine expectations. The Spirit has been poured upon us in rich abundance, and success given to the word of grace. Not by might nor by power have these great and glorious things been accomplished, but by the simple exhibition of God's method of salvation through the cross of Christ, applied with energy to the minds of the negroes. The work, therefore, is not of man, but of God, who has given us his Holy Spirit.

A review of the two years past fills my mind with gratitude; but the work which is now being carried on makes me at times forget my own weakness. Not more ardently does the pilgrim on the scorching sand, beneath a vertical sun, desire the shadow of a rock or the cooling stream, than the negroes around me desire to enjoy the advantages of Christian instruction. A few days since, I was told by a gentleman of twenty years' experience in this colony, that the improvement of the negroes in knowledge and good feeling were truly delightful, and indicated that they were well disposed, and would, in a state of freedom, soon become an industrious and happy people; and that British Guiana would, in a few years, be a fine and prosperous colony. We conclude that God is about to make his name great and glorious in this colony.

It is truly delightful to look on the past. In November, 1833, we had a small chapel which would seat from 400 to 500 hearers, well attended. In November, 1835, we have a commodious chapel, that will seat 580 hearers, crowded every Sabbath, and a neat residence for the minister. In November, 1833, we had no school. Now a good Sabbath school is established, and I am invited to teach the children on some of the estates during the week. In Jan. 1834, I had thirty who could read the New Testament. During the present month,

I have distributed nearly 1000 copies of the New Testament, with the book of Psalms, among the people of my charge, all of whom can read. In Dec. 1833, we formed a church of thirty-nine members, from Mr. Wray's church in New Amsterdam. In Nov. 1835, we happily behold 168 members united in holy communion, who have thus far walked worthy of their high calling in Christ Jesus.

My chapel is not a splendid building; but it is such as God has condescended to inhabit by the power of his Spirit, and honor as the spiritual birth-place of many souls. My residence is not a mansion ceiled with cedar; but it is a respectable cottage, neat in its exterior, and admired by the traveler, while it equally contributes to the convenience and comfort of the missionary and his family. I am satisfied with my station, and trust will be happy so long as God is pleased to own and bless my labors to the salvation of souls. The members of my church have not been selected from the higher ranks in life. They are the poor negroes, whom God has chosen and made members of his church militant, and heirs of eternal happiness; and who will be my "joy and crown of rejoicing and glory at the coming of the Lord Jesus Christ." My church has been blessed with abundant prosperity. My people are united, and walk in love—are zealous for the honor of Christ, and neglect no opportunity of promoting the interests of the Redeemer's kingdom in the instruction of others in the things of Christ, and commonly walk from four to six miles on an evening for this purpose.

Under date of Jan. 18, 1836, Mr. Howe continues—The second year of my missionary labor is closed. I regard it as an honor of the highest order to be allowed to take the most humble part in hastening forward the divine glory in heathen lands. The affairs of my station warrant the conclusion that the Lord has been in the midst of us by the influence of his Spirit and the efficacy of his Word. In all my engagements I have seen sufficient to inflame my love to Christ, and excite the most grateful feelings of my mind—to lead to a renewed dedication of myself to the Savior, and a more simple yet entire dependence on the influences and teaching of the Holy Spirit. The attendance on the means of grace has been good. The chapel has been crowded on most Sabbaths. The interest which the preaching of the gospel appears to excite among old and young would, as a brother remarked, "warm the heart and inflame the zeal of the friends of missions in England."

METHODIST MISSION TO SOUTH AMERICA.

Two letters, published in the Christian Advocate and Journal, communicate the following information of this mission.

Rev. *John Dempster*, writes from Rio de Janeiro, Dec. 7. 1836: On the 50th day after we parted with you in New York, we arrived at this port. Judging from the best information attainable from the hearers of brother Spaulding in this city, no error has been committed in sending such a man to such a place. This evening, for the first time, I raise my feeble voice in my Master's name on the shores of South America. Such are my sensations on the occasion, that no language can adequately describe them. I see myself landed on the coast of this vast peninsula, ninety-hundredths of which has never been visited by a Protestant minister. I behold around me, almost in every object, resistless evidence that Roman superstition has held over this realm a long and dreary dominion. I see here a ministerial work to be done, for the performance of which a thousand apostolic men would be too few. But the ardor of feelings excited by such a survey is chilled by the reflection, that probably this great work cannot be accomplished without the most patient and untiring perseverance. Such obstacles to rapid success are presented as no human skill, without more than ordinary influences of grace, can suddenly surmount.

I have just learned, through an intelligent gentleman from Buenos Ayres, that the government of that province is increasingly hostile to the Christian efforts of Protestants, and that it has prohibited the use of the Bible in all schools. But we shall proceed immediately to that place, and I trust to be able soon to inform you, from a direct view of facts and prospects, of whatever may be important to our object.

Rev. *Justin Spaulding*, missionary at Rio de Janeiro, under date of Dec. 15, 1836, writes: Since my last report of the state and prospects of this mission, our congregation has continued much the same for members and seriousness as before. That it will sustain no diminution during the severity of the present hot season is more than we can reasonably expect. It will be recollected that, while you are suffering from the intense cold of the north, we are suffering from the intense heat of the south.

Our Sunday school has somewhat increased in numbers, and I trust in interest. We have on our catalogue about fifty names. The average number in attendance is between thirty and forty. My school has continued to increase gradually, and to prosper. Three have left on account of the distance they had to come in the heat. Our present number is twenty. I have taught several schools; but I believe that in none have the pupils made so good improvement as in this. In none have I seen so great desire to learn. I have children from American, English, and German families; and, also, four young men from the island of Java, near Sumatra, where Munson and his colleagues were killed and eaten by the natives.

About two months since, they commenced their A, B, C. The oldest—perhaps twenty-one years—now reads with the rest in the New Testament. He has committed all the parts of speech, and has commenced parsing. He is performing sums in compound addition. I have promised each of them an English Bible. They left their country for Holland, with a view to an education; and, being well nigh lost at sea, they put in here in distress. As soon as the ship is again ready to sail, they will re-embark for England. They are Catholics, but have very little idea of the merits of *any* religion. We hope and pray that our precepts and examples may, with the divine blessing, make good and lasting impressions upon their minds.

For two months past, I have held service on board different vessels in this port, nearly every Sabbath. I have enjoyed myself much in trying to set forth Jesus Christ and him crucified, to this class of our fellow creatures, in this foreign land. No people could conduct themselves with greater propriety, or apparently pay better attention to the word spoken.

MISSION TO THE MANTATEES IN SOUTH AFRICA.

Origin.—The Mantatees are a tribe of the Bashuta nation, which formerly resided north-east of Port-Natal, but were driven down some years ago by Chaka, and reduced in their wanderings to half their original number before they reached the fortified mountains which they now occupy.

The Country of the Mantatees is mountainous—favored with plenty of rain, producing corn, beans, pumpkins, tobacco, &c. in abundance without irrigation. It is excellent for horses and cattle. The climate is cold and bracing. From November to February, which are their summer months, raspberries and blackberries, of good flavor, are found in the mountains. Wood is very scarce. There is no building timber, except willow wood, which is soon destroyed by worms.

Character.—The Mantatees are an athletic and warlike people—more masculine than the Bechuanas, but not so finely formed as the Caffres. They are industrious. The men work equally with the women in cultivating their gardens, constructing their houses, &c. In general, they are kind and affectionate to their children, attentive to their sick, and bury their dead, placed in a sitting posture, with the face towards the north. But the men are cruel to their wives, whom they beat for every trivial offence. Recently, a petty chief cut off his wife's ears, and so ill-treated her as to occasion her death.

Name.—The word Mantatees is taken from the name of the old queen Ma-antatees, that is, *mother of Antatees.* This Antatees is a daughter of the old queen, and is her eldest child, who is still living. *Ma* signifies mother.

Singular Custom.—This practice, as to names, exists among all the Buchana tribes. Those, who are less civilized, never think of going out of their formal ways. They do not call even the missionaries *Mr.* and *Mrs.* but according to the name of the eldest child. If his name is John, it is Ra-John and Ma-John, that is, father of John and mother of John. If the child's name is Sarah, it is Ra-Sarah and Ma-Sarah, that is, the father of Sarah and mother of Sarah. By this custom, are the Mantatees called after their old queen, the Ma, or mother, of Antatees..

Attention to the Gospel.—The natives receive the message of divine truth with respect. Those, who reside near the station, pay increased attention to the word preached; and of one young man and his wife there is great hope. The eldest son of the chief Sikongela is a lad of great promise. He has made progress in reading Dutch, and is inquiring into the religion of the Bible. His conversion would be deemed a great blessing; for, if spared, he will soon be the head chief of the tribe.

Urgent need of the Gospel.—The Mantatees have no distinct ideas of a Supreme Being; nor have they any word to convey an idea of what he is. They have a tradition that the shadow, or soul, of a good man, at death, ascends to a state of happiness, and that of a bad man descends into a large pit in the centre of the earth, to suffer misery. But this tradition has no practical effect upon their hearts or lives. Their destitute state is truly appalling. The accounts of their wars and bloodshed would affect the most hard-hearted. Here is wrath unmingled with mercy. One tribe seeks to annihilate another. Poor women and children are destroyed with savage cruelty. No cries, no tears, move the heart of a savage, hardened with reiterated crimes. This country may be termed the Golgotha of S. Africa. Thousands of human skulls strew the land. But alas! what do they teach? The remnants of tribes are as ready to shed innocent blood as their fathers. Friends of humanity and of the heathen! would you prevent these murders? Send them the messengers of truth. Nothing but missionaries, under God's blessing, can prevent these awful calamities.

Openings in the Vicinity for the spread of the gospel are daily presenting themselves to us among the tribes beyond us. Great numbers of natives visit this place for the purpose of trade. About thirty-five miles south from the Mantatees, toward Port-Natal, are found large tribes of the Banino (or cannibals) consisting of twenty-five villages—some of them large, governed by a chief called Tselto. A day's ride further south are four towns of Zoolahs, named Bamakahana, who are said to

be cannibals to this day. From this place the natives go to Dingaan's in four days.

JEWS' SOCIETY OF GREAT BRITAIN.

From the 28th report it appears that the issues of the year amounted to 6936 copies of the Scriptures or of portions, chiefly in Hebrew. The *Hebrew Liturgy* is printed as far as the communion service. The *Hebrew New Testament*, published by the Society, is a valuable work, but imperfect; and they have called the attention of their three home missionaries to a revision of the whole. Missionaries sent forth must be supplied with the Old and New Testament in such forms and languages as will most commend them to Jewish attention. The same argument applies to the publication of tracts and larger treatises, suited to the various classes of the Jews. The Society greatly wants new and able tracts, calculated to interest them. An interesting series of weekly tracts, entitled "The Old Paths," is commenced and regularly circulated in London and other towns. Its object is to compare the religion of the Jews, as derived from the Talmud and Rabbinical writings, with the religion of Moses and the Prophets, and thus show the divine character and claims of Christianity. Evening conferences in London with Jews had been resumed, but, on account of interruption and clamor, were suspended, and arrangements made for a more regular distribution of tracts, and diffusion of Christian knowledge, among the neglected thousands of the Jewish nation in that metropolis.

Rev. J. C. Reichardt continues to superintend the Operative Institution, which affords important means of advancing the knowledge of divine truth among inquiring Israelites. The Jews are affectionately invited to attend the Episcopal chapel, where sermons are preached by the chaplain, and by the missionaries, with a special view to the objections and difficulties of the Jews; and converts are received into the bosom of a Christian congregation, who obey the divine call—*Rejoice, ye Gentiles, with his people.* Three adult Israelites, with six children, had been baptized during the year. Five boys and three girls had been admitted into the schools. Some had been put out to trades or service. The number in the boys' school remaining was twenty-eight; in the girls' school, twenty-nine. The missionaries of the Society, exclusive of schoolmasters, is forty-one, of whom sixteen are converted Jews.

The course of missionary duty, by which the good seed is sown, has been tedious and often painful. For its fruitful increase, the committee may wait for years; and the tidings of it may be borne by other witnesses than those whose lot it was to sow in tears. So it was, in respect to the Warsaw Mission, established many years ago by Rev. Messrs. M'Caul and Becker, who sowed the good seed—the word of God, and Scripture tracts—among thousands of Jews. The inquiry was then made, "How many were converted to Christianity?" None could answer. But the committee *now* hear of converts whose first impressions were received from a portion of Scripture or a tract distributed at that period. A great desire for the word of God has been excited among the Jews, who previously were little acquainted with their own Scriptures, and had but scanty means of obtaining them. The committee refer to instances in time past when the cry of Jews was—"Give me a Bible! Give me a Bible!" and when they "cried out for the word of God, like children perishing for hunger."

LIST OF CONTRIBUTIONS

From April 15, to May 10, 1837.

Beaver cong. Pa. by Rev. A. O. Patterson,	62.10
Beaver Falls cong. by Rev. A. Williams, Ladies' Sewing society, a quilt valued at $13.	57.00
Bethlehem cong. Pa. by Mr. J. Potter,	21.00
Bethel church, Pa. by Rev. R. Johnston,	36.00
Beulah cong. by Mr. J. Carothers,	12.00
Butler Co. O. Wm. Davis, a boy 11 years old, who, by abstaining from butter one month, saved, for sending the gospel to the heathen,	50
Chartiers, Pa. Sewing society, by P. M. Semple,	7.00
Cadiz, O. Mr. John Hanna,	15.00
Claysville, Pa. George Hassinger, to purchase a Bible for some one at Smyrna,	50
Coe, Rev. Jas. collections, by D. Keister,	70.00
Concord church, Butler county, Pa. a member, by Rev. J. Coulter,	20.00
Concord, Allegheny Co. Pa. by J. Wilson,	45.11
Connellsville church, Pa. by Rev. J. S. Hawkins,	105.00
Derruelle, Rev. D. colls. Nottingham cong. 22.30; Woodfield, 13.12; Malaga, 7.00; Big Spring, 6.54,	48.96
East Liberty church, by Rev. W. B. M'Ilvaine,	16.56
Erie Pres. Pa. by Rev. J. Eaton—Oil Creek cong. 8; Fem. Miss. Soc. 2.25; Cherry Tree, 8; Concord, 5; Mill Creek, 11.50; Franklin, 13.26; Sewing society, to constitute Rev. T. Anderson a life member, 13.15; Fairview, to constitute Rev. J. Eaton a life director, 53.84,	115.00
Fairfield cong. Ladies, by Miss Susan H. Pollock, to constitute Rev. S. Swan, a life member,	30.00
George's Creek, Pa. an individual, by Rev. A. G. Fairchild,	100.00
Goshen, O. James Henderson,	5.00
Hopewell cong. of Beaver Pres.	20.00

Indiana churches, colls. by Rev. J. W. M'Kennan—Shelbyville, 31¼; Rushville, 9.46; Indianapolis, mon. con. 42.18¾; Miss. Sewing circle, 61, 115.96
Jackson church, Tenn. Ladies, to constitute Rev. Alexander A. Campbell, a life member, 30.00
Liberty cong. Beaver Pres. by J. Anderson, 13.00
Louisville, Ky. Mr. H. E. M'Clelland, treas. by Rev. Wm. C. Anderson, [see items in part in last page.] 1300.00
Lowrie, Rev. J. C. to constitute John Theophilus Rivaz, Bengal Civil Service in India, a life member, 40.00
M'Keesport church, by W. Pinney, 13.62
Morgantown, Va. by Rev. J. C. Lowrie, mon. con. coll. 20; Sewing society, 20, 40.00
Milton, Pa. Mrs. Marg. Sanderson, to constitute herself a life member, 30.00
Mingo Creek cong. by Benjamin Williams, to constitute Rev. Dr. Samuel Ralston a life director, 50; and 14.75, in part, to constitute Rev. N. Shotwell, a life director, 64.75
Mountpleasant, Pa. cong. by J. P. Hirst, 71.31
Mount Vernon, O. cong. by Rev. A. Torrence, 5; Rev. S. Torrence, 1, 6.00
Murraysville, Pa. Missionary Society, by Mr. Stewart, 6.08
Norwich, Pleasant Hill, and *Salt Creek, O.* by S. Wilson, 4.87
Pittsburgh, First Pres. Church, by Alexander Laughlin, 730.00
Of which the Ladies' Missionary Society contributed 300; Mr. R. W. Poindexter, 30; Messrs. F. Herron, H. Denny, R. Beer, H. M'Clelland, J. D. M'Cord, A. Laughlin, J. Arthurs, M. Allen, S. Bailey, P. M'Cormick, T. H. Patterson, 25 each; Messrs. A. Breckinridge, J. D. Vowell, J. B. Irwin, 10 each; Messrs. R. Dalzell, D. Wilkins, A. Peirce, W. Porter, W. Graham, J. Dalzell, O. P. Blair, D. Hunt, S. W. Semple, J. Irvine, S. Cunningham, Amicus, R. Campbell, O'Hara Denny, J. Robinson, jr. 5 each; cong. coll. 20.—The above is exclusive of 155 dollars raised by the Young Ladies' society, already acknowledged.
Pittsburgh 3d Pres. church, by Mrs. Childs, to constitute Rev. Dr. D. H. Riddle, a life director, 50.00
Pittsburgh Young Men's Bible Society, by W. H. Lowrie, Esq. 500.00
Sabbath school, No. 6, of 1st church, to educate a heathen child, 11.75
Six children of 2d church, 1.50; avails of jewelry, by Mrs. Swift, 1, 2.50
Patterson, Rev. A. O. collections—*Long Run*, 49.42; Middle Beav. 5.50; *Wellsville, 15.75; Bethel*, 12.19; Salem, 20, 102.86
Princeton, N. J. Students' con. coll. by Mr. W. N. Mebane, 4.08
Shelbyville church, Tenn. by Rev. Geo. Newton, 10.00
Three Springs cong. Va. by T. Orr, 30.00
Union cong. Pa. by J. Shields, 3.00
Upper Buffalo, Pa. Miss Moore, 1.00
Valley Creek church, Ala. by *J. B.* King, Esq. 183.16
Washington, Pa. by Rev. Dr. Elliot, jewelry from ladies, not valued.
Infant school coll. 4.00
Well Grove, E. Tenn. Rev. A. Vance, 10.00
Westmoreland county, Pa. Dr. Bela Smith, to purchase Bibles for the heathen, 40.00
Of which 30 constitutes him a life member.
Westfield church, Pa. by J. Clarke, Esq. 55.00
Wheeling, Va. Rev. J. Hervey, 18.75
Rev. D. Hervey, 23.85
Williamsport church, Pa. by Rev. G. D. Porter, 22; Female Missionary Sewing society, 20, 42.00
Wooster Ptes. O. by Rev. T. Beer, Evans' Creek church, 4.62; Clarke, 6; Wooster, 6.06; Congress, 7.75; Mount Hope, 17.62; Unity, 12.56, 54.62
Zanesville, O. Rev. J. Culbertson, colls.—Newark, Mount Hill, and Salt Creek, 18.10; Olive, 3.25; Bristol, 3.25; Cross Roads, 2.95, 27.48

Total; $4426.35

Report of Rev. Henry R. Wilson, Jr.

PRESBYTERY OF CARLISLE.

Buffalo Church, Perry county, to constitute their pastor, Rev. John Dickey, a life director; $135.00
Carlisle, second Pres. church, Rev. D. M'Kinley pastor, in full of their subscription, 326.61¼
Do. William Brock, (a colored man,) a member of the church, who supports himself by laboring for 7 dollars per month, 10.00
Do. Monthly concert collection, 40.00
Do. Youth's Foreign Missionary and Bible Society, 21.75
Which, added to a former contrib. constitutes their pastor, Rev. D. M'Kinley, a life member; also, an order for 100 Testaments for school in India, 10.00
408.36¼
Centre Church, Perry county, to constitute their pastor, Rev. —— Nelson, a life director, 63.87½

Chambersburg Pres. church, Rev. D. Denny, pastor, 116.25
Conococheague Creek, Pa. collection made by Rev. H. R. Wilson, sen. 14.50
Greencastle, Pa. Rev. J. Buchanan, 5.00; Miss Sarah M'Lenahen, 10.00; Miss Susan Poe, 5.00; Miss C. M'Lean, 5.00; John M'Lean, 5.00; James M'Crea, 5.00; Dr. J. Boggs, 5.00; Robert Robison, 5.00; Thomas M'Cauley, 3.00; James Watson, 3.00; Dr. J. Davidson, 3.00; James M'Gaughy, 3.00; J. M'Dowell, 3.00; Mrs. Mitchell, 2.50; N. M'Dowell, 2.00; Miss Gabby, 2.00; A. Snively, 2.00; William Lawrence, 1.50; J. Allison, 1.25; John Watson, 1.00; S. Martin, 1.00; and Samuel Wier, 1.00, 76.25
Hanover Pres. church, by subscription, in part, 17.50
Do. Rev. J. Snodgrass, subscription, 24.00
Landisburg Pres. church, Rev. J. Dickey, pastor, in part, 113.00
Lower Church, Path Valley, (including Dunn's Furnace and Aughevie,) Rev. A. M'Ginley, pastor, 178.62½
Do. collection in Sabbath school, 77
Mercersburg Pres. ch. Rev. Thomas Creigh, pastor, in part of their subscription, 245.69
Do. Female Foreign Missionary Society, to constitute Rev. Robert Kennedy a life member, 30.00
Also, in part for the support of school in India, 30.00
305.69
Millerstown Pres. church, Rev. W. Paxton, D. D. pastor, 86.20
Shippensburg Pres. church, Rev. H. R. Wilson, sen. pastor, in part, 217.31½
Silver Spring Pres. church, Rev. J. Williamson, pastor, in part, 220.00
Sherman's Valley churches, under the care of Rev. M. B. Patterson, 39.00
Strasburg Pa. Pres. church, 33.12½

Total, $2049.46

PRESBYTERY OF NEWCASTLE.

Newark, Del. Rev. A. K. Russell, donation, 6.25
Children in family of Mr. Russell, 2.55
Rev. S. Bell, 5.00; Mr. Grecry, 5.00; Mrs. Boyer, 2.50; Mr. Thomas, 1.00; Mr. Madden, 1.00; Mr. Whann, 1.00, 15.50
Sundry individuals, 3.37½
Female Foreign Missionary Society, 22.50
50.17½

Newcastle, Del. Matt. Kean, $5; Mary Couper, 5; John Janvier, sen. 3; Ann Barr, 1.50; Mrs. Whiteley, 2; Little Miss Whiteley, (money laid up to purchase toys,) 1.10; two ladies, 2; Miss S. Moody, 2; by the hands of Dr. Hamilton, for Western Indians, 11; Mrs. Darragh, 4; Miss Ann Darragh, 5; Miss Susan Darragh, 5; Little Miss M. Darragh, 2; James Smith, 5; Mr. Young, 5; a lady, 1; Chancelor Johns, 5; Miss E. Booth, 2; Miss Eliza Price, 1.75; Sabbath school children, 2.68¾; children of the African Sabbath school, 2.55, 73.58¾
Wrightsville, Pres. church, Rev. W. F. Houston, pastor in part of their subscription, 100.00

Total, 223.76¼

PRESBYTERY OF PHILADELPHIA.

Bridgeton, N. J. collection in Pres. church, 36.27½
Do. children in Sabbath school, 14.00
Salem, N. J. Rev. Alexander Heberton, 20.00; Mrs. Elizabeth P. Heberton, 10.00; Edward P. Heberton, 5.00; Charlotte B. Heberton, 5.00; George N. Heberton, 5.00; Mary Heberton, 5.00, 50.00
George C. Rumsey, 50.00; Mrs. Margaret Rumsey, 40.00; Miss Amelia Ware, 10.00, 100.00
Dr. James Van Meter, 10.00; Miss P. Kearby, 10.00; Robert G. Johnson, 5.00; Sarah Hancock, 5.00; Eleanor Hancock, 5.00; Rebecca Lawrence, 5.00; Mary Belden, 5.00; Calvin Belden, 5.00; Cash, 3.00; Joseph Hancock, 3.00; Joseph Wood, 2.00; David Kearby, 1.00; Barbara Haines, 1.00; C. Bright, 1.00; J. Stretch, 1.00; S. Garrison, 1.00; M. Garrison, 1.00; A. Buckman, 1.00; A. Carter, 1.00; T. A. Sterrett, 1.00; E. Sterrett, 1.00; M. A. Sterrett, 1.00; M. Hilliard, 1.00; T. W. Cattell, 1.00; and J. Dunlap, 1.00, 72.00
Collection in Pres. church, 25.45
The Young Ladies of Miss Maylin's Seminary, 10.25
Female Foreign Mission. Society, 25.00
Juvenile Foreign Missionary Society, for the support of a heathen child in India, 22.69
Sandy, (a little colored boy,) 10

Total, $355.76½

SECOND PRESBYTERY OF PHILADELPHIA.

Neshamony, Pa. Rev. Robert B. Bellville, subs. to constitute him a life director, 50.00

Do. James G. Thomson, (which constitutes him a life director,) 50.00
Do. Pres. church, in full of subscription, 126.50

Total, $226.50

PRESBYTERY OF BALTIMORE.

Baltimore, Md. a lady of the 2d Presbyterian church, 22.80
Do. a friend of missions in 2d Presbyterian church, 5.00
Do. contents of missionary box of Mrs. and Miss Cross, 7.00
Do. Little Willey S. Cross, (who can not yet speak plainly,) 1.06¼

Total, $35.86¼

PRESBYTERY OF NEW BRUNSWICK.

Pennington, N. J. Pres. church, by the hand of Rev. J. Mahon, 24.35

PRESBYTERY OF NEW YORK.

New York, a lady of the 8th Presbyterian church, 5.00

Reported by the Corresponding Secretary, Walter Lowrie, Esq.

Great Conowago church, Rev. J. Watson, in part, 45.01
Gettysburg, Rev. J. Watson, in part, 17.75
Fayetteville, 5.75
Bedford, Rev. B. R. Hall, in part, 26.00
Shellsburg, vacant, 16.00
Washington City, Miss H. Stebbins, 10.00

Total, $120.51

Sums received by Mr. Henry E. Maclellan, Treasurer of the Western Board of Agency, Louisville.

Plumb Creek, Ky. Female Benevolent Society, for the African Mission, 52.50
Mission. concert coll. 6.50
Big Spring church, Ky. by Rev. Mr. Scovel, 5.25
By Rev. H. H. Hopkins, 11.20
Cave Run, Ky. by Rev. J. Hawthorn, 5.00
Louisville, Ky. 1st Pres. church, coll. 300.00
Missionary concert of prayer, 16.00
Frankfort, Ky. Pres. church coll. 10.00; Miss Mary A. Foster, 25.00; *Pisgah church, Ia.* 7.40; J. G. Giltner, 5.00; by J. G. Monfort, 47.40
Livonia church, Ia. by Rev. W. C. Anderson, 62.82
New Albany church, Ia. by do. 68.82
Donations, from individuals, by do. Mary Ann Fabrique, 1.00; Eleanor M'Rae, 1.00; Eliza Fabrique, 50 cts. 2.50
Harrison church, O. by Rev. Mr. Scovel, 20.00
Rutherford county, Tenn. from Major Samuel Bowman, by Rev. Dr. Edgar, 100.00; *Smyrna church*, miss. concert coll. by Rev. J. Allison, 15.00; *Jackson, Tenn.* James Green, Esq. by Rev. A. A. Campbell, 20.00, 135.00

NOTE. The payments for the Chronicle connected with this list were acknowledged in the No. for May.

Collections by Rev. Joseph Caldwell.

Xenia, O. Young Ladies of Rev. H. M'Millan's congregation, a box of wearing articles, and cash, 30.50
Mr. John Miller, for the education of Hindoo youth, 5.00
Mrs. Galloway, Miss Galloway, and Mrs. Gowdy, several articles of clothing.
Austinstown, O. Miss Jane Jordon, 3; Miss Susan Jordon, 2; Mr. W. Wright, 1, 6.00

Total, $41.50

Mr. Caldwell expresses his gratitude to the above mentioned contributors, for the interest in the Missionary cause which they have manifested.

Collections by Rev. Benjamin F. Spilman.

IN INDIANA.

Bloomington, Rev. R. Hawley, 2 dollars; Carlisle church, 4; Smyrna church, R. Steen, 1; S. B. Steen, .50; Indiana church, 19; unknown lady, 5; Mrs. M. Smith, 5; J. F. M'Giffin, .25; Willis, Anthony, and Charlotte, colored persons, .25 each; two little girls, to teach heathen children, .6 each; Vincennes, Rev. T. Alexander, 5; Charlotte Jenkins, colored woman, .50; Washington church coll. 14.44—$57.56.

IN ILLINOIS.

Equality church, subscription in part, 2 dollars; Carmi church, 2.50; Gilead church, 6.50; Greenville church, 5; Paris church, coll. 10; Edgar Co. a friend of missions, 1; Hillsboro', Benj. Spilman, 3; Mrs. Nancy R. Spilman, 3; Sugar Creek church, subs. 22; Elkhorn church, coll. 3; Sharon church, subs. 16; Golconda church, subs. 15.50; Shawneetown church, subs. 13.50—$103.00.—Total, $160.56.

Payments for the Chronicle.—Matt. Gay, 2 dollars—Mrs. E. C. Wilson, 1—Mrs. G. Albree, J. Boggs, J. C. Bayless, J. Dobbins, W. Daniels, Miss M. Gordon, J. Garret, R. Giffin, Rev. J. M. Harris, W. Hutchinson, Miss S. Huston, Mrs. J. H. Hill, J. Irland, J. Lemoine, Is. M'Combs, W. M'Combs, E. M'Kinney, R. B. M'Kee, J. M'Cormick, Miss J. Prentis, S. Quigley, P. E. Stevenson, W. Sullivan, R. Sullinger, J. Strawbridge, J. P. Sanderson, H. C. Turnbull, Mary L. Warren, Mrs. E. M. Wilson, Mrs. Cath. Wilson, A. Wilson, Mrs. A. M'Clelland, J. Miller, L. Piper, Mrs. N. M'Clelland, Mrs. W. Lindsay, H. M'Cluskey, J. Aitkins, Mrs. E. Wilson, J. Fuller, Mrs. Pike, J. Avery, Mrs. A. Coolbaugh, H. C. Anhauser, W. R. Work, 50 cents each—Dr. Conkey, 1.——$26.50.

ADDITIONAL AGENTS FOR THE CHRONICLE.

Canonsburgh, Pa.—Mr. John M. Lowrie.
Tuscaloosa, Ala. and country around.—Mr. R. B. M'Mullen.
Selma, Ala.—Benjamin Glass, Esq.
Greensborough, Ala.—Mr. S. D. Campbell.

FOREIGN MISSIONARY CHRONICLE.

VOL. V....No. 7. PITTSBURGH, JULY, 1837. WHOLE No. 51.

WESTERN FOREIGN MISSIONARY SOCIETY.

PROCEEDINGS OF THE BOARD OF DIRECTORS.

We are indebted to the Pittsburgh Christian Herald for the following information.

On Tuesday evening, May 23, the annual meeting of the Board of Directors of the Western Foreign Missionary Society was held in the 6th Presbyterian Church, in Philadelphia. Dr. Green was invited to the chair; and it was, on motion, "Resolved, That the location of the Society ought to be changed." The members of the Executive Committee, who were present, declined voting until the other members had voted unanimously in favor of the resolution, and then signified their acquiescence in the decision.

On Wednesday morning, the Board met again, and it was agreed to transfer to *New York* the seat of the Society, or rather the centre of its operations; and Dr. Phillips, Dr. M'Elroy, Mr. Krebbs, Mr. Murray, and Mr. Crane, with Messrs. Lenox and Paton, elders, were appointed members of the Board and of the Executive Committee.

By the Presbyterian we learn that the *General Assembly have formed a Foreign Missionary Board.* We are not yet informed of particulars; but doubt not that the Western Foreign Missionary Society will be amalgamated with the Assembly's Board of Foreign Missions.

MISSION TO NORTHERN INDIA.

Extract of a Letter from Messrs. Wilson and Newton.—(*Concluded from page* 82.)

Condition of the People along the Indus.—We have little doubt that, in a few years, all the countries accessible by the Indus and its tributaries, will be accessible to Christian effort. At present, the tribes appear to be a peculiarly ignorant and bigoted people. This is probably owing to their comparatively little intercourse with Europeans. An unusually small proportion of the people are able to read. This will doubtless be a temporary hindrance to the progress of the truth.

The Good Effects of the Mission not yet Apparent.—It will perhaps strike your notice, in glancing over our report, and comparing it with the reports of other missions, that we have said very little about *conversions*, or even favorable appearances on that subject. It will be recollected that we have been here only a few months, and have not yet mastered the language, so as to preach directly, or do any thing more than read the Scriptures and hold occasional broken conversations with the people. Besides, we have seen so much of the pliancy and persevering duplicity of character in the natives of this country, that we are led to consider a *few months*, nay, we had almost said, a *few years*, quite too short a period to speak with confidence, even respecting those who give the most favorable evidence of conversion, and attachment to Christianity. We have already been here so long as to have outlived the hopes which we had formed in relation to two individuals, whose cases seemed promising. For a time, they appeared well, but afterwards showed that religion and every other consideration were second to that of *money* and *place*.

A Hopeful Case.—We have with us, at present, a young man who has a strong desire to be baptized. He is a Hindu of a very respectable family in Calcutta. He was, a few years ago, a pupil in the Scottish Mission School of that city. He obtained the elements of a good English education in that school; but was, however, a very wild boy when there. He has since felt the pressure of adverse providences, and thinks he sees in them the hand of God leading him to the knowledge of the truth. He shows a very teachable disposition, and clearness and discrimination of mind in reference to divine things which is indeed pleasing. His whole deportment, since he came within the sphere of our observation, has been gratifying. He has resisted with firmness some very strong inducements to return to "the gods of his fathers." But our baptizing him, or not, will turn upon the evidence he may give of sincerity when drawn out through a much longer period. We hope he will be of invaluable service when any of us may be prepared to go out and itinerate.

Improvement may be Gradual.—Christians, who look with intense interest after the success of the gospel, must rest the good influence or effect of a mission on far other ground than the mere number of reported conversions.

In an immense population, such as that of India, where there are so much poverty, ignorance, and deep, extensive, and sanctioned falsehood, passing currently through the whole mass of society, there may be great and general improvement going forward where there is not much that would be particularly noticed by a person not resident on the ground. And there may be a long-continued process of this kind advancing before many are found possessed of sufficient firmness and freedom from the thraldom of habit and public sentiment, to set themselves in opposition to the deep and strong tide of ignorance, superstition, and prejudice, which flows all over this country. And though it is devoutly to be wished that converts were much more numerous in proportion to the labor bestowed; yet, while we see a steady advance in the knowledge of Christianity, we have reason to believe, and be cheered by the hope, that the "law which cometh forth out of Zion," is steadily making its way, and will, ere long, extend its influence over all these wide provinces of our Savior's dominions.

Conclusion.—We leave many things unexplained, trusting that brother Lowrie is now with you, and can explain them much more satisfactorily than we could by letter. These things we lay before the Committee and the churches, trusting that, as they understand more fully the real state of things with us, and the prospects before us, they will be enabled to *pray* more understandingly for the inhabitants of this region; and that, through their prayers and ours, we may be enabled to cultivate successfully that portion of our Master's vineyard which is, in a measure, committed to us. With all the cherished remembrance of the home and the sanctuaries of our youth, we subscribe ourselves your brethren in the labors and the hopes of the gospel.

SECOND MISSIONARY REINFORCEMENT.

Extract of Mr. Campbell's Communication.—(*Concluded from page* 84.)

Distribution of Tracts.—We had frequent opportunities, on our way, of distributing tracts in the villages; but, in several instances, so ignorant were the people that we could not find a single person in a whole village who could read them. Crowds, however, would frequently collect around us, and present a fine opportunity of preaching the gospel; but we were not sufficiently acquainted with the language to speak intelligibly in a lengthened discourse.

The Language should be Learned.—We think that books should be sent to America, and that, in future, missionaries, who come to India, should, before their departure, and during the voyage, pay some attention to the Hindustane; and then, they would not only be *perfecting* themselves in the use of the language *as they traveled to the* northern provinces, but might be extensively useful in sowing the good seed among those destitute heathen whom they would meet from day to day; and thus, a tedious and expensive journey would be properly a missionary tour, and might be the means of doing great good.

Thanksgiving for Deliverance.—You have already been informed that our cooking-boat and one of the baggage-boats were upset in a storm above Boghlipore, and that, in several instances, our lives were in imminent danger from the high winds and strong currents that we had to encounter. But the Lord delivered us from all our distresses, and has brought us to our desired haven—"the living, to praise him." "When we passed through the waters, he was with us;" and, as he sits upon the floods and holds the winds in his fists, he did not permit the waves to overflow us.

Loss of Printing Apparatus, to be Supplied.—By this disaster, we lost a large square box, containing apparatus belonging to the printing press, (which, for the present, renders it entirely useless,) the mission library, and a number of articles of private property. As we ascertained after our arrival at this place, (Cawnpore,) that the press could not be repaired in the upper provinces, it was thought best for one of our number to return with it to Allahabad, where, we understand, there is a forge at which the articles lost might be replaced, and to superintend the business with a printer; and where, in the mean time, the study of the language could be pursued as well as at any other station. And besides, there is, at the same time, not only an opening for immediate usefulness among the Europeans there, but a very pressing invitation has been given by several gentlemen for one of us to remain, for some time, among them, as the present missionary is old, and unable to preach in English. Brother M'Ewen felt inclined to undertake this matter, and accordingly left this for Allahabad on the 28th ult. and purposes to write to you immediately after he has made examination as to the parts that have been lost, and the practicability of having them replaced.

Preparation for the Land Journey.—We have been making preparation for our land journey, which is attended with much difficulty. We have providentially found a convenient bungalow, where we have been comfortably accommodated, at a small expense. We have purchased two single-poled tents, to sit in during the day, and four small chauldaries just large enough to cover us while sleeping, when the others are carried forward and pitched, to wait our reception after the daily march. These are new, and have cost 420 rupees. But they will be useful at the stations for years. For our own accommodation, we brought conveyances from Calcutta, which will be hauled by horses and oxen; and for our baggage, tents, &c. it requires fourteen hackeries, with three

oxen in each. Our route is to be through Agra and Delhi, and will require forty-three days for marching; to which, if we add our Sabbaths during the trip, it will allow us to reach our destination about the end of the year. Thus, you perceive, dear brother, that, after all our rigid economy, the expense of sustaining a mission at that distant point will be necessarily heavy, not only in transporting missionaries to the field, but in obtaining such articles as the country cannot afford, and which must come by way of Calcutta for many years hence.

Accounts from Lodiana—Closing Reflections.—Late accounts from Lodiana inform us that all the brethren and sisters are in good health. The small printing press has been erected, and the Persian newspaper, (printed for Capt. Wade,) is now in progress. It is our intention to go first to Lodiana, and thence we shall be distributed to such places as may seem most expedient. In the mean time, we shall be like the patriarchs of old, at least in this respect, that we shall dwell in tents and have no settled dwelling-place. We begin to realize indeed that we are but pilgrims and sojourners on the earth. But we feel willing to endure hardness as soldiers of Jesus Christ, if we are only made the honored instruments, and have the unspeakable happiness, of advancing the kingdom of our dear Redeemer among the heathen. We came here, not to please ourselves, but *Him* that sent us. We are not weary of our work; and, I believe, not a member of our mission family has, for a moment, indulged a doubt as to the propriety of our present course. Surely goodness and mercy have followed us all the way; and, if our lives are spared, "in due season we shall reap, if we faint not." Commending ourselves to the care and protection of Israel's God, who "neither slumbers nor sleeps," while exposed to perils among the heathen during our march, and entreating for a continued interest in your prayers, and those of all the Christians in America, we subscribe ourselves your friends and brethren in the Lord.

[The communication from which the preceding extracts are made is signed by J. R. Campbell, W. S. Rogers, J. M. Jamieson, J. Porter.]

RELIGIOUS INTELLIGENCE.

Abridged from Eastern Papers for the Chronicle.

AMERICAN BIBLE SOCIETY.

Brief Abstract of the Twenty-first Annual Report.

During the year efforts have been principally directed to the supply of domestic wants. Many auxiliaries have been wholly engaged in this work. Destitute families have been supplied with the whole Bible, and children with the New Testament.

Vice Presidents.—One of the Vice Presidents, *Robert Ralston*, Esq. long a zealous friend of the Bible cause, has been removed by death. Four Vice Presidents have been appointed—*Robert P. Dunlap*, Governor of Maine; *John M'Lean*, of Ohio, a justice of the Supreme Court of the United States; *Jesse L. Holman*, of Indiana, Judge of the U. S. District Court; and Hon. *Charles C. Pinckney*, of South Carolina—all devoted friends of the inspired volume, and zealous for its universal dissemination.

New Auxiliaries.—These amount to 32, besides many branch societies. The managers believe there are certain important points where a society should embrace several counties, and, by a large depository, provide for their Biblical wants; such as, Buffalo, N. Y. Cleveland, Cincinnati, and Portsmouth, Ohio; Pittsburgh, Pa. Wheeling, Va. Maysville, Lexington, and Louisville, Kentucky; Nashville and Memphis, Tennessee; Indianapolis, Madison, and New Albany, Indiana; Alton and Chicago, Illinois; St. Louis, Missouri; Natchez, Mississippi—where good depositories might be established by subscription, with some donations of Bibles and Testaments from the parent society at their commencement; from which emigrants, boatmen, Sabbath schools, destitute families and individuals, may be easily supplied.

The Receipts of the society, for the year, from all sources, amount to $90,578.89—being $14,320.56 less than those of the preceding year. Of this sum $14,435.82 were in payment for books; $3,101.32, from bequests; for distribution abroad, $6,205.09. The Board, for the next year's operation, are without available resources, and must look wholly to auxiliary societies and benevolent individuals, without whose aid the presses cannot move nor books be bound and distributed among the needy. Such are the times, that many who have been large contributors, can at present do nothing.

New Stereotype Plates have been prepared for a pica New Testament, with the book of Psalms appended; designed for aged people and those of imperfect vision. It will soon be ready for delivery; also, a pocket Testament in German; one in Spanish; one in French; and a pocket Bible in English of small diamond type.

Books Imported.—Bibles and Testaments

52965

have been ordered from abroad, in Welsh, Portuguese, Danish, Italian, Swedish, Dutch, Arabic, and Syriac—which are designed for foreigners, and should be ordered by auxiliaries for this purpose.

Books Printed and Issued.—The whole number of Bibles and Testaments printed during the yea ramount to 202,000 copies. The issues, in fifteen tongues, amount to 206,240 copies; making an aggregate since the formation of the society, of 2,195,670. The New Testament for the blind, printed, chiefly at the society's expense, by the Institution for the Education of the Blind, at Boston, is now complete in four volumes. A few copies are kept at the depository of the American Bible Society in New York.

Female Bible Societies.—The managers desire that these should be invigorated and increased in number, especially in large towns, to aid in supplying domestic wants, and in collecting means for distribution abroad.

Young Men's Bible Societies, in many instances, are highly useful. That of N. York has circulated, the last year, 4241 Bibles and 13,139 Testaments, for the use of destitute families and children, seamen, soldiers, emigrants, humane and criminal institutions. That of Cincinnati has supplied 152 steamboats with royal octavo Bibles.

The Supply of Children and Youth has been prosecuted with energy by many auxiliaries. The Long Island Bible Society has supplied 3600 children with the New Testament; that of Geneva, all the children within its bounds; and those of Courtland county, Delaware, Maryland, N. Hampshire, and many others, are engaged in the same work.

The Reading of the Bible in Common Schools is beginning to receive much attention. It has been strongly recommended by a large and respectable meeting of professional teachers in Cincinnati. The practice ought, in this country, to be universal. The New Testament is the *cheapest* and *best* book that can be put into the hands of the young.

Destitute Families have been once supplied by many societies. Some have performed this service twice, and even thrice. But inquiry has shown the necessity of continued effort. In a re-supply, the Long Island society found 1685 families without the Bible; the Orange county society, 200; Wayne county, 549; Tompkins, 662; Jefferson, near 1000; in one county of the state of Delaware were found 1243. Auxiliaries are called to this work with new system and zeal.

The Methodist Episcopal Corporation have dissolved their Bible Society, and united extensively with the friends of the American Bible Society. Several of the conferences have passed resolutions of the most encouraging character in relation to the objects of this Institution; and some of their ministers have become its agents.

Agencies.—It is the policy of the Board to employ few agents, and those few are mostly appointed to labor in newly-settled parts of the country where extensive contributions are to be made. One agent for the foreign field—Rev. *Simeon H. Calhoun*—sailed for Smyrna in November last—is probably now at Constantinople, and will visit various stations where the Scriptures are in process of publication. Damianos, a Greek priest, mentioned in the last report, has spent a part of the year, as an agent in Sparta, where he distributed 1500 Modern Greek Testaments. He labors under the direction of Rev. Dr. King, of Athens. Another foreign agent is wanted for Singapore in India.

Grants of Books.—To Rev. Dr. King have been forwarded 2500 copies of the Modern Greek Testament; and 500 copies to Rev. J. Brewer at Smyrna. A new version of the Testament has been recently prepared in Modern Greek by Professor Bambas, a distinguished and judicious scholar, in Greece. To the missionaries at Constantinople have been granted 440 copies of the Scriptures in English, German, and French: to Rev. G. Champion, at Port Natal, South Africa, 100 English Bibles and 100 Testaments, for distribution among traders and hunters; to a Baptist preacher in Nova Scotia, 100 Bibles and 200 Testaments. Other grants have been made.

Grants in Money have been made as follows: To the French and Foreign Bible Society $2000; to Messrs. Ropes, Brown, and Gelibrand, at St. Petersburgh, for distribution in Russia, 1000 dollars; to the Calcutta Bible Society, for the mission at Orissa, 500 dollars; to the Baptist Board of Missions, for circulating the Scriptures in Germany and France, 1000 dollars; to the American Board, for Ceylon, 2000 dollars; to the American Board, for the Sandwich Islands, 3000 dollars; to Mr. Smith in Syria, 500 dollars.

Want of the Scriptures.—Rev. Mr. Thompson, of Syria, after mentioning various places where the Scriptures can be circulated, adds, "Perhaps the greatest demand at present, and the most favorable place for extensive distribution, is *Jerusalem*. I am in favor of putting a Bible into the hand of every one of the thousands of pilgrims who annually flock to this city," &c. "In this way, Bibles will find their way to every country from Ethiopia to Siberia, and from India to Spain. Mr. Perkins, in Persia, succeeds in distributing the Scriptures, and finds many Mahometans who are willing to receive and read them. Our own country, France, Spain, Portugal, Russia, Greece, Syria, Persia, India, China, and Africa, are all becoming inviting fields for Bible distribution. The Board find abundant motives for increased zeal and diligence in the glorious work which they have undertaken.

AMERICAN TRACT SOCIETY.

Brief Abstract of the Twelfth Annual Report.

Through the blessing of God, the society has made an essential advance beyond any preceding year. The receipts exceed those of last year by 25,000 dollars. Tract visitation, in the most important places, where it is sustained, has received increased efficiency. The number of volumes circulated exceeds that of last year by 75,000; and 35,000 dollars have been remitted to foreign and pagan lands. God has magnified his grace in bringing many sinners to himself by this instrumentality.

Forty-three New Publications have been issued during the year; embracing twenty-nine new tracts, Memoir of James B. Taylor, Bogue's Essay, Morison's Counsels to Young Men, and Life of Josiah, by Gallaudett; making the whole number of the publications of the society, 869. In addition, 36 have been adopted for foreign lands, making the whole number to which the society's funds may be applied abroad 446, of which 36 are volumes; besides numerous portions of Scripture in various forms; the missionaries and institutions aided by the society issuing tracts in *fifty-six* different languages.

Amount printed and circulated.—Printed during the year, (including 330,000 volumes,) 5,069,000 publications; pages, 125,682,000—since the formation of the society, 48,716,590 publications; pages, 837,535,744. *Circulated* during the year, (including 233,659 volumes,) 4,124,718 publications; pages, 96,851,174. Since the society's formation, 43,167,394 publications; pages, 711,651,244. Of ten late tracts, vast numbers have been circulated. The whole circulation exceeds that of the preceding year by 24,000,000 pages; and the *gratuitous distribution*, including volumes to the value of 1000 dollars for shipping on the ocean, 1000 dollars for shipping and boats on our inland waters, and 1,702,000 pages sent to missionaries and others in foreign lands, amount to 8,868,071 pages; value, with those delivered to members of the society, 7,245 dollars.

Receipts and Expenditures.—The receipts for publications sold by donations, &c. amount to 130,991 dollars and 28 cents; the expenditures for paper, printing, binding, foreign distribution, &c. to 130,991 dollars and 28 cents. The society is indebted, chiefly for paper, 15,063 dollars and 11 cents. Of the donations, 10,000 dollars is from the American Tract Society at Boston, for foreign distribution, and 11,342 dollars and 90 cents, (including 1,488 dollars and 77 cents for tracts,) from ladies. Since the effort commenced for increasing the stock of stereotype plates and volumes in the Depository, from which the country may draw supplies *at cost*, while 18,041 dollars and 11 cents have been received, 29,342 dollars and 61 cents has been expended, being an excess of 4,298 dollars and 50 cents.

Agents are employed in different districts of the country; some of whom are devoted to the volume circulation. The new *auxiliaries* are 25; the whole number, 1116.

Tract Visitation.—This system adds to the distributing of tracts *faithful personal effort* for the souls of men. It seeks, in some feeble measure, to comply with the Savior's command—"Go out into the highways and hedges, and compel them to come in." In New York, Philadelphia, Rochester, Buffalo, and some other large places, this work has been sustained with great efficiency and success. In New York, it is said, many souls have been hopefully converted to Christ; 1,708 district prayer meetings have been held; 6,504 Bibles and Testaments distributed; 3,000 children and youth brought into Sabbath schools and Bible classes; 1,779 pledges to temperance obtained; and 1,116 persons persuaded to attend the house of God.

Volume Circulation.—There are striking indications that God will make this department of the society's labors the means of incalculable good. The standard evangelical character of the volumes commends them to the approbation and love of all the great body of devout and living Christians. It is ascertained that the great mass of our population, in the north, south, east, and west, will purchase those volumes, if offered at their own doors at cost, and individuals are usually found willing to contribute a sufficient amount for the gratuitous supply of the destitute in their own vicinity; and Christians are found ready voluntarily to engage in circulating the volumes in their respective neighborhoods. The progress of this work will tend to supplant novels, infidel, licentious, and other injurious works, and guard against the wiles of Popery, and every other ruinous error of doctrine or practice. The society has facilities for prosecuting this work, and God appears to be blessing their labors. By these considerations they are impelled to advance in the vigorous and most extensive prosecution of this department of their work.

The *Foreign Field.*—Argument for the use of the *press* in foreign lands is no longer necessary. It has been emphatically called the modern "gift of tongues." All the foreign missionary institutions have gratefully acknowledged the society's aid. Missionaries and Tract societies, among almost all the principal nations of the earth, are expecting assistance. Their presses are in motion; colporteurs, missionaries, assistant missionaries, native Christians, &c. are engaged in the distribution. Thousands of pagans, who have read tracts, call for new ones. Original tracts are preparing; translations are in progress; blocks are cutting; stereotype plates are casting;

punches and matrices, and fonts of new type, (including metal movable type for China,) are in preparation at great expense. There are employed, in connection with foreign missionary institutions aided by the society, 659 missionaries and assistants, of whom nearly 200 are ordained preachers, 18 printing establishments, four of which embrace stereotype foundries and 20 presses; besides six Tract societies in Europe and the laborers in Russia. No less than 446 tracts and 36 volumes, published abroad, are translations of this society's publications, or have been approved by the Publishing Committee; and the society and various institutions aided issue tracts in 56 different languages, embracing a very large part of the earth's population.

To meet these claims, the society have remitted, the last year, for China, 4000 dollars; Singapore and Indian Archipelago, 3000 dollars; Siam, 2000 dollars; Shans, 800 dollars; Burmah, 4000 dollars; Northern India, 1000 dollars; Orissa, 1000 dollars; Zelingas, 500 dollars; Ceylon, 2000 dollars; Southern India, 1500 dollars; Mahrattas, 1000 dollars; Sandwich Islands, 1000 dollars; Persia, 500 dollars; Nestorians, 500 dollars; Asia Minor, 2500 dollars; Greece, 2000 dollars; Constantinople, 1000 dollars; Russia, 3000 dollars; Sweden, 300 dollars; Hungary, 300 dollars; Poles, 300 dollars; Hamburg, 600 dollars; France, 800 dollars; South Africa, 500 dollars; United Brethren, 700 dollars; North American Indians, 200 dollars.—Total, 35,000 dollars. Of this sum, 15,000 dollars is granted through the American Board; 8,300 dollars through the American Baptist Board and for Orissa; 3000 dollars through the Western Foreign Missionary Society; and 2500 through the Board of the Episcopal Church.

ALBANY CITY TRACT SOCIETY.

This society was organized eighteen months ago, with about fifty visitors. Nearly a year since, an agent was employed; and there are now engaged 175 visitors, from seventeen churches of five different denominations. A female branch society has been formed, and has resolved to raise 500 dollars this year. In the last six months, 25,000 tracts have been distributed, 46 Bibles furnished to destitute families, 29 Testaments given to children, 189 names added to the pledge of total abstinence, 65 children obtained for the Sabbath school, 64 prayer-meetings attended, five backsliders reclaimed, and fifteen persons hopefully converted.

AMERICAN SEAMEN'S FRIEND SOCIETY.

Brief Abstract of the Ninth Annual Report.

The labors of the last year may be conveniently reviewed under the following topics.

I. Foreign Operations.

Canton. Rev. J. W. Newton, chaplain. The first chaplain was Rev. David Abeel, who spent only one season at that port. He was succeeded by Rev. Edwin Stevens, who went out in 1832, with the understanding that he would be released in three years, to enter the service of the American Board in China. He will kindly supply the ship anchorage at Whampoa, on the Sabbath, until Mr. Newton shall arrive.

Honolulu. Rev. John Diell, chaplain. After the experience of four years, it is believed that this port for benefiting sailors in the whale fishery was well chosen. The arrivals for the year 1835 were 80 ships and barques, 21 brigs, and 8 smaller vessels, engaged chiefly in that fishery, with large crews, amounting to 3000, with many of whom the chaplain had an opportunity of personal intercourse. Many of them might have heard the gospel at the chapel; and all could have enjoyed the advantages of the reading room. The parents and friends of those who visit the Pacific in the whale ships must feel a deep interest in this establishment.

Havre. Rev. Eli N. Sawtell, chaplain. This is the fifth year a chaplain has been supported at much expense, and through many discouragements; but much good seed has been sown, and it is hoped is now springing up. The chapel began to be thronged after Mr. S. commenced his ministry in August last; a more convenient place for public worship has been provided, and frequent hopeful conversions of seamen and others have occurred.

Marseilles. Rev. D. F. Ely, chaplain. He arrived in August last. His proposal to open a chapel for sailors was well received. Liberty to proceed was readily granted by the civil authorities, and pecuniary aid freely given by the English and American consuls, merchants, ship-masters, and others. In December, the chapel was prepared and occupied. The number of hearers is small; but, on the whole, the beginning is hopeful. Mr. Ely labors much at the hospital, to which he has free access. Marseilles is a most encouraging field for the operation of Christian philanthropy, in almost every department.

Smyrna. Rev. Josiah Brewer, chaplain. As in time past, he devotes a portion of his time to the claims of seamen. The American trade is not large at Smyrna, and the opportunity of benefiting sailors is somewhat circumscribed.

Rio Janeiro. Rev. O. M. Johnson, chaplain. He commenced his work more than a year since, spent three months making arrangements and preaching on shipboard as he had opportunity—returned to the United States, and sailed again for Rio in December last. Rio presents a wide field for usefulness, but in some respects of difficult cultivation. Foreign

vessels lie at one anchorage when discharging, and at another when receiving their cargoes. The custom-house regulations are very strict and the penalties severe. Hence, a service on board of vessels is difficult; and probably little can be effected until a floating chapel can be provided.

Cronstadt. Rev. John C. Webster, chaplain. He has received ordination, and is about to embark for that place; which is the grand port of St. Petersburgh, Russia, frequently urged upon the notice of the Society by Rev. Mr. Knill, and by the Executive Board of the British and Foreign Sailors' Society in London. It is an important post. More than 1100 vessels, including 57 American, were at Cronstadt last year. It is the chief rendezvous of the Russian Navy.

Calcutta. Rev. Mr. Sutton, Baptist missionary to Orissa, was appointed chaplain at Calcutta, but declined; and another appointment will probably be made.

Batavia, Singapore, and Lehana. At each of these places, the resident American missionaries have been engaged to perform such services for seamen as they can consistently with a due attention to the more immediate duties of their station.

New Orleans, though properly a domestic port, may be noticed here. Rev. Harman Loomis, chaplain, was sent to that city in January last—commenced his labors, renting a convenient room, and preaching the gospel to such as might assemble. A Port Society has recently been formed, and arrangements are making to build a mariners' church.

II. Domestic Labors.

Under this head are classed the efforts which the Society has made for the benefit of sailors, apart from the preaching of the gospel. The Sailors' Magazine, in an edition of 3,500 copies, is published and distributed monthly. Two editions of the Sailors' Hymn and Devotional Assistant have been issued. Aided by the N. Y. State Temperance Society, 100,000 copies of a Temperance Almanac, adapted to sailors, have been put into circulation. Aided by the American Tract Society, fifty-nine large vessels have been furnished with a permanent library of useful books, of about sixty volumes each, in a neat case put up in the forecastle. Our foreign chaplains have been furnished with tracts by the Tract Society, and with Bibles by the American Bible Society.

III. Local Institutions.

At Portland, Salem, Boston, New Bedford, New York, Philadelphia, Baltimore, Charleston, Savannah, and Mobile, there are regular congregations of sailors, with ministers devoted to their instruction; and at Boston, Philadelphia, and Baltimore, the ordinances of the gospel have been introduced. The "American Bethel Society" was formed in June last by a convention held at Buffalo, N. Y.

IV. Openings for Enlarged Effort.

Bordeaux, in France, is supposed to offer many facilities for the labors of a seamen's chaplain; and the Society has been urged by the British and Foreign Sailors' Society to send a man thither. *Floriana*, in the Gallipagos islands, is an important port. Joseph Villamil, Esq. the Spanish governor of the colony, has offered every facility to induce the Society to station a chaplain there. It is a very convenient port for many whale ships. From January, 1835, to June, 1836, 102 large ships touched there, to obtain supples. *Constantinople* is a port to which the attention of the Society has been solicited by the American missionaries there, who have strongly urged its claims. *Cadiz*, in Spain, is open for the labors of a seamen's chaplain; and an English Wesleyan missionary has already hoisted the Bethel flag. Rev. Mr. Rule, of Gibraltar, has urged the Society to sustain a chaplain there. Openings are presented in almost every quarter of the globe, where the voice of Providence seems to say—"Enter ye in." But our means are limited, and our way at present is hedged up.

V. The State of the Funds.

At the last annual settlement, there was a balance due the treasurer of $193.61. The amount of receipts during the year has been $10,561.66; the disbursements, $14,997.24; showing a balance due to the treasurer of $4435.68. The friends of seamen are earnestly requested to aid in removing the debt, and providing the means of sustaining the operations of the Society.

NEW YORK SUNDAY SCHOOL UNION.

Abstract of the Twenty-first Annual Report.

While the managers find much to humble them, they have cause of gratitude in the conversion of many children and youth.

Schools and Teachers. The present number of schools is 81; in which there are 1021 male and 1192 female teachers—in all, 2223; increase since last year, 104. Of these 1828 are now professors of religion; increase of professing teachers, 132. In 60 schools, there are 731 teachers who have been Sunday school pupils—increase, 141.

Number of Pupils. Male—White boys, 5168; colored boys, 366; colored adults, 100; in infant classes, 550; in Bible classes, 492—total, 6586. *Female*—White girls, 6019; colored girls, 439; colored adults, 228; in infant classes, 867; in Bible classes, 658—total, 7542. The whole of both sexes is 14,128. Of these, 271 have professed religion in the last year; 8689, in 70 schools, read the Scriptures. Thirty-five teachers and three pupils are preparing for the ministry, and three teachers have entered it.

Books. The libraries contain 25,976 volumes. As rewards, there have been distributed, in 52 schools, 129 Bibles, 282 Testaments, 1019

S. S. Hymn Books, and 98 Church Hymn Books; and, in 35 schools, 18,193 Scripture proof certificates.

Infant and *Bible Classes* are becoming objects of increased interest in the churches, and efforts to extend and sustain them are earnestly recommended.

Need of increased exertions. There are probably 30,000 children of Germans and other foreigners in the city, who are fit subjects for Sabbath schools; many of whom might be brought, by judicious measures, under the moral and saving influence of the gospel.

AMERICAN TEMPERANCE UNION.

This truly national institution held its first annual meeting in New York, May 9. It was organized by the national convention at Philadelphia, and re-organized by the continental convention at Saratoga Springs, in August last. It has now set up its standard, with the watchword of *total abstinence from all that intoxicates*, and under it invites all to unite who are willing to engage in the conflict with their country's direst foe. The first act of the committee was the establishment of the *Temperance Journal*, at Philadelphia, which now circulates more than 7000 copies monthly. A circular to manufacturers has called forth several highly important answers. Rev. Dr. Edwards and Mr. Kirk were appointed to represent the Union at the anniversary of the British and Foreign Temperance Society, and Mr. Kirk sailed on that errand on the 8th of April. The committee intend to establish and foster an active agency in every state of the Union, and every Province of the American continent, as fast as the means can be furnished. Two things show the advance of the great cause—the general adoption of the total pledge, and the commencement of effective legislation against the traffic in alcoholic drinks.

NEW YORK CITY TEMPERANCE SOCIETY.

The committee use both the old and new pledges, according to circumstances. But in all their publications, and by the labors of their accredited agents, total abstinence from all intoxicating drinks has been inculcated. Their publications have increased five-fold duding the year. In the small daily papers have been published short pithy articles, which, as facts evince, have impressed and enlightened multitudes. Since August last, a series of temperance meetings, five each week, have been held, which have kept up much interest in the cause, disseminated much information, and added many names to the pledge; and protracted temperance meetings have been held with signal success—the object of which has been to give makers, venders, and consumers of intoxicating liquors an opportunity to defend their practice. General invitations to attend them were given by circulars and visitation. Societies have been formed in every ward; and among the various classes of society, so as to give associated influence its greatest power. Great aid has been received from tract visitors. The number of public meetings has been 1897; the increase of members, 17,804; making the whole 88,074. In eight years, since the society was formed, the number of licenses, compared with the population, has decreased 43 per cent. and the number of paupers and convicted criminals in the ratio of 33 per cent.

AMERICAN MORAL REFORM SOCIETY.

The second anniversary of this Society was held in New York, May 10. The report of the Executive Committee was read by the secretary, Rev. Mr. Sprague. The report of the Ladies Auxiliary Society—an able, eloquent document, was read by Rev. Mr. Martyn. The Advocate of Moral Reform has a circulation of from 17 to 20,000; of which 16,000 are received by regular subscribers. For some time, there has been an average of 200 subscribers a week. There are 226 auxiliaries, 108 of which have been formed the last year, embracing 15,000 ladies. For some time, they have adopted the plan of employing female, instead of male missionaries, for visiting the city. The experiment has well succeeded. They can gain access where those of the other sex cannot. During the day, when the men are generally from home, female visitors have ready access to the female members of their families, to converse and pray with them. The object is *prevention*—and one means of this is to assist virtuous females to support themselves, and save them from the temptations arising from indigence. They have opened a register for those who are worthy of employment. The house of reception, for some time maintained, has been given up. The Board have become convinced of the *futility of any attempt at the reformation of abandoned females.* Nearly 10,000 persons have signed the pledge to discountenance licentiousness in all its forms, by precept and example, and to regard this sin in persons of both sexes as equally infamous. The formation of auxiliaries has resulted in immense good, causing the guilty to shrink from the gaze of a virtuous public, and thus betray their true character. Several clergymen have been beneficially employed as lecturers in different states.

AMERICAN HOME MISSIONARY SOCIETY.

During the year the committee have aided in the support of 810 missionaries and agents of whom 764 have labored in the United States, 22 in Upper and Lower Canada, and 24 in France—increase, 38. The congregations aided have been 1025; members received on profession, 3752; Sabbath schools embrace

60,000 scholars; Bible classes, 20,000 members. Receipts, $85,701; balance on hand last year, $14,930—total, $100,631, all expended, except $2002 in the treasury.

PRESBYTERIAN EDUCATION SOCIETY.

This is a voluntary association located in New York. In their 19th annual report, the Board state that they commenced the labors of the year burdened with a heavy debt. The times have been difficult; yet they have met all their appropriations, and reduced their debt about $3000. Appropriations, amounting to $23.904, have been made to 500 young men in 76 institutions of learning; and 115 new applications have been received. The receipts of the year were $31,684. The debt of the society, at the last report, was $8000, and is now $5100.

AMERICAN ANTI-SLAVERY SOCIETY.

The fourth anniversary of this society was held May 9. The report states, that 483 new societies have been organized during the year, making the whole number 1006. State societies have been organized in Michigan and Pennsylvania. The number of presses, wholly or in part devoted to the propagation of anti-slavery doctrines, has been multiplied. The total receipts of the year have been $36,567.92; of which a large sum has been expended in the support of living agents. Upward of 70 have been appointed, and of these 65 were for some time employed in the service of the society. The issues from the press have been, 7877 bound volumes; 47,250 tracts and pamphlets; circulars, &c. 4100; prints, 10,490; Anti-slavery Magazine, 9000; Slave's Friend, 130,150; Anti-slavery Record, 103,000; Human Rights, 189,400, Emancipator, 168,120—total 669,387.

AMERICAN PEACE SOCIETY.

Six new auxiliaries have been formed in colleges and theological seminaries, and two societies among the ladies. The Essex Co. Olive Branch Circle held a peace fair very successfully in Salem, Mass.—a new expedient. The society has published some new tracts, and issued, in all, about 35,000 peace tracts, during the year. Many newspapers have engaged in the cause. Three ministers have labored in the field as agents, besides four theological students and other voluntary lecturers. The funds collected far surpass those of any former year; yet the treasury and tract depositories are nearly exhausted. Formerly, readers of the tracts were wanted; but now, tracts for the readers.

AMERICAN BOARD OF FOREIGN MISSIONS.

This Board recently held an anniversary meeting in New York, Z. Lewis, Esq. in the chair. Prayer was offered by Dr. Hillyer, of New Jersey. Rev. Mr. Armstrong, one of the secretaries, read a statement of the condition prospects of their missions. Resolutions were passed, recommending fervent prayer for the promised influences of the Holy Spirit to give saving efficacy to the whole system of missionary effort—purporting that the Board, having been faithful to their trust, may expect the cordial and steady support of those who love the cause of Christ—and that the friends of the cause should consecrate to it in a higher degree than heretofore the fruits of Christian economy and self-denial. Several addresses were delivered. At a meeting for the American Board in Philadelphia, Mr. Armstrong read a statement of their operations during the last eight months. They have now 33 distinct missions, 85 stations, 128 ministers, 18 physicians, six of whom are ministers, eight printers and bookbinders, 140 female assistants, five native preachers, 72 native assistants—total 460. Seminaries are in operation at Ceylon, the Sandwich Islands, Beyroot, and Constantinople, containing nearly 400 pupils. They have 19 printing presses in operation—publish two periodical papers at the Sandwich Islands—a semi-monthly, of 3000 copies, and a monthly, for children, of 1000. The receipts since August, 1836, have been $179,311; the expenses, including debts, $290,000.

METHODIST MISSIONARY SOCIETY.

The 18th anniversary of this Society was lately held in New York. The annual report showed a great increase in the Society's operations. They have eleven missions among the Indians, embracing the Wyandots; Choctaws, west of the Mississippi; the Oneidas; South Indians, including the Cherokee, Creek, and Choctaw nations; the Northern Indians, including the Shawnee, Delaware, Peori, Kickapoo, and Kansas tribes; the Saganaw and Huron; the Oneidas and Menominees in the vicinity; the Sault de St. Marie; Cherokees within the Holstein conference; the Oregon; the Winnebagoes and others on the Upper Mississippi. A reinforcement has been sent, by way of the Sandwich Islands, to Oregon. The Liberian mission, superintended by Rev. J. Seys, is very prosperous. The missions to Rio de Janeiro and Buenos Ayres present pleasing prospects of success. On domestic missions labor has not been bestowed in vain. Exertions for the benefit of colored people have been successful. Of them, there are in the communion of the Methodist E. Church, chiefly slaves, in the southern and western states, about 82,000.

MEETINGS IN PHILADELPHIA AND LOUISVILLE.

BAPTIST BOARD OF FOREIGN MISSIONS.

This Board held its annual meeting, April 23, Rev. Dr. Daniel Sharpe, Vice President, in the chair. After the usual devotional exercises, extracts of the annual report were read by Rev. Dr. Bolls, the corresponding secretary. The general aspect of the missions under the patronage of the Board is highly encouraging. They have under their care 24 missions; 12 among the Indians; one in Hayti; three in Europe—in France, Germany, and Greece; one in Africa, and seven in Asia; 35 stations, exclusive of many out-stations; 53 missionaries and assistants, including 49 preachers and six printers; 160 native preachers and assistants, exclusive of helpers in the printing department; 30 churches; 1300 members, of whom 300 have been baptized the past year, of whom 50 were among the Indians, and 100 among the Karens; 45 schools, with 700 scholars. There are four printing establishments —at Shawanoe, Maulmein, Bankok, and Ladiya, to which are attached 11 printing presses, and type for printing in 14 languages, besides English. The pages printed in 1835 at Maulmein and Shawanoe were about 8,500,000. The receipts for the year ending April, 1837, were $70,010.06, of which 10,000 were from the American and Foreign Bible Society, and 10,000 from Virginia, S. Carolina, and Georgia, for publishing the Scriptures in foreign languages.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of this society was held April 27, the President Hon. Heman Lincoln in the chair. The treasurer's report was read. The receipts during the year have been $13,680.40; expenses, $13,556.40. The number of missionaries employed was 120; persons baptized by them were 3,332; ministers ordained by their aid, 27; churches constituted, 33. Sundry resolutions were offered, and ably sustained by Messrs. Wayland, Peck, and Bennet.

AMERICAN SUNDAY SCHOOL UNION.

The 13th anniversary of this society was held May 23, Alexander Henry, Esq. in the chair. Prayer was offered by Dr. Ludlow. The treasurer, Paul Beck, Esq. read his report. Several resolutions were offered and supported in speeches distinguished by zeal and eloquence. The report of the general operations of the Union was read, and presented an encouraging view of the prosperous condition of the society and its numerous branches. As one evidence of the great success which has attended the Sunday school efforts for the last year, it was observed that 500 schools, numbering probably 15,000 scholars, had been added throughout the Union.

ANNIVERSARIES IN LOUISVILLE.

In the last week of April were held, at Louisville, anniversaries of the Sunday School Union, the General Assembly's Board of Education and Missions, and the W. F. M. Society.

We prepared an abstract of all the proceedings; but have room only for the following paragraphs.

Western Foreign Missionary Society. April 27. Prayer was offered by the chairman, Rev. Wm. L. Breckinridge. Addresses were delivered by Rev. Messrs. Wm. C. Anderson, agent, John B. Pinney, E. P. Humphrey, and J. C. Young.

On motion it was Resolved, That the success of the gospel in our own country greatly depends (under God) upon the vigorous prosecution of the foreign missionary enterprise—That as the present denominational organizations of the church are likely, with little modification, to extend far into the period of the world's illumination, ecclesiastical combinations for the management of foreign missions promise great *permanency* and *safety*—That, assured as we are, by prophecy, that the conversion of the world will be accomplished; and, encouraged as we are, by the state of the present times, to believe that this glorious consummation is soon to be effected; it is the duty and privilege of all Christians greatly to increase their efforts in the cause of missions.

THE CONVENTION.

In the Presbyterian we find a report of the proceedings of the Convention called by the minority of the the General Assembly of 1836, and from it derive the following information: The Convention met in Philadelphia, on May 11th, and continued their sessions daily until the 18th, and held some meetings after the General Assembly met. The first day was devoted to humiliation and prayer for divine aid and direction. This body consisted of 124 members. Rev. Dr. George A. Baxter was appointed President; Rev. Dr. C. C. Cuyler, Vice President; Rev. T. D. Baird and Rev. H. S. Pratt, Clerks. Various things, in relation to the existing state of the Presbyterian church, were the subjects of attention and consideration; and resolutions were passed, condemning prevalent errors in *doctrine*, in *church order*, and in *discipline*.

The doctrinal errors specified have respect to the introduction of sin, election to eternal life, the first sin of Adam, the state of infants,

original sin, imputation of Adam's sin and Christ's righteousness, the design of the sufferings and death of Christ, ability of sinners, intercession of Christ, saving faith, regeneration, doings of men, moral agency, righteousness of Christ, the reason why some differ from others.

The errors in *church order* relate to the formation of Presbyteries without defined or reasonable limits; refusal of Presbyteries, when requested by members, to examine applicants for admission into them; licensing to preach and ordaining to the ministry persons who do not fully receive our standards, and even such as openly deny fundamental truths; the multiplication of creeds inconsistent with each other and with the Confession of Faith, and contradictory to the Bible; the needless ordination of a multitude of evangelists, and the consequent tendency to a neglect of the pastoral office; the disuse of ruling elders in portions of the church; the election and ordination of ruling elders, with the express understanding that they are to serve but for a limited time; a progressive change in the system of Presbyterial representation in the General Assembly; the unlimited and irresponsible power assumed by several associations of men, taking the control of affairs in the church out of the hands of Presbyteries; the unconstitutional decisions and violent proceedings of several General Assemblies, subversive of Presbyterian government.

The errors in *discipline* are manifest in the impossibility of obtaining a plain and sufficient sentence against gross doctrinal errors, either *in thesi* or in books; the public countenance given to error in preaching, newspapers, pamphlets, periodicals, and books, subversive of truth and order; disorderly and unseasonable meetings of the people for worship, hasty admissions to church privileges, and indulgence of immoral members; the conduct of some ministers in propagating errors, and of others who neglect to preach, turn to secular pursuits, or embark in wild and extravagant speculations.

Miscellaneous resolutions were adopted, favorable to the immediate abrogation of the existing plan of union between the Presbyterian and Congregational churches; to the examination of ministers from other denominations, applying for admission into the Presbyterian church; to the exercise of discipline by the judicatories of the church upon those who hold the forementioned errors; the non-recognition of churches as Presbyterian which are not organized according to the constitution; to the exercise of great caution by our national societies in the selection of their travelling agents who may visit our churches; and to giving preference and support to those religious periodicals and papers which are sound in the faith. The Convention prepared a memorial, embracing the principal subjects referred to in the preceding sketch, to be presented to the General Assembly.

GENERAL ASSEMBLY.

Abstracted chiefly from the Presbyterian.

The General Assembly of the Presbyterian church met in Philadelphia, May 18, 1837, and was opened with a sermon by Rev. Dr. John Witherspoon, Moderator of the last Assembly, from 1 Cor. 1:10, 11. Rev. Dr. *David Elliot* was elected Moderator; Rev, *John M. Krebbs*, Permanent Clerk; and Rev. *Horace Pratt*, Temporary Clerk. Rev. Drs. Witherspoon, Alexander, Beman, and Cleland, Rev. Messrs. Murray, Todd, and Latta, with Messrs. Coe, Fullerton, Kiddoo, and Smith, elders, were appointed a committee of *bills and overtures*; Rev. Drs. Junkin and Cuyler, Rev. Messrs. Plumer, M'Kennan, and Dickinson, with Messrs. Jessup, Ewing, M'Dowell, and Lenox, a *judicial committee*. The other usual committees were also appointed. The Memorial of the Convention was presented to the Assembly, and, after some debate, was referred to the committee of overtures. That committee reported it as being in order, and moved that it be taken up. The report was read and accepted. The Assembly discused at length, that part of the Memorial which relates to the Union of the Presbyterian with the Congregational churches, and finally adopted the resolutions which it contains. The one abrogating the act of Assembly of 1801, entitled, "A Plan of Union," was carried by a vote of 143 to 110. The annual report of the Trustees was presented and read. The amount received during the year was $27,000; and the expenditures were, $26,957. The annual report of the Trustees of the Theological Seminary at Princeton was presented, accepted, and ordered to be printed in the Appendix to the Assembly's Minutes. Fifty copies of the annual report of the American Board of Missions were presented to the Assembly, and distributed among the Presbyteries. The Assembly were invited to attend at the delivery of the annual sermon before the American Sunday School Union, and at the anniversary of the Society. Dr. Tucker and Mr. Boyd, delegates to the General Synod of the Reformed Dutch church, made reports; which were read and accepted. The Report of the Directors of the Theological Seminary at Princeton was read, accepted, and ordered to be printed in the Appendix to the Minutes. The highest number of students in the last year was 142; the present number is 134. Mr. Baird presented the report of the Directors of the Western Theological Seminary. The professors have discharged their respective duties with diligence and faithfulness; and the students, in general, have industriously prosecuted their studies. During last winter, 37 have been in attendance. Want of funds has prevented the completion of the Seminary. The Assembly was invited by Mr. Julius R. Friedlander to visit the Pennsylvania Institution for

the instruction of the blind; and the invitation was accepted for Saturday, P. M. An invitation was also received from the Directors of the Penitentiary, to visit that building. A committee of three was appointed to consider the propriety of printing all the Minutes of the General Assembly from its commencement. This committee recommended the appointment of a committee of two to have this effected, as it may be done without drawing on the funds of the Assembly.

On Wednesday, May 24, the Assembly spent some time in religious exercises. The annual report of the Board of Missions was read by the Stated Clerk, Rev. Dr. John M'Dowell; and was accepted and ordered to be published. The committee on *mileage* reported that there had been contributed to the Commissioners' Fund $1232.78, and recommended that the Assembly order a warrant to be drawn on the treasurer of the trustees for the payment of $1230.80, to be distributed among the commissioners; which was done. Mr. Murray, delegate to the General Associations of Maine, R. Island, and Connecticut, presented a report; which was read and accepted. A report on the publication of the Assembly's Psalms and Hymns was received from Mr. S. Allen; which was accepted and ordered to be printed in the Appendix to the Minutes. Several petitions and papers on the subject of slavery were presented and referred to the committee of overtures. The following persons were elected, for four years, to fill the vacancies in the Board of Missions: *Ministers*, John M'Dowell, D. D. Wm. L. Breckinridge, Wm. A. M'Dowell, D. D. John Breckinridge, D. D. James L. Dinwiddie, Samuel G. Winchester, Sheppard K. Kollock, Joshua L. Wilson, D. D. George Potts, Alexander Macklin: *Laymen*, A. W. Mitchell, J. P. Engles, M. Brown, W. Maxwell, M. L. Bevan, A. M'Intyre. Resolutions, to cite to the bar of the next Assembly such inferior judicatories as shall appear to be charged by common fame with irregularities, were offered, debated for a considerable time, and finally adopted by a vote of 128 to 122.

Mr. R. J. Breckinridge, agreeably to previous notice, offered a resolution on the subject *of a voluntary division of the church;* which was amended and adopted in the following form: Resolved, That a committee of ten members, of whom an equal number shall be from the majority and minority on the vote of the resolutions just passed, be appointed on the state of the church. The Committee mutually appointed and approved by the Assembly were, Messrs. Breckinridge, Alexander, Cuyler, Witherspoon, and Ewing; and M'Auley, Beman, Peters, Dickinson, and Jessup. The Assembly then offered prayer in behalf of the committee and the object of their appointment. May 30, this committee reported, on their respective sides. The substance of their reports was, that the committee could not agree; one party insisting on an immediate division; the other wishing to overture the subject to the Presbyteries. The reports were accepted; and, after some debate about postponement, the whole subject was laid on the table by a vote of 139 to 107. Mr. Plumer then offered the following resolution, which was decided in the affirmative—ayes, 130; nays, 103. Resolved, That, by the abrogation of the plan of union of 1801, the Synod of the Western Reserve is, and is hereby declared to be, no longer a part of the Presbyterian Church in the United States.

Dr. Green and the stated clerk were appointed a committee on the subject of having all the minutes of the General Assembly from its origin printed, without subjecting the Assembly to expense in effecting it. The following persons were elected Directors of the Theological Seminary at Princeton—*Ministers*, Drs. J. M'Elroy, G. Spring, W. A. M'Dowell, W. Neill, W. D. Snodgrass; with Wm. Latta and George Musgrave; *Laymen*, A. W. Mitchell, J. T. Woodhull, H. Auchincloss. Directors of the Western Theological Seminary—*Ministers*, T. D. Baird, S. Tait, D. M'Conaughy, D. D. A. O. Patterson, Robert Dunlap, D. H. Riddle, D. D. James Culbertson; *Laymen*, A. Laughlin, F. G. Bailey, T. Kiddoo. The committee on the reports of Presbyteries respecting certain changes of the constitution presented their report. It appears that 52 Presbyteries are in favor of, and 38 against, extending the term of study required of theological students; 42 in favor, and 23 against, making Synods, in certain cases, the judicatories of the last resort. The Board of Education presented their annual report, which was accepted and ordered to be published. The Board were empowered to make persons honorary members by their payment of a specified sum. The following persons were elected to fill the vacancies of this Board: *Ministers*, Drs. A. Alexander, M. Waddell, D. M'Conaughy, J. M'Dowell, J. N. Campbell; with N. Bull, A. Macklin, W. S. Plumer, J. S. Styles, N. Murray; *Laymen*, A. Henry, A. W. Mitchell, J. B. Mitchell, J. Stille, M. Newkirk, A. Vansideren, W. Harris, S. Caldwell, J. N. Dickson. The Assembly proceeded to the election of Trustees. Mr. Jessup presented a written demand that the members of the Western Reserve Synod be admitted to vote, and a protest against a decision of the Assembly by which their votes had been rejected. The paper was laid on the table. Henry A. Boardman, Wm. Brown, and J. K. Kane, were elected Trustees. A protest against the resolutions of the Assembly abrogating the plan of union of 1801 was introduced, accepted, and referred to Messrs. Junkin, Green, and Anderson, to be answered. Mr. Jessup presented the protest of the commissioners of W. R. Synod against the resolutions by which that

Synod was declared not to be a part of the Presbyterian church. The protest was received, and referred to Messrs. Plumer, Ewing, and Woodhull, to be answered. Dr. Beman presented a protest of himself and others against resolutions of the Assembly respecting the citation of inferior judicatories, and the exclusion of the W. R. Synod; which was accepted and committed to Messrs. Breckinridge, Anderson, and C. S. Todd, to be answered.

The editor of the Presbyterian of June 10, says: "We have brought down our debates in the General Assembly on main questions to Friday, June 2d, at which time the Assembly pronounced their opinion of the inexpediency of countenancing the operations of the Home Missionary and American Education Societies within the Presbyterian church. The minutes of the General Assembly are brought down to Monday the 5th. In addition, we would state, that the Assembly has declared the Synods, of Utica, Geneva, and Genesee, to be no part of the Presbyterian church. It has also dissolved the Third Presbytery of Philadelphia. It has also formed a Foreign Missionary Board. It has also adopted the testimony of the Convention respecting prevalent errors in doctrine and order. Multiplied protests have been entered on the minutes, and have been answered."

MISCELLANEOUS.

PITCAIRN'S ISLAND.

When the murderous quarrels between the mutineers of the English ship Bounty and the natives of Tubuai obliged the former, in 1789 and 1790, to leave that island, they proceeded to Tahiti. Those, who wished to remain there, left the ship, and the others stood out to sea, in search of some unfrequented and uninhabited part of the ocean, that might afford them subsistence and concealment. Proceeding easterly, they reached Pitcairn's Island in S. Lat. 25°, and W. Long. 130° 25′, and could scarcely have desired a place more suited to their purpose. Here, they run the Bounty on shore, removed the pigs, goats, and fowls, to the land; and having taken every thing on shore which they deemed useful, set fire to the vessel. The party consisted of twenty-seven persons—ten Englishmen, six Tahitians, and eleven women. In a sheltered and elevated part of the island they erected their dwellings, deposited in the earth the seeds and young plants which they had brought from Tahiti, and commenced the cultivation of yam, and other roots, for their subsistence. New troubles awaited them. The wife of Christian, the leader of the mutineers, died, and he is said to have seized by force the wife of one of the Tahitians. Revenge or jealousy prompted the Tahitian to take the life of Christian, who was shot while at work in his garden, two years after his arrival. The English and Tahitians seemed bent on each other's destruction. Six Englishmen were killed; and Adams, the only survivor of the crew, was wounded. Every Tahitian man was put to death. The history of the mutineers is truly tragical. The children of these unhappy men have been trained up with the most indefatigable care and attention to morals and religion by John Adams, who, with his interesting family around him, remained undiscovered and unvisited for nearly twenty years; when Capt. Mayhew Folger, in the American ship Topaz, of Boston, touched at their Island; and after a friendly intercourse with them for two days, prosecuted his voyage. No further information of them transpired until 1814, when Capt. Sir T. Staines, of ship Briton, unexpectedly came in sight of the island. Canoes were soon perceived coming off from the shore; and great was the astonishment of the commander and his officers when those on board hailed them in the English language. The surprise of the young men in the canoe, who were the sons of the mutineers, when they came on board an English man-of-war, was scarcely less than that of their visitors. The frankness with which they replied to the interrogatories of the captain evinced the unsophisticated manner in which they had been brought up; and their account of their belief in the most important doctrines, and their practice of the great duties of religion, reflected the highest honor on their venerable instructor. When they sat down to breakfast, without any hypocritical or formal show of devotion, but with a simplicity and earnestness that alone astonished and reproved those around them, they kneeled down and implored "permission to partake in peace of what was set before them;" and at the close of their repast, "resuming the same attitude, offered a fervent prayer of thanksgiving for the indulgence they had received." The captains of the Briton and the Tagus went on shore, and were met on the brow of the hill by Adam's daughter, who, after the first emotions of surprise had subsided, led them to the "beautiful little village, formed on an oblong square, with trees of various kinds irregularly interspersed. The houses were small, but regular, convenient, and of unequaled cleanliness." After a very affecting interview with John Adams, (apparently about sixty years of age,) and with his rising community, who, with tears and entreaties, begged them not to take their father from them, the captains returned to their ships, and sent to these interesting people such use-

ful articles as they could spare. There were forty-eight persons on the island at that time. This small island is fertile, though water is not abundant. As soon as their circumstances became known, a liberal supply of agricultural implements, and tools, were sent from Calcutta. Bibles and prayer books were also forwarded by the London Missionary Society. They were gladly received by Adams, and gratefully acknowledged. The inhabitants have since increased to eighty, including seamen, who have left their vessels, married females, and have taken up their residence on shore. On account of the scarcity of fuel and water, they had thoughts of removing to some uninhabited island in the Pacific; but since the death of Adams, they have resolved to remain.

Polynesian Researches.

OPERATIONS OF THE PRESS IN NEW ZEALAND.

Mr. Wm. Colenso reports, as follows, on this important branch of missionary labor, in New Zealand:

July, 1835.—I have been employed in cleaning and setting up the press; making and getting tools to rights; laying type in cases; composing and working off two thousand copies of the Epistles to the Ephesians and Philippians, and folding and sewing the same; composing and working off six hundred tables for schools; repairing native and other books; and doing numerous little things for the station, as cutting out boards and mounting lessons, writing, glazing, &c.

Jan. 5, 1836.—During the last six months, I have been engaged in composing and printing one thousand copies of St. Luke's Gospel, and a 12mo book of sixty-seven pages; since which I have bound, in leather and cloth, upwards of four hundred of these gospels. I have also printed seventy-five circular letters in English, and seventy in the native language, for the British Resident. I cannot bind the Gospels fast enough for the natives. I have printed six hundred copies of the addition, multiplication, and shilling-and-pence tables, for the natives. The following is a note, or petition for a book, from a chief named Wari, at Wangaruru.

"Ekera, e Puka—Maku te taki pu hei pupuki mo Hiro ma te kapahu ano e tika hei urungi. Ne Wari."

"Sir, Father, the Baker—(Give) for me one gun (a book) to enable (me) to shoot Wiro (the evil spirit); as the compass sits straight (or guides) the rudder (or steerer).

From Wari."

The words in parenthesis are supplied. The natives call a Bible, or Gospel, a gun.

DEATH OF A MISSIONARY.—The Canton Register, of Feb. 21, announces the decease, at Singapore, in December last, of Rev. *Edwin Stevens, American missionary* to China.

LIST OF CONTRIBUTIONS

To the Western Foreign Missionary Society, from May 10 to June 12, 1837.

Baker's Creek, Blount county, Tenn. Rev. Andrew Vance,	10.00
Canonsburg, Pa. by Mrs. Brown; Congregation, 35; Students of Jefferson college, 100; Rev. Dr. Matt. Brown, to purchase typo and press for the Chinese mission, 50,	185.00
Franklin, Ia. Female Missionary society, cash, 21.81; clothing, 29.25; *Hopewell* Female Missionary society, cash, 10.20; clothing, 13.40—deduct 2 yet in treasury—cash paid,	30.01
Greensburgh, Pa. cong. by Rev. D. Deruelle,	26.75
Huntingdon Presbytery, Rev. J. S. Woods, treasurer—*Millerstown cong.* by Mr. Collins, 9.18; *Bellefonte*, Rev. J. Linn, 16; Sewing society of do. 20; Juvenile Sewing society of do. 8; *Waynesburg cong.* 6.76; *Hollidaysburg*, Mr. Dunlap, 36.10; Female Missionary society of do. 25; *Lewistown cong.* 24,	145.04
Little Mill Creek cong. O. Mr. Henry Shedd, by Rev. James Coe,	5.00
Middletown, Va. Mr. Konear Hall, by Mr. J. S. Smith,	5.00
Mill Creek cong. Pa. by Mr. R. M'Ferran, in part, to constitute Rev. George Scott a life member,	22.00
Northfield, O. Mr. Matthew Wilson, 3; Mrs. S. Wilson, 2,	5.00
Presbytery of Beaver, by Mr. J. L. Velandigham; *New Lisbon*, 58.20; *Salem*, 20.80; *Bethesda*, 10,	79.00
St. Louis, Mo. John Shackford, Esq.	100.00
Sangamon, Ill. Mr. W. Glenn,	5.00
South Hanover, Ia. Missionary society, by Miss Margaret A. Blythe, in part, to constitute Rev. John F. Crowe a life member,	20.00
Washington, Pa. Sabbath school, for educating an Indian youth, named Elliot M'Conaughy,	20.00
A Friend of Missions, known only by his hand-writing,	10.00
Total,	$667.80

CONTRIBUTIONS REPORTED BY THE CORRESPONDING SECRETARY.

Newton, N. J. Mrs. Morfred, by Rev. Daniel M. Barber, Newton Presbytery,	20.00
Princeton. N. J. Foreign Missionary Society of Theological Seminary, by Wm. W. Hill, treasurer,	35.00
Lumber Bridge church, Rev. John M'Intyre, pastor, Pedee presbytery,	5.00

Manayunk, Sabbath school of 1st Presbyterian church, by Mr. J. Darrach, 10.00
Hebron and *New Hope* churches, $50; *Ebenezer*, 66.19; *Mesopotamia*, 133.12; T. Kennedy, 1; by Rev. N. R. Morgan, Tuscaloosa presbytery, 250.31
Bedford church, *N. Y.* Rev. Jacob Green pastor, in part, 98.23
Sunday school, same church, to educate a heathen youth, to be named *Jacob Green*, Bedford, 11.27
Deerfield, *N. J.* 14.00
Kingston, *N. J.* Female and Sunday school Missionary Society, Miss J. K. Comfort, treasurer, by Rev. Dr. Alexander, 75.00
Proceeds of the sale of Dr. *Janeway's Sermon* before the General Assembly for 1819, by Rev. Dr. J. L. Wilson, 3.75
Paxton congregation, by R. R. Elder, 5.00
Prince Edward, *Va.* Mrs. Mary Warnock, by Rev. Dr. Baxter, 25.00
Snow Hill church, *Md.* mon. con. coll. by Dr. John S. Martin, 25.00
Northumberland Pres. church, mon. con. coll. 5; Miss Jane Brady, 1; Mrs. Rebecca Boyd, 11; J. B. Boyd, 1.50; J. B. Smith, 50 cents; Rebecca Smith, 25 cents; Eliza Smith, 25 cents, by J. B. Boyd, 19.50
Juniata county, *Pa.* a friend, 32.50
Church Town, *Lancaster county*, *Pa.* by a lady, to constitute Mrs. C. Jenkins, of that place, a life member, 30.00

Total, $659.56

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LIST OF CONTRIBUTIONS TO THE W. F. M. SOCIETY, MADE BY CONGREGATIONS WITHIN THE BOUNDS OF REV. JAMES COE'S AGENCY, BEFORE ACKNOWLEDGED IN PART.

Miami Presbytery.

Dick's Creek, Rev. Alexander M'Farlane, pastor, 83.88
Franklin, Rev. John Hudson, pastor, 18.50
New Jersey, do. do. 6.55
Harmony, Rev. Alexander M'Farlane, pastor, 18.50
Washington, Rev. J. L. Bellville, pastor, 20.12
Honey Creek, Rev. William Gray, S. S. 75.50
Yellow Spring, Rev. A. W. Poage, pastor, 42.50
Muddy Run, Rev. R. G. Linn, pastor, 15.82
Bath, do. do. 2.00
Charleston, vacant, 5.50
Females of the church of Dayton, to constitute their pastor, Rev. J. C. Barnes, life director, 50.00
From an individual of the same church, 5.00

Cincinnati Presbytery.

The church of Hamilton, Butler county, Rev. F. Monfort, pastor, 23.75
Church of Reading, Rev. B. Graves, pastor, 10.25
Springfield, Rev. A. Aten, pastor, 29.60
Pleasant Ridge, Rev. S. J. Miller, pastor, 43.93
Pisgah, Rev. Mr. Shedd, S. S. 3.00
Mount Carmel, Rev. J. C. Harrison, S. S. 11.50
Somerset, Rev. L. G. Gaines, pastor, 36.00
5th church, Cincinnati, Rev. J. Burt, pastor, 23.00
1st church, Cincinnati, Dr. J. L. Wilson, pastor, 139.22
Female Missionary Society of 1st ch. 74.25

Marion Presbytery.

Lower Liberty, Rev. Benjamin Dolbear, pastor, (life director), 42.75
Milford, do. do. 37.19
Maryville, vacant, Rev. Mr. Sampson a life member, 32.61
Millcreek, vacant, 9.50

Columbus Presbytery.

Hamilton cong. Rev. E. Van Deman, S. S. 29.80
Lithopolis, Rev. Mr. Wilson, S. S. 36.00
Rev. Abner Leonard, 5.00
Truro, Rev. Elias Van Deman, pastor, 37.25
Reynoldsburg, do. do. 12.00
Worthington, 8.38
Scioto cong. Rev. Mr. Fulton, pastor, 14.62
London cong. Rev. D. C. Allen, pastor, 18.52
Tarlton and Clear Creek congs. 16.00

Sidney Presbytery.

Troy, Rev. Bela Fanche, pastor, 43 07
Piqua, Rev. James Coe, pastor, 137.25
Salem, vacant, 12 20
Buck Creek, Rev. David Merrill, pastor, 36.75
Urbana, do. do. 34.70
Sidney, Rev. Samuel Cleland, S. S. 39.56
1st church, Bellefontaine, Rev. Joseph Stevenson, pastor, 15.25
2d church, Bellefontaine, vacant, 18.94
Cherokee, Rev. Joseph Stevenson, pastor, 6.19
John W. Marquis, of 1st church, Bellefontaine, 2.00

Oxford Presbytery.

Venice ch. Rev. P. Galladay, pastor, 20.00
Collected at the meeting of the Synod of Cincinnati, in October, 1836, 28.03
Received in payment for Missionary Chronicle, 14.50

Total, $1446.53

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REPORT OF REV. H. R. WILSON, JR. AGENT.

Presbytery of Carlisle.

Cumberland, Md. collection in Presbyterian church, 14.44; New-year's gift of a friend, 1.00; Rev. S. H. M'Donald, 4.00; Miss S. I. King, 2.87½; Mrs. Rachel Heck, 5.00; Miss Mary M'Leary, 5.00; Miss C. Robinson, 50 cents; a friend, 12½, $32.34

Which constitutes the Rev. S. H. M'Donald a life member.	
Derry cong. which constitutes the Rev. J. R. Sharon a life director,	50.25
Gettysburg, Pa. Rev. J. Watson's Annual subscription,	5.00
Presbyterian church, subscription in part,	14.75
Great Conawago Presbyterian church, Rev. J. Watson, pastor,	46.65
Hanover Presbyterian church, in addition to 51.50—57.50,	99.00
M'Connellsburg Presbyterian church in part of subscription,	25.50
Presbytery of Baltimore.	
Baltimore, Miss Elizabeth Kelso,	10.00
Miss Margaret Cross,	5.00
A colored woman,	50
Presbytery of Philadelphia.	
Deerfield congregation, N. J. in part of subscription,	14.00
Salem, N. J. a widow's mite,	1.50
Philadelphia 2d.	
Newtown, Pa. Presbyterian church, in part of subscription, which constitutes their pastor, Rev. Alexander Boyd, a life director,	123.21
Presbytery of New Castle.	
Faggs Manor Presbyterian church, in part of subscription,	49.66
Presbytery of New Brunswick.	
Middletown Point, per Rev. J. Mahon,	4.17
Presbytery of Arkansas.	
Little Rock Presbyterian church, Rev. J. W. Moore, pastor,	10.00
Mr. Moore's little children,	25
Total,	$492.38

Cash received by S. Allen, Esq. Treasurer, acknowledged in the Presbyterian.—Baltimore, 1st church, 887; *Moscow*, New York, 6; *Derry, Pa.* to constitute Rev. J. B. Patterson a life director, 51.25; *Annapolis, Md.* 10; *Falling Spring, Windy Cove*, and *Union, Va.* 68.71; *Bath, Pa.* 30; to constitute Rev. C. Van Rensaeller and Catharine Van Rensaeller life members, 100; *Waynesburg, Pa.* 17.50; *Lower* and *Middle Octorara*, 150; *Upper do.* 40; 10th *Church Philadelphia*, and individuals, 35; *Trenton, N. J.* 1.55; *Neshamony*, 100; *Palestine, Ill.* 22.50. —Total, $1519.50.

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Payments for the Chronicle.

Samuel Devitt and John E. Fleming, Esq. 2 dollars each; Sarah Carter, 1.50; David Cassel, 1 dollar; John Cubbage, E. J. Hawthorn, Francis Irvine, Margaret H. Jelly, Martha Athearn, James Jewel, Rev. D. Y. Junkin, Wm. M'Creary, Francis M'Leary, Nancy Moorehead, Elijah Rinehart, Abraham Vanmetre—*50 cents each.*

Collections for the Chronicle by Rev. John R. Agnew.

Mr. Agnew recently procured above **fifty** subscribers to the Chronicle at Mercersburgh, Greencastle, St. Thomas, M'Connellsburg, and Bridgeton Mills, Pa. and has paid over 25 dollars—the amount of their subscriptions. In this he has manifested commendable zeal. The names of the subscribers are as follows: Isabel C. Heister, Mary P. M'Lanahan, Mary S. Reynolds, Mary M'Coy, Robert M'Coy, Miss Mary M'Coy, Mary Bradley, Nancy W. M'Cullough, Mary Cooper, James Witherspoon, John M'Keehan, Jane Coulfer, Benjamin Hamilton, William M'Clelland, John Humphreys, Eliza Jane Bard, Sarah Jane M'Coy, Samuel Campbell, James Roberts, Nancy Rhea, Thomas M'Kinstry, Harriet R. Rhea, Rachel Work, Nancy M'Mordie, William Shannon, William M'Causeland, James W. Patterson, James M. Brown, Sarah M'Lanahan, Mary M. Boggs, John M'Dowell, William M'Dowell, Mary Max. M'Dowell, Isaac Armstrong, Henry Werdobaugh, Samuel Elder, Jane Taggert, Sarah Alexander, Colonel James Agnew, Margaret Maris, Robert Dick, Margaret Chambers, Hamilton Richey, Wm. Metcalfe, Mary P. Little, Jane S. King, Wm. H. M'Kinstry, Mary M. Hanson, Jane Gillespie, Margaret Rhea, Sarah Ann Patterson—50 cents each; James Bennet, Archibald Baird, 25 cents each.

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Collections for the Chronicle by Rev. R. G. Linn.

Mr. Linn has procured **ten additional** subscribers for the Chronicle, resident chiefly at Fairfield, O. and forwarded the amount of their subscriptions. The following are their names: Samuel A. Andrews, Mary Ramsey, John Polhemus, George Wolff, Wm. Miller, Gabriel Garrison, Mary Craig, Eliza H. Miller, Bethany Shellabarger, and John Alexander, Esq. at Yellow Spring—50 cents each.

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Payments for the Chronicle, reported by Walter Lowrie, Esq. Corresponding Secretary.

Newton, (N. J.) Martha Warbasse, 1 dollar; **Bedford,** (N. Y.) Jeremiah Clark, 1 dollar; Benj. Mead, Solomon Lyon, John Brush, A. Smith, John Clark, Mary Hart, Mary Wood, Alva Howe, Rev. Jacob Green—50 cents each; **New York,** Simpson Hustis, John H. Mead, Andrew D. Euson, Thomas Patterson, Mrs. M. A. Phety, Edward W. Ketchem—50 cents each; **Poundridge,** (N. Y.) William L. Smith, Solomon Lockwood, Mary C. Lockwood, Betsy Waring, 1 dollar each; Betsy Hunt, 50 cents; **Northumberland,** (Pa.) Mrs. S. H. B. Smith, 50 cents; **Wysox,** (Pa.) Abner C. Hinman, 1 dollar.

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Collections by Mr. Alexander Wilson, at Bellefontaine, Ohio—$7, for 14 subscribers—J. M'Anulty, John Marquis, Mary Robb, Margaret Robb, Jane Newell, Eliza Marquis, Moses Marquis, Joseph Marquis, James Marquis, J. Parks, William M. Stevenson, R. M'Coid, John Marquis, sen. and Alexander Wilson—50 cents each.

Additional Agents.

Rev. *John R. Agnew*, Counties of Franklin, Bedford, &c. Rev. *David Lewis*, Indiana Co. Pa. Rev. *S. H. M'Donald*, Cumberland, Md. Mr. *Alexander Wilson*, at Bellefontaine, Ohio.

FOREIGN MISSIONARY CHRONICLE.

VOL. V....No. 8. NEW-YORK, AUGUST, 1837. WHOLE NO. 52.

PRESBYTERIAN FOREIGN MISSIONARY SOCIETY.

PROCEEDINGS OF THE EXECUTIVE COMMITTEE.

The Executive Committee of the Presbyterian Foreign Missionary Society, to the Pastors, Elders and Members of the Presbyterian Church.

Beloved Fathers and Brethren:—At the annual meeting of the Board of Directors, the seat of the operations of the Presbyterian Foreign Missionary Society was transferred from Pittsburgh to New-York. Among the reasons for this measure were the following:

1. In fitting out every missionary family, and in making the final arrangements for their leaving their native land, it is indispensably necessary that the corresponding Secretary, as the principal officer of the Board, be present. In most cases the missionaries will have parted with their relatives, and even with their acquaintances, before they have reached the place of their embarkation. To send them among strangers, with many preparations to make, with which they are not familiar, would place them in circumstances of great embarrassment, and add greatly to their trials. Many things necessary for their comfort on the voyage, and essential for their comfort and usefulness among the heathen, would, from the necessity of their situation, be omitted. The connection between the missionaries and this officer is of a very important and interesting nature. A thorough acquaintance, a mutual confidence, a sincere friendship even, are greatly conducive to the work in which they are all engaged. Hence also the propriety of his being present, not only to aid in their preparations, but to encourage and assist them by his counsels and friendly warnings, and to be the last to bid them farewell.

But the time of this officer is very precious. None, perhaps, but those who are engaged in conducting foreign missionary operations, are aware of his various and numerous engagements. If the missionary rooms be in a city on the seaboard, most of the preparations can be made in advance. Intervals of time can be devoted to this purpose, and the assistance of others can often be advantageously employed, so that little time is lost from the general business of the Board. But it is very different if the head-quarters of the Society be three or four hundred miles in the interior. In that case the Secretary must go in advance, or at least accompany the mission family. Four weeks in most cases will be necessary; and in the mean time the interests of the Society may be suffering for the want of his attention at home.

2. The necessity of keeping up a constant and frequent communication with our dear friends among the heathen will be admitted by all. The parents of the missionaries, and their brothers and sisters, know and feel the importance of this matter; and any one who has read the letters from our brethren abroad, in which they express their deep anxiety to hear from their native land, rendered an hundred fold more dear to them by absence and comparison with the untold abominations of heathenism, and the joy with which they receive letters from the Committee and dear relatives at home, will admit its importance also.

It is part of the romance of missions to think, that the spiritual life of a missionary abroad is one of constant sunshine; that their minds are constantly elevated above the world; and that their souls are, as it were, in a constant revival of religion. The letters of the missionaries give this subject a very different aspect. In them it is seen how deeply they feel the want of Christian fellowship and communion, and how they lament their distance from the assembling of God's people in the solemn ordinances of his house. The lovely, peaceful, holy Sabbath of other years, exists to them only in remembrance; and every thing around them is to their souls debilitating, discouraging, defiling. It is true the grace of God sustains them, and a sense that they are in the path of duty enables them to rejoice even in tribulation; but still, in these circumstances, how cheering, how comforting are the letters of Christian friends! How dear to them the words of encouragement, of sympathy, of affectionate warning; and above all, the information that they have an interest in the prayers of the churches at home. But where the seat of operation is placed hundreds of miles in the interior, regularity in these communications is impracticable. One vessel after another sails, and the Committee have had no timely notice; their arrival in the foreign port is announced there, but our friends have to return from the post-office, discouraged and depressed, with the sad and sickening feeling that their friends at home are sick or dead, that the Committee have neglected them, and the churches forgotten them.

3. In the remittance of funds, it is very necessary that the office of the Society be in a

city on the seaboard. A delay in this matter is always injurious, and may be ruinous to the interests of the missions abroad. Such a system of punctuality as will insure confidence,—and as the result of that confidence, a credit at home and abroad, which makes the whole fiscal operations of the Society uniform and easy, is just as necessary to a missionary society as it is to an individual or a mercantile firm. This is a purely secular matter, and the principles of business, as adopted by business men, must regulate and control it. But here again we must observe, that when the office is in the interior, this punctuality is impracticable. Already has our credit and standing as a society been partially injured, not from the want of funds, but from the want of a timely transmission of those funds abroad. Owing to the mere circumstance, that for the last six months the Corresponding Secretary has spent the most of his time in New-York and Philadelphia, he has been enabled once and again to send funds to India when they were much wanted; and in both cases these opportunities would have been lost had he been at that time in Pittsburgh.

A careful consideration of the foregoing, will, we trust, satisfy all our friends of the propriety of the change of location. Several other reasons, not unimportant, might be adduced, but it is deemed unnecessary.

The affairs of the Society, the condition of the missions abroad, the number of missionaries waiting at home, and the state of the funds on the 1st of May last, were fully explained in the annual report. Of the four brethren designated for China, the Rev. Messrs. Mitchell and Orr, and Dr. Hitchcock, a physician, are expected to sail in September or early in October. Mr. Nesbit, the printer, will study the Chinese language at home, until the new type are received from Paris, when he will select the printing presses and take charge of the whole. In the meantime a printing office will have been provided, and the necessary preparations at the station will all have been made, by the brethren now going out; so that no time will be lost in bringing the important agency of the press into the Chinese mission.

The large reinforcement to the mission in Northern India, consisting of five families, as mentioned in the annual report, must sail this fall, or the delay of another year will take place. This would be a result greatly to be deprecated; and one object of the committee in this address is, by a candid and affectionate appeal to the churches, to prevent, if possible, an occurrence so very discouraging.

From the 1st of May till the 15th of June, the receipts have been $10,495. Part of this sum, however, is from collections previously made, and remittances from a distance sent by the commissioners to the General Assembly. This amount of receipts to our infant institution during the pressure of unexampled embarrassment in the community, has greatly encouraged us. But in addition to this sum, to enable the committee to send out the missions to China and India, including outfit, expenses of the voyage, and of the journey in the interior of India; for the expense of the two printing presses, and of the high and common schools; and for the support of both missions for six months after their arrival; and the support for the same time of the missionaries now in India, $25,000 are required. In this state of things we feel the importance of our situation, and we desire faithfully to come up to the responsibility resting on us, as the Executive Committee of the Society. To the pastors, elders, and members of the churches in connection with us, we refer these most cherished interests; and it is due to them to say, that notwithstanding the present embarrassment in the community, we look to them with confidence, that the necessary means will be afforded to enable us to send out the laborers to the perishing harvest. But to meet the present demand it will be necessary for all the churches, which have not already made their collections, to come forward with their assistance; and whilst we would remind them of the words of inspiration, "that he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully," we would affectionately say, Let none be discouraged from the smallness of the contribution they are able to make; even the widow's mite received the approbation of our Lord.

In the present aspect of the Presbyterian church in relation to the foreign missionary enterprise, there are many things most encouraging. Among these are the proceedings of the presbytery of New Brunswick; to which, as contained in the report of the Corresponding Secretary, we would call particular attention. The cordial recommendation, and expression of confidence of that presbytery, embodying, as it does, such a weight of piety and talents, and embracing within its limits institutions of such vital interest to the church, and adopted with entire unanimity, are of themselves ground of encouragement. But this was not the whole; when we see a venerable father, in addition to his laborious duties in the theological seminary, cheerfully engaging to present the foreign missionary cause to four churches, we have reason to be encouraged. The same feeling was also exhibited by every member of the presbytery present, not as a task, but a labor of love. May he who shed on this presbytery such a portion of his spirit, follow it by a full reward,—a reward not of debt, but of grace, to the praise of his own great name.

It would be a neglect of duty if the committee failed to notice this encouraging dispensation of Divine Providence. They recommend a course similar to that pursued by this pres-

bytery, to all their fathers and brethren in the ministry. The committee now state to all the other presbyteries, as was stated to that of New Brunswick, that for this year at least they are unable to procure a sufficient number of agents to present this cause to the churches; and that unless it be so presented, the cherished expectations of our missionary friends will be frustrated or postponed. Beloved fathers and brethren, let not our earnest appeal to you be in vain. The entire organization of the Presbyterian church, from the General Assembly to the church session, is so perfect, so well adapted to carry forward the great work of the conversion of the world, that nothing is wanted but to put the machinery in motion. It appears from the report of the Secretary, that, in the presbytery of New-Brunswick, it was but the work of an hour to make their whole arrangements; and while thus engaged, the interchange of sentiment among the brethren, the warm expression of heartfelt love to the cause, made it the most pleasant hour of their meeting. It was like a company of men wearied with travel refreshing themselves in a shady grove, by streams of running waters; so, brethren, will it be found by all who make the trial.

In conclusion, the committee would say that their honest and persevering efforts to promote the cause shall not be wanting. They feel that the trust committed to them by the Board is great, and, relying on Divine assistance, they will endeavor to discharge it. We rejoice that the General Assembly has with so much unanimity appointed a Board of Foreign Missions, and that now the whole church is a missionary society. Should the venerable synods of Pittsburgh and Philadelphia transfer this institution to the General Assembly, the executive committee and officers of the Board are entirely willing, should it be deemed best, to have their places filled by others. But until the meeting of the synods, and of the Board of the General Assembly, it is clearly the duty of all the churches in connection with this society to aid the exertions now making to send to the benighted heathen the knowledge of a Saviour's love. With the blessing of God, nothing but united effort, and "prayer with one accord," are wanting to ensure success.

On behalf of the Executive Committee,

WM. W. PHILLIPS, *Chairman Ex. Com.*
WALTER LOWRIE, *Cor. Sec.*

Missionary Room, New-York, June 26, 1837.

Report of the Corresponding Secretary, of the interview of the Rev. Mr. Murray and himself with the Presbytery of New-Brunswick.

At a previous meeting, the Presbytery of New-Brunswick had appointed to meet on the 20th inst. expressly for the purpose of relating to each other the state of their churches, their personal experience in reference to their labors among their people, to mourn together over the desolations of Zion, and to seek for the return of the spirit of God by humiliation and united prayer. It is a remarkable and encouraging instance of Divine grace and mercy, that after the meeting for this purpose was appointed to take place in New-Brunswick, and before the Presbytery actually met, the Spirit of God came down with power on the churches of all denominations in that city, and when the brethren met, they found themselves in the midst of a revival of religion.

The Rev. Mr. Murray and the Corresponding Secretary reached New-Brunswick in the morning, and were invited by the Presbytery to be present with them. Owing to the engaged state of the churches, Mr. Murray yielded to the solicitations of the brethren there, and preached in the afternoon in the Presbyterian church, and in the evening in the Reformed Dutch church under the care of the Rev. Dr. How. He was therefore necessarily absent from the Presbytery most of the time on Tuesday.

After sermon by the Rev. Dr. Alexander, the Presbytery spent the day in accordance with their previous resolution. The object of this report does not require that these proceedings be here stated. It is not, however, out of place to remark, that the full and free statements of the ministers and elders present, of the state of the churches, of their trials and encouragements, and the various suggestions of experienced fathers, gave to the whole a deep and solemn interest; and was well calculated to make all feel that they were engaged in the service of the same blessed Saviour, and tended greatly to draw closer together the bonds of Christian love and fellowship.

At the close of the exercises, the secretary was invited to make a statement in relation to the Society. This consisted chiefly of a relation of facts explanatory of our present condition. The mission to China was referred to, the time when the missionaries were expected to sail, and the expense of this mission. So also of the large reinforcement waiting to be sent to Northern India. In this connection a few remarks were made, tending to show, that when Missionaries are detained at home, the injury to the missionary cause goes much beyond the given number of laborers delayed. The discouragement reaches the missionaries among the heathen; it reaches the young men in the Theological Seminaries; and it deranges for years to come the wisest plans and operations of the Board. The Presbytery were informed that it is not in the power of the Executive Committee to procure suitable agents this year to visit all the churches; and that unless the presbyteries take the charge of this part of the work, the cherished hopes of sending out the present

missionary force must be abandoned or postponed.

After a short recess, in the evening the Presbytery resumed the subject of Foreign Missions, and the following resolutions were unanimously adopted.

Resolved, That this Presbytery have heard with great interest the statement of Walter Lowrie, Esq. with respect to the Presbyterian Foreign Missionary Society, and approve the determination of the Board to fix the seat of the Society in the city of New-York; and that we do cordially recommend said Society to the countenance and support of all the churches in connexion with this body.

Resolved, That the Rev. Messrs. Yeomans, Cooley, and Professor McLean be a committee to confer with the Executive Committee of the Presbyterian Foreign Missionary Society relative to measures to be adopted by this Presbytery for raising funds in aid of said Society.

While these resolutions were pending, and after their adoption, a most interesting and encouraging interchange of sentiment took place among the members. All were of one mind, and there seemed to be but one heart; all agreed that the cause should be specially presented to every church in their connexion, and that they would take this part of the work upon themselves. The venerable father, the Rev. Dr. Miller, offered to take any four churches which his brethren should assign to him, and which were immediately named. To the Rev. Messrs. Prof. McLean, Yeomans, Rodgers, Cooley, Brown, and D. V. McLean, the other churches were assigned; and it was understood that the committee appointed by the second resolution should change, if necessary, any part of the present arrangement of individual churches, and also prepare a permanent plan for the future. The other members of the Presbytery freely offered their services should they be wanted; and all gave evidence that they considered these services as a privilege, and as a labor of love and mercy.

After the Presbytery had finished these arrangements, they united in prayer and praise, and continued these exercises until a late hour, when they adjourned to 8 o'clock the next day for the same purpose. At the stated morning prayer meeting of the Presbyterian church at 5 o'clock, most of the members of Presbytery, with a large number of the congregation, were present.

It were easy to make reflections on the facts here presented; but a single remark must suffice. Why cannot every Presbytery in our beloved church adopt a similar course? The people of every church would rejoice to see a neighboring pastor meeting with their own pastor to present the cause of Foreign Missions to them; the vacant churches, too, would greatly rejoice; and the opportunity thus afforded to the presidents and professors of our colleges and theological seminaries, of meeting with the churches and people of God for the promotion of the Saviour's cause, would be encouraging and salutary to all concerned.

Respectfully submitted,

WALTER LOWRIE, Cor. Sec.

Missionary Rooms,
New-York, 21*st June*, 1837.

ALLAHABAD.

FOR some time past the Executive committee have been looking to Allahabad as a desirable place for a mission station. They did not, however, contemplate occupying it until some time in the next year. When the last reinforcement to the mission in Northern India ascended the Ganges, one of their boats, containing the mission library, and a box with various things pertaining to the printing press, was sunk during a severe storm on the river. On reaching Cawnpore, it was found, that, to have the articles relating to the printing press supplied, it would be necessary for one of the brethren to return to Allahabad, as there were no mechanics of sufficient skill for that purpose about that city. The Rev. James McEwen, therefore, returned; and, during his stay at Allahabad, he has found the field of labor so extensive, and the prospect of usefulness so great, that the committee have decided to continue it as a permanent station.

The following are extracts of a letter from Mr. McEwen to the committee, dated Dec. 19, 1836.

I have already stated, that on our first arrival here, some of the friends pressed us very hard at least to write to the Society, and present the claims of this place, which we promised to do; but, in addition to that, I was personally urged very hard to stay with them. That, however, I could not see to be my duty at the time; and we proceeded on to Cawnpore. On our arrival there I found a letter awaiting me from a gentleman here, pressing me very hard to return, at least for a season, until I should have time to write to America, and presenting, as motives, the prospect of usefulness here in the mean time. These repeated calls made a strong impression upon my mind. In the voice of the people while here, and in that letter, I could not help recognising something like the Macedonian cry, "Come over and help us," and I felt a strong inclination to comply with it; while, on the other hand, there were several reasons why I wished to go on. 1st. My in-

structions were to proceed to Lodiana, and I did not know whether I would be justified in acting contrary to them. 2nd. It had been arranged that I should go to Sabathu, and one of the lay brethren with me; and I was afraid that my not going would disarrange the plan, and perhaps render it necessary for one of the brethren at Lodiana to leave, and go to Sabathu, which I knew they did not wish to do. 3d. The state of my health rendered it very desirable that I should go to the hills. These reasons for proceeding were so strong, that if the one already stated regarding the press had not seemed to render it necessary for one of us to stay, I would most probably have gone on. However, as it was, we determined to return, and I am now fully persuaded that the Lord directed our steps. He has opened up for us at once a very large field of labor, and he seems to address us with the command, "Go work in my vineyard." This being the seat of the Supreme Court for the Western provinces, there are here, besides the native population, a large class of East Indians, employed in the different offices, who all speak and understand the English language. Among them there are also a few Europeans, some of whom are truly pious. Although there is a chaplain of the Church of England stationed in the fort, his labors being wholly confined to the military and the Europeans, the class alluded to are as destitute of the means of religious instruction as the heathen around them. The young East Indians especially, although they are not taught to worship idols, are growing up almost as ignorant of God as the Hindoos. One missionary, an East Indian by birth, who is connected with the Serampore Baptists, has been stationed here for a number of years; but he is now old and feeble; and, as his labors are chiefly confined to the natives, he is able to do very little for others. On our arrival here, I commenced laboring amongst these people; rejoicing that, although my lips are yet sealed with regard to the natives, there are a people to whom I can speak and preach Christ crucified. We have public service every Sabbath morning, at which from 30 to 40 generally attend. On Sabbath evenings also, and three evenings during the week, I attend meetings at different places of the station. At some of these places the attendance is generally as good as on the Sabbath morning, although by different persons. At some of them the majority of the persons who attend are young men from 16 to 30, some of them exceedingly interesting in their appearance; and, in general, they give very good attention to what is said. I feel very deeply interested in them. If the Lord would pour out his Spirit, and make me the humble instrument of bringing some of them to the knowledge and under the power of the truth, how much good might be effected through their instrumentality? Some of them might become successful preachers of the gospel to the heathens around them when we shall have all gone to give in our account. I think very peculiar efforts ought to be made for the conversion of that class of people in India; as, from their general knowledge of both the English and the native languages, and also from their being born in the country, they are peculiarly fitted for usefulness. I feel very much encouraged to go on digging the ground and sowing the seed, in the hope that the Lord will cause the dews of his heavenly grace, and the quickening influences of his Holy Spirit, to descend and cause it to spring up and bear fruit to his glory.

On our arrival here, we immediately made some efforts to commence a school, considering that as one of the principal objects of our mission. But from all that we have learned on the subject, we are fully convinced that common *day-schools* among the natives can be productive of very little good as far as religion is concerned. For, although the children may be induced to attend a few months, or even a few years, yet while they are all the time living with their heathen friends, and attending to their abominable practices, very little good or lasting impression can be made upon their minds. The boarding school system is therefore, in our estimation, the great hope of Christian missions. We have found this to be the prevailing opinion among the missionaries at the different stations which we have visited. We were therefore anxious to obtain some children as boarders; and, as orphans, or the children of destitute parents, are the only ones that we can expect to get entirely under our influence, we made efforts to procure such if possible. It has hitherto been found very difficult to get such children, especially up the country; for, however wretched the natives are, they are unwilling to give up their children, especially to Christians.

We expected, therefore, to have some difficulty in procuring many at first. We informed our friends here what we wished to do, and some very highly approved of the plan, and engaged to give us all the assistance in their power to enable us to collect such a school. In the meantime, Mrs. McEwen, anxious to commence her labors, collected a number of children as day-scholars, chiefly East Indians. We at length succeeded in procuring one Bramin boy, whose father is an inmate of the Asylum for the blind, and very poor. At first he seemed very willing to give the boy up to us entirely; but after he had been with us five days, the other Bramins prevailed upon the old man to come and take him away. We then got a little boy who is the step-son of a native Christian. He is about eight or nine years old. And, two days afterwards, we got a boy and girl, the children of a poor widow, who is also a native Christian, and maintains a very good

character. She has several children besides, and is very poor. These have been given to us entirely, with full permission to take them with us wherever we may go. After our first boy was taken away, I learnt that he was very discontented, and wished to get back to us again. However, as I thought it prudent not to make any opposition to his going away, for the same reason I thought it well not to make any special efforts to get him back. I am glad that I took this course, as, a few days ago, the little fellow came back, bringing with him other three boys about his own age, two of whom are orphans; and both the parents of the other are in the Lepers' asylum, and are both likely to die soon of that disease. They are all Bramins, except one, who is a Musselman. They all were anxious that I should take them in, and promised that they would not go away from me any more. I took them all, and the following day other two were sent, whom I also took. I have also heard of three more boys and two girls, who are to be sent in two or three days. We have now eight boys and one girl in the house, who, with the five mentioned, will make fourteen in all; and we have now every prospect of increasing the number very rapidly.

Our day-school is also increasing, and several Europeans have proposed sending their children (after the new-year has commenced,) and paying for their tuition. If we wished to take in native day-scholars, we might very soon procure almost any number; but, as they would necessarily have to be kept apart from the others, so that we would have three schools; one for the native boarders, another for the European and East Indian day-scholars, and a third for the natives, we are at present unable to undertake it until we obtain more aid. We have, however, a few natives amongst the others, and some of them as fine boys as I have ever seen.

The boys that I have taken as boarders are all from eight to ten years of age. Some of them are truly interesting in their appearance.

I have let them know that I must have a bond securing all whom I take, so that their parents or friends cannot take them away before they are come of age; and after that they will of course act for themselves. According to the laws of this province, I believe boys arrive at majority at the age of 16 years.

We have a Moonshee employed in the school—the same young man who was recommended to us by C. E. Trevelyan, Esq. while we were in Calcutta. He is a young Musselman, of very becoming deportment, and seems considerably attached to us, and deeply interested in the success of the school. I think his mind is open to conviction, and I am not without hope concerning him. The children have all commenced learning English, of which they seem very fond. The cards published by the Sunday School Union interest them very much. We find them to be of very great service. Now, while I am writing, I hear the little urchins in the veranda going over these cards, which we have hung up on the wall; our *first* little Bramin acting as monitor. I wish those Christian friends, who contributed of their substance to furnish me with a set of the publications of the American Sunday School Union, could only get one glimpse of the interesting sight, or listen for a moment to the sounds which I now hear, I am sure they would think themselves amply rewarded for all that they have done to furnish the means of instruction to those little immortals who, although they be heathen, give abundant evidence, not only that they possess rational and immortal souls, but that they have minds peculiarly susceptible of impressions, and capable of any degree of improvement. I hope the Lord will continue to smile upon our humble efforts to serve him in this department of his work; and that these children and many more shall be trained up for him either by us or those who may succeed us, and that in due time he will call them by his grace, and make many of them chosen vessels, who shall spread the glory of his great name, and make his salvation known through the length and breadth of this benighted land. I feel it to be an honor, of which we are altogether unworthy, to be permitted to pick up from their filth and wretchedness some of those who may hereafter become the heralds of salvation to their perishing countrymen; and to instil into their minds the first principles of that knowledge which will not only make themselves wise unto salvation, but will qualify them for being instrumental in saving thousands around them.

Dec. 22. Since writing the above, two more boys have been received, and another boy and a girl offered to us, whom we have promised to take next week. It is to be feared that some of them may not profit by our instructions.

No doubt, the only motive which induces some of them to apply, is simply that they may be fed and clothed. But if we should meet with some disappointments, we must not be discouraged. We trust the work is the Lord's, and it will prosper.

At first we hesitated a little with regard to incurring, in our present circumstances, the expense which will necessarily be connected with commencing and carrying on a school of that kind to any extent; and therefore we thought of limiting our number to a few. But knowing that there are several associations formed in America for the very purpose of supporting such schools, and also knowing the difficulty which has been felt by others to obtain such children, we were afraid to let the present opportunity pass, lest it might be the only one which we may ever have of doing any good in that way. Trusting, therefore, to the willing-

ness, as well as the ability of our Christian friends in America to aid in this work, we have determined (until we receive orders to the contrary,) to take all that we can find who seem suitable for our purpose; and, in the mean time, I have no doubt but we will find some friends here who will be willing to aid us until necessary supplies can be obtained from home.

Thus I have given you a short account of our present employments and prospects, and now I would propose a very important question for your consideration. Shall this place, which presents such an extensive field for missionary labor, be passed by? Or will you appoint some of your missionaries to labor here, and gather into the Lord's store-house those fruits which will certainly be gathered in by some favored workmen in the vineyard?

Although we are here at present, and although we have found it to be our duty to do with all our might what our hands find to do, yet we are here without any appointment. The field seems to me to be such an important one, and the Lord directed my way to it for the present in such an unexpected, and at the same time such an evident manner, that I can hardly dare to think of abandoning it until I have laid the matter before you for your consideration and decision. As already stated, therefore, I have determined to remain here until the arrival of the other brethren from America; and, as those who are destined for the region of Lodiana cannot commence their journey over land until about the first of November next, there will be time to receive an answer from you; when I hope you will appoint one or two to be permanently stationed here. In pressing such a wish, it may be necessary to give a more particular account of the place as a missionary field.

And first, with regard to its importance as the scene of idolatry. You know that it is situated at the confluence of the *Ganges* and *Jumna;* and, as both these rivers are worshipped by the Hindoos, it is considered by them to be a very sacred place indeed. As it is considered an act of uncommon merit to bathe at certain seasons at the place where these two sacred rivers unite their streams, immense multitudes assemble for that purpose from all parts of the country at these seasons.

One of these *melas*, or festivals, will commence within about one week, and will continue for five or six weeks, when it is supposed that from seven to eight hundred thousand persons generally assemble. They come from Bombay—from the Deccan—from Bengal—from Ranjet Singhi's country, and even from Tibet. Some of the native princes come, attended by a great retinue, and expend immense sums of money upon the Bramins. There are no less than three thousand houses of Bramins entirely supported by such contributions. At these assemblies there are excellent opportunities for preaching the gospel, and especially for distributing tracts and portions of Scripture, which are carried into all parts of the country, and will no doubt be read by many of the natives in the interior, who never have, and never will have, opportunity of hearing the gospel in any other way. And besides these great annual festivals, this being the seat of the Supreme Court, there is constant and extensive communication with all parts of the western provinces. And may we not hope that, if two or three missionaries were stationed here, furnished with a plentiful supply of religious tracts and portions of Scripture, this place—now the seat of superstition and abominable idolatries—would soon be converted into a fountain of living waters, which would send forth its healing and life-giving streams to all parts of the surrounding country; and that, through their influence, what is now a moral desert would soon begin to bud and blossom like the garden of the Lord?

And here it will be proper to mention, that, from what I have learned, I am fully persuaded this is a better location for a printing establishment than any part in all the upper provinces of India. This matter has been urged upon me repeatedly since I came here; and I have been assured that if we had a good press and a good printer established here, employment would readily be furnished more than sufficient to defray all its own expenses.

The missionaries at Benares expressed a very strong desire that our Society would establish a press at this place or at Mirzapore, which is about half-way between this and Benares, and a place which they represented as one of the most inviting missionary fields in India. They have now a great deal of printing to do in connection with that mission, which they are under the necessity of sending to Calcutta; and they think it would be a great convenience to them and aid in their work, besides an unspeakable advantage to the cause of missions in all this region.

But you must remember that all India above Benares may be called unoccupied ground, as all the missionaries that I know of above the station, except those of our own Society, are one Church missionary at Chunar, Mr. Macintosh, the Baptist missionary already mentioned, at this station, one Church missionary at Cawnpore, and Mr. Thompson, the Baptist missionary at Delhi; and I can assure you these are too far apart, and have too much work to do, to come in contact with each other.

I hope our friends in America, who are interested in the education and consequent elevation of the natives of India, will send us out a supply of such articles, assured that the Hindoo children have minds as susceptible of impressions, and as capable of improvement as those in America, if they possessed the same advantages. This boon it is in the power of

our hands to bestow upon them, and I hope none of us will turn away in indifference, or refuse to perform the part of the work assigned to us.

MISSIONARY INTELLIGENCE.

Selected for the Chronicle.

CHINA.

The London Missionary Society were the first to take measures in behalf of the perishing millions of this great people. The Rev. W. H. Medhurst, in a late appeal in behalf of these missions, gives the following summary view of what the Society has been enabled to accomplish.

Ever since the year 1804, the Directors turned their attention to China. In 1807 they despatched the devoted Morrison on this arduous undertaking; and charged him with the task of preparing a Translation of the Sacred Scriptures and a Dictionary of the Chinese Language: these works he accomplished, and entered into his Rest. In 1813 Mr. Milne went out, and assisted Morrison in the work of enlightening and evangelizing China. Since his time, a dozen others have been sent forth to Ultra-Gangetic India, with an especial view to China; more than half of whom have died, returned, or left the work; and only four are now actually in the field.

A foundation has thus been laid for extensive operations. The Scriptures have been translated, about 2000 pages of religious matter composed, and above 500,000 Tracts and Books got into circulation. Thousands of Chinese Youth have passed through our Schools; and myriads of Adults been conversed and reasoned with on the great subject of Religion: some dozen individuals have been baptized, and one Native Convert is engaged in preaching the Gospel to his countrymen: besides which, an Anglo-Chinese College has been established, for the further instruction of more advanced youths in the science of Europe and the literature of China. The facilities for acquiring the native language also are now amazingly increased. Besides Morrison's Dictionary, Grammar, and Dialogues, calculated to throw light on the Mandarin Tongue, a Vocabulary of the Canton and another of the Fokien Dialect have been prepared; and the tones and idioms of the language are now so well cultivated and understood, that a student may become acquainted with Chinese much more speedily and readily than could formerly have been anticipated. Thus difficulties have been removed, and a foundation for future usefulness has been laid, both broad and deep; so that a Laborer in this important and interesting field may calculate, humanly speaking, on witnessing the result of his endeavors much sooner than those who first commenced the undertaking.

The Stations in the Malayan Archipelago, whither the Chinese emigrate in great numbers, afford a quiet and safe retreat for those Missionaries who are disposed to sit down in the midst of the people committed to their charge, and instil into their minds the doctrines of the Everlasting Gospel. About a million of the inhabitants of the Celestial Empire may be found in these terrestrial regions, among whom a system of Christian effort may be carried on without any interference with *the powers that be.* Should our labors be successful among these, as they all contemplate and many effectuate a return to their native land, much Christian influence may be exerted on China itself by returned emigrants: and while the interior of China is impenetrable by Europeans, Native converts may go through the length and breadth of the land, carefully though effectually spreading the blessings of Christianity.

In those Out-stations we have now four Missionaries and one Assistant studying the Chinese language; but what are they among so many? Even if we contemplate the evangelization of the Chinese emigrants alone, what are four or five Laborers to a million of people? But our views are not confined to the emigrants: it has been discovered and proved that voyages can be made and landings effected on any part of the coast of China, from Hainan to Chinese Tartary—that though the visits on such occasions must be short, the efforts made may be great, for thousands of Tracts may be freely distributed, and thousands of Natives fervently addressed in one day: thus, instead of one million, one hundred millions may be brought within the range of our influence, and efforts made which may reach to the capital, or even to the throne—and is this little? Is this a day of small things, to be despised, when the object still in view is the conversion of a third part of the human race, and when these are the stepping-stones to its accomplishment? True, the utmost that can be done on the coast, is the hasty and indiscriminate distribution of Scriptures and Tracts, with a few occasional words of exhortation: but who can tell but even this may prove, in the hands of Jehovah, *the power of God to salvation?* True, *the powers that be* have issued edicts upon edicts against this mode of operation; and have sent orders to all Government officers to drive the missionaries

away with fire and sword, even threatening to stop the trade. But we know, by experience, that these edicts are never intended to be put in execution, and that the threat of the stoppage of the trade has been fulminated after every successive expedition, and fulminated on each occasion in vain. The Coast of China is therefore open for the occasional visits alluded to; and we only need to proceed vigorously with the work, to the extent of our opportunities, and then we may the more reasonably anticipate that God would open and extend them.

GERMANY.

United Brethren's Missions.

THE Synodal Committee, in their Annual Circular, dated Bethelsdorf, May 28, 1836, gives the following details of the Missions.

State of the Funds for the year 1835.

Receipts.	£.	s.	d.
Brethren on the Continent,	1085	5	8
Friends on the Continent,	1009	14	5
Brethren in Great Britain,	680	3	6
Friends in Great Britain,	5774	0	10
Brethren in North America,	78	2	2
Friends in North America,	381	2	5
Pennsylvania Society in Connexion with the Brethren,	2000	0	0
Legacies: on the Continent,	843	15	3
in Great Britain,	1035	18	2
Interest,	63	17	5
Total	£ 12,961	19	10

Payments.			
Missions—			
South Africa	221	8	0
Antigua	2552	5	4
Barbadoes,	497	6	9
Jamaica,	1617	9	9
St. Kitt's,	737	8	2
Tobago,	220	17	10
Demerara,	95	11	6
Surinam,	147	16	10
North-American Indians,	244	11	7
Labrador,	115	14	9
Greenland,	519	7	0
Pensions—			
To 18 Married Brethren and 7 Widowers,	746	5	7
To 39 Widows.	383	12	3
To 105 Children at School,	1658	2	2
To 22 Youths apprenticed,	143	18	11
To 10 Girls,	54	9	10
Expense of Management, &c.,	1055	10	1
Extraordinary Disbursements,	654	19	10
	£ 11,766	15	4

Remarks on the funds.

The Committee of the Society for the Furtherance of the Gospel invite attention to the following two facts:—

1. That, from the commencement of the year 1836, up to this present date (December), the amount of Subscriptions and Donations paid over to the Treasurer, either by Associations or individuals, on account of the General or Special Funds for the support of the Brethren's Missions, has fallen very far short of the contributions received, for many years past, during a similar period.

2. That the favorable balance, which the statement of 1835 exhibits, is to be ascribed, not merely to the extraordinary aid which flowed into our Mission Treasury before the close of the year—and which includes above 1800*l.* in Legacies—but also to the circumstance, that several important undertakings in the West Indies, the expense of which, it was expected, would have materially increased the burden of the year 1835, had, owing to a variety of causes, to be postponed to a future period.

The Committee trust that the above statement will not be considered to breathe the language of complaint: it is made under livelier feelings of gratitude for the help already afforded, than of anxiety on account of the supplies, which the work, which they are favored to promote, may require in the time to come.

Summary View of the Missions for 1835.

South Africa.—Peace was at length concluded between the English Government and the Caffres; according to the terms of which, the Western Caffre Territory became subject to English authority, under the name of the Province Adelaide. In this district our Settlement of Shiloh is situated: notwithstanding the troubles and alarms connected with the war, our brethren at Shiloh proceeded steadily with the erection of their church; and were enabled to dedicate it to the service of the Lord on the 23d of December, with praise and thanksgiving for all the goodness and mercy which they and their flock had experienced. The congregation at Enon took refuge at Uitenhage during the interval between the first of January and the beginning of May: on their return to the settlement they found their buildings and property nearly uninjured. The new church at Elim, built entirely by Hottentot workmen, was solemnly opened on the 18th of October, under a powerful perception of the Divine Presence. At Gnadenthal, Br. Schopman undertook the instruction of eight young Hottentots, of steady character and good abilities; with the special object of preparing them for usefulness as assistants in the schools. May the blessing of the Lord, which has been thus far so largely vouchsafed, continue to rest upon this important mission!

British West Indies.—Considerable damage was done to our Mission premises, especially in Antigua and St. Kitt's, by a hurricane which took place in the month of August. A yet

severer loss was sustained in Antigua, by the departure of four brethren and sisters, in the prime of life, by means of the yellow fever. Our eight stations in Jamaica reckoned 8500 Negroes belonging to them; and the number of persons, of all ages, who flock to the churches, to hear the Message of Salvation, increased daily: the schools were likewise diligently attended, and measures were in progress to provide additional school-houses. The Negro congregations in Barbadoes were in a very hopeful state; and our brethren were preparing to erect a more spacious church at Bridgetown, and to fit up the former church as a school-house. A larger church is also required at Montgomery, in Tobago, to accommodate the continually increasing auditories.

Danish West Indies.—The Mission held on a peaceful and prosperous course, experiencing the continued favor and encouragement of the Colonial authorities.

Surinam.—During a visitation of two months in Surinam, our dear colleague, Br. Curie, had an opportunity of becoming intimately acquainted with the spiritual and temporal state of the Mission in that Colony. The Negro congregation belonging to the town of Paramaribo already exceeds 3000 members. Means have been taken to facilitate the visits paid to the Negroes on the plantations in the neighborhood of Charlottenburg. The number of estates visited at present is 46—26 more than were accessible five years ago. The associations formed in Holland and in Surinam, to promote the spread of the Gospel in this colony, continued to assist the labors of our brethren to the utmost of their ability.

Demerara.—A new mission was undertaken in the course of the year, in the English colony of Demerara, to the service of which Br. and Sr. Coleman of Antigua were appointed.

North America.—Our Missionaries among the Delaware Indians, in Upper Canada, found great cause to be instant in prayer to the Lord on behalf of the many unstable members of the flock; their faith and hope being often severely tried by the consideration of the little abiding fruit hitherto vouchsafed to their labors. In the midst of many hardships and trials from without, the little flock of believing Cherokees afforded satisfactory evidences of a work of the Holy Spirit on their hearts.

Labrador and Greenland.—the winter of 1834-35 proved very severe and protracted: in Labrador, the native converts had less to suffer from want of the necessaries of life than their Greenland brethren, who were reduced to great distress by the failure of their attempts to obtain a supply of provisions during the autumn preceding; this was the case particularly, in the two northern congregations; at Fredericksthal, 12 Heathens were baptized; and, after an interval of several years, our missionaries there were again visited by heathen from the east coast, who promised to remove to the settlement. The missionaries in Labrador had less cause to complain of the encroachments of the Southlanders than in former years; and the course of their Esquimaux congregations was, in consequence, less disturbed: the youth afforded them particular pleasure, by their diligence in learning: at Hopedale, a cheerful Jubilee was celebrated, 50 years having elapsed since the baptism of the first heathen Esquimaux at that place: at Hebron, the frame of the church and mission house was erected in the course of the summer.

WESTERN AFRICA.

WESLEYAN MISSIONARY SOCIETY.

The Rev. R. Macbrair has communicated to the Committee of the Bible Society, by whom Arabic Bibles had been intrusted to him for distribution, some notices of the

Acceptableness of the Arabic Scriptures to the Mandingoes.

I doubt not that it will be interesting to you to receive some information concerning the distribution of the Arabic Scriptures in Western Africa. A judicious distribution of these Scriptures among the Mahomedans, is calculated to be of essential benefit in preparing their minds for the reception of the *truth as it is in Jesus.*

My own particular labors prevented me from paying so much attention to the Mahomedans as I could have wished; yet I was always pleased to mark the avidity with which they received any portion of the Arabic Bible. While this is an interesting circumstance in itself, it is still more so when viewed in connection with the fact, that I never heard these people mention the Eastern dogma of the adulteration of the Sacred Text. Whenever I quoted the Bible to them, it WAS ACKNOWLEDGED TO BE THE WORD OF GOD.

Before giving away any of these volumes I always first proved the ability of the applicants to read them, at least partially; except in the instance of the King of Catabar and one of the chief Native Traders, to whom I gave two of your handsomely-bound Bibles—a munificent present in their eyes. His Majesty promised to get one of the priests to read it to him: and the other told me, that when he went into the interior, crowds would come to look on the Bible.

Hearing, on one occasion, that a party of religious Natives, from an inland kingdom, had come to the coast, I paid them a visit. I was received with great respect, as a "Fodey" (learned priest); when I thought that it would be a good opportunity for sending some copies

of the Scriptures into the interior. But when these were produced, I could scarcely prevent a scramble from taking place: and when a few had been distributed (together with one for their Chief), a senior priest gravely pronounced that I had merited heaven by my good works. I replied that I was a guilty sinner, and only hoped for heaven through the atonement of the Saviour; an answer which produced no little surprise, and elicited further explanation.

To several of the principal "Fodeys" I had the pleasure of presenting the Sacred Volume, and of reading portions along with them. Of one of the inferior priests, a young man of amiable character, I had great hopes that he was *not far from the kingdom of God.* I gave him a copy of the Gospels, which he used to come and hear read and expounded. He soon got quite unsettled in his Mahomedan belief, and was like one *seeking rest and finding none.* Often have I seen the tears start in his eyes while talking to him about Jesus. On one occasion he came and said—"Well, tell me, is Mahomedanism false? I want my mind set at rest." On another—"Well, what must I do to be saved?—How can I love God?—How can I obtain pardon of my sins?" He acknowledged the insufficiency of the Mussulman tenets to save the soul from sin; but it was a hard struggle to give up all his boasted good works, and come as a little child to Jesus for mercy.

One of the most learned, intelligent, and upright of the native priests was able to REPEAT several chapters of St. Matthew, and could refer to them with great precision. The great stumbling-block in this man's way was his latitudinarian principle—that all religions came from God, and that every creed which taught men to pray was good. He acknowledged that Jesus is the only Messiah, but denied that he is the Son of God; quoting that passage of the Korân, which says, that it is ridiculous to suppose that God has a son. But, on reading with him some portions of the Acts of the Apostles, the third chapter of St. John, the first of Hebrews, &c., he gave up this point in deference to the Word of God. Having on one occasion thrown down the Korân (to which he had been referring) in a hasty manner, he reproved me; remarking, that it contained the Name of God: but, on my taking up the Bible and kissing it, he said, that notwithstanding all my railing against Mahomedanism, I must be a good man, and that if I would only acknowledge Mahomet to be a prophet, the Mandingoes would make much of me.

I may here repeat what I have before mentioned, that "There is no danger of one leaf of a holy book, especially if it contain the Name of God, being wilfully destroyed by the Native Mahomedans, as they would shrink from this with greater horror than they would from committing murder.

BIOGRAPHY.

OBITUARY NOTICES OF TWO PIOUS YOUTHS.

W. A. Reilly, Student in Serampore College.

The Rev. John Leechman, of Serampore, gives the following particulars in a Letter of August 20, 1834, of this Youth, who had been under his care:—

William Reilly was always an amiable boy: but, toward the end of last year, he became decidedly pious; and I had the pleasure of baptizing him and two of his fellow-students, I think in last December: from that time I have had the greatest comfort in him, both as a Student and as a Christain. He possessed a superior talent for the acquisition of languages. He entered with delight into the Theological Studies by which I am endeavoring to prepare my Young People for future Missionary Labors; and young though he was, when I went out to the last "Churruck pooja," I was pleased to find him and one of his young brethren there, endeavoring to distribute tracts among the infuriated multitude.

My hopes of his becoming a useful Laborer in this vast and needy field were every day becoming brighter: and never were they more excited than on the last day when he appeared in our Lecture Room. On Monday of the week in which he died, he was in good health; and read me an Essay on "Seriousness," which now lies before me, with which I was much pleased. Take the following as a specimen:—

"Seriousness has sometimes been defined to be dulness, and gravity, and sometimes a solemn deportment. But this is not the case. It does not consist in the severity of a hermit, nor in a drooping head, nor in a mortified face. It is something very different, and more excellent than this, which must compose a serious man. He must be one who duly and impartially weighs the value of things, so as neither to esteem trifles nor despise things truly excellent—one who studies to know himself, as well as books or men; who considers why he came into the world; how great his business; how short his stay; and how uncertain the time when he shall leave it—in a word, who knows how to distinguish between a moment and eternity. This is to be truly serious; and, however the pretender to gaiety, and levity, and humor may ridicule it, by the names of melan-

choly, dulness, and stupidity, he that is thus disposed cannot fail of being wise and good here and happy hereafter."

The day after he read this Essay he became unwell. It was soon evident that it was the fever then raging among the Young People here which had attacked him. From the beginning of his illness he had an impression that he should not recover. He mentioned it several times to his young friend and brother, William Robinson; but said he was not alarmed: he was willing to go or stay, whatever might be the will of the Lord.

His state of mind during the whole of his trouble, was truly delightful. William Robinson has been of great use to him ever since he became pious; to him he opened his mind freely; and the accounts which he gave me of his views and feelings in the prospect of eternity, were most satisfactory. As his departure drew near, his confidence in Christ increased. Not many hours before his death, he sent for me—told me he was dying—thanked me for having baptized him, and for all the kindness which I had shown him—and bade me an affectionate farewell. He spoke to his young friends—shook hands with them individually—talked with delight of his going to be with Christ—and when his brother asked him what message he had to leave for his dear absent Father, he said, with great emphasis, "*Tell him I die in Jesus!*"

I committed his remains to the dust early next morning. It was the Sabbath, and a solemn season indeed; but the assurance that our young friend had entered on the delightful services of the Eternal Sabbath cheered our hearts. I never knew a death more blessed. He was only thirteen years and six months old!

GERALD B. GIESLER,

of Ceylon.

The Rev. E. Toyne, Wesleyan Missionary in Ceylon, furnishes the following particulars, under date of Feb. 27, 1836:—

Gerald B. Giesler, from childhood had been remarkable for tenderness of feelings, and habitual reverence of God and divine things. When young, he received daily instruction from our late beloved brother Stoup; for whose memory he entertained the highest regard.

For the purpose of prosecuting his studies, he was removed from Galle to Bombay; where he formed an acquaintance with several pious young men. His uniform and steady piety recommended him to the Archdeacon; who, in the hope that he might be useful in preaching to the heathen the unsearchable riches of Christ, kindly engaged his influence to procure him an admission to the Bishop's College, Calcutta. For the purpose of proceeding thither, he returned to Ceylon in 1833, to see his friends prior to his entrance on his studies; expecting speedily to be employed in the promotion of that great object upon which his heart was fixed. When, however, the time arrived for his embarkation for Calcutta, his intentions were frustrated; and he consented to remain under his father's roof at Galle.

Now that his prospects for life were settled, he laid himself out for usefulness in any and every way which the providence of God directed. If ever he were absent from his class, or when the Lord's Supper was administered, it was through necessity. Such was his love to this ordinance, that he not unfrequently attended on it twice in the month: it being our usage to administer that sacrament on the first Sunday of the month in Portuguese, and in English on the second Sunday, when there are a number of pious soldiers in the garrison, belonging to our Society: on both occasions Mr. Giesler was to be found. On all the means of Grace, at meetings for prayer, Sunday mornings and Week-days, at Missionary Prayer-Meetings, and at Preachings, he was a constant attendant.

Being thus planted in the house of the Lord, he increased in the knowledge and love of God, and promised fair to be extensively useful. He was the chief means of commencing a Sunday School, and a most active agent in promoting its interests. Ever devising plans to benefit the children, he agreed to meet as many as were disposed to attend on Tuesday evenings, to read to them, and to pray with them, that they might be saved; and it was chiefly through his exertions that it was resolved to form a Library for the use of the Sunday-School children. Not satisfied with the duties of the School on the Sabbath Day, he was never so happy as when he had to conduct a Native service in some of the neighboring villages, in which he took great delight.

Hearing that he was unwell, I called to see him on Tuesday, the 9th of February: he then thought himself better; and expressed a hope of being able to resume his duties before long. On Thursday he sent for me in haste: I found him much worse, but anticipated nothing serious; after conversing and praying with him, I left him in a happy state of mind. According to promise, I called on him the following morning, when he requested to receive the Lord's Supper: in the evening I administered to him this blessed ordinance; Mrs. Toyne, and two of his friends, joining with us: it was a solemn season; Mr. Giesler engaged in it with all his heart, frequently responding aloud in a very happy and earnest manner. On Saturday I found him still worse in body, having passed a restless night: I desired his friends to call me when he became composed. I received a message about four o'clock that he then wished to

see me. I read to him portions of Scripture suitable to his state: when speaking to him on the atonement of Christ, he raised his feeble hand, and placing it on his bosom, exclaimed—

I the chief of sinners am,
But Jesus died for me!

Continuing to speak on the same subject, he fixed his eyes on Heaven; and, with all his remaining strength, cried out, "I cling to the cross of Christ!—I cling to the cross of Christ!" Whenever he was asked any thing respecting his experience of God's mercy or his views of eternity, his answers were at all times cheering, satisfactory, and resigned. His mind continued in this happy and peaceful state until the following day, Sunday 14th, when his triumphant spirit took its flight to the Paradise of God. It was observed, as the disease made its encroachments on his clay tenement, that his mind was at times delirious; but the moment any one spoke to him on religious subjects, he summoned all his powers and became collected.

Mr. Giesler, being of unobtrusive habits, was but little known beyond his family circle and religious acquaintance. He was best known to the poor; and in his death they have lost a real friend—one at all times ready to relieve them in their distresses; and, as far as practicable, to administer to their temporal and spiritual comfort.

He was remarkable, also, for his filial and fraternal affection. He evidenced a steady and unabating solicitude for the eternal welfare of his brothers and sisters. On the evening of the day before his death, while his sorrowful mother was sitting by his side, he said, "You have been a good mother—Mrs. Toyne will take care of you:" and then, looking earnestly at Mrs. Toyne, he said, "Mrs. Toyne, take away my mother. Take her home. Take her by the arm." Nor would he be satisfied until Mrs. Toyne led away his mother, as if taken under her care.

A young man of more fervent piety, and one who entered with so much ardor into every religious duty, I have not seen in this island. As if he had some presentiment of his early removal, whatever his hand found to do, he did with all his might. He promised to be a great blessing to the Church of Christ. But He, who is too wise to err, had otherwise determined; and called him away at the age of nineteen years, leaving many to lament his death. May many others be raised up, of equal piety and zeal, to cultivate this part of the Lord's vineyard!

MISCELLANEOUS.

EXHORTATION TO MISSIONARY ZEAL.

In the spring of 1820, the following reflections from the Memoirs of *Rev. S. J. Mills*, were inserted in the London Evangelical Magazine, for the purpose of keeping alive and increasing that missionary zeal which had animated the hearts of Christians, particularly at the anniversaries of benevolent societies in May. We invite those who have named the name of Christ, to consider their weighty import, and inquire at this time what the Lord will have them to do in relation to his kingdom in the world.

"How shall I make the most of human life? is an inquiry which every professed friend of religion is bound to institute. In making up his judgment, no man in the present age of the world can satisfy his conscience without taking into the account the grand objects which engage the attention of all Christendom. There is a mighty work yet to be accomplished for the redemption of fallen men. Though a few sections of the globe have been delivered from their galling manacles, whole kingdoms are to the present hour in the "bonds of iniquity." "Darkness covers the earth, and gross darkness the people." According to the most judicious calculations, the population of the earth may be computed at *eight hundred millions* at least. Of these, there are, in Asia, 500,000,000; Africa, 90,000,000; Europe 180,000,000; America, 30,000 000. The proportion of those who bear the Christian name has been judged to be, in Asia, 2,000,000; Africa, 3,000,000; Europe, 177,000 000; America, 18,000,000; in all 200,000,000; leaving *six hundred millions* who are destitute of the Gospel. Let any man, whom "the day-spring from on high has visited," survey these regions of darkness and death without emotion, if he can. Eighteen hundred years have passed away since the blood of propitiation was shed for the sins of the world, and three fourths of the world are at the present ignorant of the stupendous sacrifice. The single empire of China contains more immortal beings than there are expectants of a happy immortality on the face of the whole earth.

"Who is not covered with confusion, who is not filled with horror, when he contemplates the value of one deathless soul, and ventures to uncover these dark regions, where the god of this world, whose despotism is so relentless, holds so large a portion of the human family in abject and hopeless bondage? Is it so, that there are now on the earth six hundred millions

of men who are "children of disobedience and wrath?" six hundred millions who are crowding "the habitations of cruelty!" six hundred millions with no assurance of a hereafter! without a God! without a Providence! without a Saviour! without holiness! and without hope! groping their way through this world, and unmoved only when they can banish all apprehensions of the next! "Oh, that my head were waters, and mine eyes a fountain of tears!" One would think that there were enough in the contemplation of Pagan pollution and wretchedness to prove an effectual excitement to Missionary exertion. Where is that zeal for the honor of God, that abhorrence of human impiety, that compassion for the souls of men, which are at all commensurate with the mighty considerations that ought to call them into action? If it is not an idle dream, that all who die in their sins must sink into everlasting perdition, why is not the heart of Christendom penetrated with grief and sorrow for Pagan lands? Will the churches never awake from their guilty slumber, and commence the work of publishing the Gospel to every creature?

"If the world we inhabit is not under the obscure dominion of chance, but the direction of a wise and holy Governor, a new era is one day to open upon the earth. Moralists have taught, and poets have sung, that this iron age is to pass away, and, notwithstanding this dreadful perspective, that the golden age of light and love is yet to stretch its splendors from pole to pole. From infinitely higher authority, too, we know that the mediatorial Prince is on his throne, and that "he shall have dominion from sea to sea, and from the river to the ends of the earth." "The heathen are his inheritance, and the uttermost parts of the earth his possession." "All the ends of the earth shall remember, and turn unto the Lord." Nor is it difficult to see that these predictions are in a train of accomplishment. Long as the event has been delayed—long as the prince of darkness has reigned almost without molestation, the kingdom of Christ even now begins to extend its authority, and the glories of that kingdom to look towards their consummation. Within the last twenty-eight years God has been bringing into view, more distinctly than ever, his own omnipotent hand, in governing the world for the sake of the church. The earth is helping the woman: kings begin to be nursing fathers, and queens nursing mothers to the daughters of Zion; and good men and bad are combining their energies for the sacred cause of God's dear Son.

"Who then will 'come to the help of the Lord against the mighty?' Is it not time that every man, who ventures to look toward the sacred ministry, should seriously ponder whether it may not possibly be *his* duty to live and die among the heathen? Go, devoted youth! take your Saviour's last command, and spread it before you; and before you decide on your destination for the present world, set apart one day of fasting and prayer, with a view to ascertain your duty to God and your fellow-men in this vast concern! Is it not high time for every sober Christian to consider himself an agent for the kingdom of Christ among the heathen, and under the highest obligations to consecrate himself in a thousand ways to this all-important service? Go, consecrated disciple! employ to the utmost, and on every occasion, every degree of influence you possess, and all the means in your power, to diffuse a missionary spirit, and plant Immanuel's standard on every land. Is it not high time for every rational man to say, 'I lay it down as a maxim of my life, and will hereafter regard it as one of the principles of my conduct, that *the world is to be converted to God!*'"

HIGHLANDS OF SCOTLAND.

Dr. Huie, in a speech delivered at the 25th anniversary of the society for the support of Gaelic schools in the Highlands and Islands of Scotland, addressed the assembly as follows:

"Twenty-five years, sir, the giant power of spiritual darkness reigned paramount in the Highlands and Islands of Scotland. Superstition, intemperance, and immorality waited on his footsteps, as year after year he defied the armies of the living God. The clergyman, the catechist, and the schoolmaster, if they shrank not altogether from the contest, made no visible impression upon the foe; and it seemed as if those romantic districts of our country were doomed to lie for ages under his tyrant sway. Such, however, sir, was not the will of God. It was determined, in the inscrutable counsels of the Eternal, that, in a given year, and that year 1811, the giant power of spiritual darkness should be overthrown, and light—glorious and inextinguishable light—shed upon the Highlands. And how was this most important end accomplished? Did God speak from heaven to the General Assembly of our national church, and in a voice of resistless majesty command them to go forth, as one man, to the help of the Lord against the mighty? No, sir. Again I say, "God's ways are not our ways, nor his thoughts our thoughts." By means as simple and unlikely, yet in his hands as efficacious as the shepherd boy of Bethlehem with his sling and his stone, God subverted the giant influence of spiritual darkness in the Highlands. The links of the chain were few; they were artless, but they were important. It was ordered that three Christian men, previously somewhat known to each other, should meet at the funeral of a friend. This was the first link. The second was, that they should return home in the same coach. The third,

that the spiritual and moral condition of the Highlands should be the subject of conversation; and the fourth, that the idea should be started of teaching the Highlander to read the Scriptures in his native language. Such, Sir, was the short train of apparently trivial events which issued in the formation of this Society, and the spiritual and moral regeneration of the Highlands. Had one link of that chain been wanting, this Society, perhaps, never had been formed, nor one ray of that spiritual light been shed upon the Highlands, which now pervades the length and breadth of the country. Who will say that our Society is not the child of Providence? What did I say, Sir? Teach the Highlander to read the Scriptures in his native language? No idea could be more natural. The conception was as simple as the thoughts of childhood. Yet it was laughed to scorn. There were more than one Eliab in our spiritual Israel to scoff at the enterprise and pronounce it absurd. "You cannot teach these people Gaelic," said they, "until you have first taught them English, and the Society for propagating Christian knowledge has been trying that for a century." But the founders of our Society, like David, were men of courage as well as men of God; and they were men of prayer as well as men of courage. Their weapons were simple as pebbles from the brook: but they went forth to battle in the strength of Jehovah, and they prevailed. With two schools in the Highlands and one in the island of Lewis they commenced their labors, their whole available revenue being under two hundred pounds. The second year, however, their schools were twenty in number, and their revenue one thousand and four hundred pounds. Who will say that our Society is not the child of Providence? And thus, sir, their exertions and their means were simultaneously extended, until, at the close of the seventh year of their labors, their schools were increased to sixty, and their revenue was two thousand and five hundred pounds. In that year too, Sir, a circumstance occurred which deserves to be mentioned, because it shows how easily, when he has purposes of mercy to serve, God himself can supply the means. From the extension of its scheme, the Society was in difficulties; a deficiency of revenue was feared, when an individual, whose name was not even communicated, presented the directors with six hundred pounds in one sum, and thus not only dissipated all their fears of a defalcation, but imparted the blessing of a Scriptural education to six hundred of her brethren and sisters in the Highlands. Who will say that our Society is not the child of Providence?

And what, Sir, was the result of the attempt to teach the Highlander to read the Scriptures in his native language? Was the event long doubtful? No, Sir! The very first year showed the conquest would follow. The stone had already sunk deep in the forehead of the giant—a stone hewn without hands, the Scriptures of eternal truth. Old and young, fathers and their children, grand-fathers and their grandchildren, the mother with her infant in her arms or in the cradle at her feet, all flocked to your schools, to learn to read in their own tongue "the wonderful works of God." The power of spiritual darkness fell prostrate, like Goliath, before our strippling Society. Superstition stretched his sable wings, and flew away for ever. Intemperance and Vice hid their faces, as ashamed. The wilderness and solitary place became glad; the spiritual desert rejoiced and blossomed like the rose. I entreat my hearers then, Sir, by that love of country with which every Scottish bosom thrills—by the privileges which they themselves enjoy in this favored city—by the mercies of God and the atonement of his blessed Son, to give this Society a higher place in their affections—to strain every nerve, employ every mean, and exert every influence, which they possess, to advance its interests.

LIST OF CONTRIBUTIONS

To the Presbyterian Foreign Missionary Society, from June 12 to July 15, 1837.

Baker's Creek, E. Tenn. by Rev. Andrew Vance,	5.00
Bedford. N. Y. Pres. Church, by Rev. Jacob Green,	52.62
Bethel Church, W. Lexington, Presb'y, J. M. E. Irvine,	10.00
Chester, Pres. Church, N. J. by Rev. Dr. Janeway,	15.87
Caledonia, Pres. Church, N. Y.	100.00
Danville, Va., by Rev. H. M'Elroy,	60.00
Deerfield, N. J. Pres. Cong.	15.75
Delhi Church, Logansport Presb'y, Ia., Rev. J. A. Carnahan,	10.00
Doylestown Pres Church, 2nd Presb'y of Philadelphia, by Rev. S. M. Andrews,	5.00
East Greenville, P. Rev. J. Snodgrass, by Rev. E. P. Swift,	10.00
Fairfield Church, N. J., by Rev. D. D. McKee, mon. con. coll.,	32.62
German Valley Church, Newton Pres. Rev. James Scott, pastor, by Rev. John M. Krebs,	50.00
Goodwill, N. Y. Pres. Ch., by Rev. Wm. Blain, for the support of Rev. James Wilson,	40.00
Greenwich, N. J. Pres. Ch., Presb'y of Philadelphia, by S. Lawrence,	10.00
By Rev. D X. Junkin, to constitute their late pastor, Rev. W. B. Sloan, a life member,	30.00
Sacred fund of said church, by J. Carter, jun.	10.40
Hardwick, N. J. Pres. Church,	10 00
Huntington, L. I. Pres. Church,	42.20

Lamington, N. J. by Rev. Dr. Janeway. 85.25
Lawrenceville, N. J. mon. con. coll. by J. M. Hamill, 10.00
New Geneva, Pa. by. J. W. Nicholson, Esq. Sewing Society, 8; Tent Cong. 14; George's Creek, 11.93; 33.93
New-York City, 1st Pres. Church, Rev. Dr. Phillips, pastor, mon. con. coll. April, 32.37; May, 35.08; June, 47.44; July, 92.35, 207.24
Canal Street. Ch. Ladies' Missionary Society, to constitute Mr. Wm. Steele an honorary director, 50.00
Eighth Prcs. Church. Rev. E. D. Smith, pastor, mon. con. coll. 40.00
Murray St. Pres. Church, 319.18
Duane St. Church, H. Auchincloss, 25 00
Scotch Pres. Church, Rev. Dr. J. M'Elroy, pastor, John Johnson, 250; Henry Rankin, 100; W. S. Packer, jun. 50; Andrew Mitchell, 30; Geo. W. Strong, 20; Thomas R. Lee, 10: John Morrison, 10, 470.00
Patterson, N. J. 1st Pres. Church, J. F. Clark, pastor, Newark Presb'y Sabbath School coll. for educating heathen children in Northern India, 20.00
Philadelphia, 2nd Pres. Church, Robert Smith, 6; mon. con. coll., 39, 45.00
Eighth Pres. Ch., Rev. Alex. Macklin, pastor, 891.00
Sixth Pres. Ch., Rev. S. G. Winchester, pastor, 544.29
Pittsburgh, Pa. 1st Pres. Church, Young Ladies' Mission Society, to constitute Miss Mary B. Herron a life member, and to aid the missions in India, (of which $3 were raised by Miss Herron's Sab. School Class.) 25.00
Pittsgrove, N. J. by Rev. G. W. Janvier, subscription in part, 75.00
Poundridge, N. Y. by Rev. J. M. Krebs, 41.19
Princess Ann. Md. a friend of the W. F. M. Society, 5.00
Princeton, Ia. Missionary Society, by J. Lagow, Esq., 21.00
Riceville Sabbath School, by Mr. Wm. M'Clintock, 3.00
Rye Church, Bedford Presb'y, N. Y. a friend, by Mr. R. W. Orr, 10.00
Salem, N. J. mon. con. coll. 25.59; Female Mission Society, 13.00, 38.59
Singsing, N. Y. Rev. Jo. Dickerson, 150.00
Sinking Valley, Pa. by Mr. Samuel Thomson, 53.00
Tazewell, Tenn. by W. Graham, 10.00
Tuscarora, N. Y. Female Mission. Society of Pres. Church, by Rev. M. Williamson, 20.00
Whitland, N. Y. Pres. Church, by Rev. Jacob Hart, 15.00

CONTRIBUTIONS OF BEAVER CREEK CONGREGATION, S. C.

From D. T. Snowden, Treasurer, by D. George, P. M.

Dr. David George and Col. David Miller, 50 each, to constitute themselves life directors, and the ladies of said congregation, 50, to constitute their pastor, the Rev. R. B. Campbell, a life director, 150.00
Messrs. Joseph Cunningham, Zadock Perry, and Dr. E. M'Callen, each 30, to constitute themselves life members, 90.00
Others contributed as follows:—John H. Peck, 10; Joseph Cunningham, 7.50; Rev. R. B. Campbell, 6.87; John Barnes, J. B. Curin, John Brown, Fergus Russel, R. J. Montgomery, R B. Campbell, and John Fletcher, 5 each; Woodford Ussey, 2.50; John Robertson, S. Spencer, and John Knox, 2 each; Thomas Stern, M. Ussey, J. A. Ingram, A. R. Dulin, Col. Miller. at con. coll. 1 each, 72.87

$ 312.87

PAYMENTS FOR THE CHRONICLE.

John Armstrong, Wm. H. Arnell, Miss Susan Beatty, Miss Mary Bridges, Miss Margaret Brown, S. Brown, S. Belknap, Daniel Baker, Mrs. Melinda Brenard, Ralph Brown, Rev. Geo. Burrowes, Mrs. E. Cornman, T. B. Creecy, James K. Davidson, Sam. Davis, Esq. Elliot Davis, Miss Amanda M. Doughty, John Dugan, Mrs. Isabella Johnson. Sam. Kirkpatrick, Goldsmith Keeler, Miss Hansey Keeler, Mrs. J. M'Kain. Col. D. M'Machan, T. W. Nicholson, Philip Ray, Mary S. Rogers, Mrs. Stewart. Eliza Stewart, Rev. E. Seymour, Jaques Speer, Sam. Smith, Miss Ruhana Taylor, Absalom True, Henry Walsh, Miss Sarah Williams, Eliza Weiler, Anthony Wilson, W. Zeigler, 50 cents each.—20.00

FOREIGN MISSIONARY CHRONICLE.

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PRESBYTERIAN FOREIGN MISSIONARY SOCIETY.

THE HINDU GODDESS KALEE.

IT has long been known that the most pernicious consequences have resulted from the worship of this heathen demon. To the black goddess with a collar of golden skulls, as she is exhibited in all her principal temples, human sacrifices were anciently offered, as the Vedas enjoined. We are there told that the blood of a man produces pleasure in her mind, which lasts 1000 years; that by the blood of three men the pleasure is extended one hundred thousand years. Kalee, Devee, Durga, or Bhowanee, as she is indifferently called, is the idol of the drunkard and the thief; the robber, the murderer, and the prostitute, are her worshippers; and all delight to propitiate a being whose worship is obscenity, and who delights in the blood of man and beast. Until quite lately, however, it was not known how very extensive is the system of robbery and murder perpetrated under her protection, and as a part of her horrid worship.

The numerous robberies and murders committed in all parts of India by organized bands, awakened the attention of the British government in India, and induced it, in 1830, to take the most energetic measures for their suppression, and for the protection of the lives and property of the better disposed part of the inhabitants. These murderers are called *Thugs*; and the system of *Thuggee* is the most extraordinary that has ever been recorded in the history of the human race.

A few months ago an octavo volume of 800 pages was received at the Missionary Rooms, accompanied by the following note, from one of the officers of the Bengal civil service:—

"I have the pleasure of sending you a very curious and important book, which has been printed by order of this government. It contains, I think, the most complete exposure which has ever been made of the evils of idolatry. Nothing which the missionaries ever alleged against it is so conclusive as this. Thuggee is a *religious* system, and the Thugs practise murder just as Christians do charity, in obedience to the will of their god."

The decisive measures adopted by Lord Wm. Bentinck, then the Governor General, resulted in the arrest of more than 2000 Thugs. The record of the trials is contained in the volume just referred to. Fifteen hundred were convicted in one hundred and sixty-seven trials, for the murder of 947 persons, and two hundred and fifty were admitted as king's evidence. These men were commonly tried for one particular case of murder, perpetrated on one expedition. From the information before the courts of justice, it appeared that the murders for which they were tried were not more than the one hundredth part of the murders they had committed in their career of crime.

Mankind, in considering the necessity of restraining those evil propensities, which affect the life, property, and character of their fellow men, commonly appeal to three standards: 1st. The will of the deity, as revealed to them in their scriptures, or interpreted to them by the expounders of their religion. 2d. The moral feelings of the circles of society in whom they move. 3d. The penal laws in force, and the character of their administration.

1st. The Thug associations have been taught by those whom they revere as the expounders of the will of their deity, that the murders they perpetrate are pleasing to her, provided they are perpetrated under certain restrictions, attended by certain observances, and preceded and followed by certain rites, sacrifices, and offerings. This deity, who, according to their belief, guides and protects them, is ever manifesting her will by signs; and as long as they understand and observe these signs, they all consider themselves as acting in conformity to her will; and consequently fulfilling her wishes and designs. On all occasions, and in all situa-

tions, they believe these signs to be available; and as long as they are satisfied that they are truly interpreted and faithfully obeyed, they never feel any dread of punishment either in this world or the next.

2d. The second standard to which men appeal, is of great force, in well-regulated societies, in checking the indulgence of their various propensities. But the circles of society in which these assassins live and move, are conciliated by their lavish expenditure of the booty they acquire on their annual expeditions, and by their amiable deportment, which they find necessary to enable them to win the confidence of their victims while abroad. In such circles, the dreadful trade of murder, by which they earn their incomes, even when known or suspected, hardly ever makes them odious; for the want of sympathy between men of different casts, or different places of abode, is, unhappily, the grand characteristic of Indian society.

3d. From penal laws and their administration they had rarely any thing to fear in the districts where they resided. It was their rule never to rob before they had murdered their victim; never to suffer one of the party to escape, except an infant for adoption; and to destroy all property that might by its recognition lead to their detection, or convert it into money at a distance from home. With these precautions, they had nothing to fear but their own disclosures; and, to prevent these, they adopted the most solemn oaths, administered on a pickaxe, to bind each other to secrecy.

The Thugs have a peculiar dialect of their own, called Ramasee; and, although the verbs have all Hindustani terminations, few of the words are found at all in any of the known languages of India.

Among the whole number arrested by the government, not one doubted the divine origin of the system of Thuggee; not one doubted that *he*, and all who had followed the trade of murder, with the prescribed rites and observances, were acting under the immediate orders and auspices of their goddess; and, consequently, not one felt the slightest remorse for the murders he had perpetrated. A Thug considers the persons murdered precisely in the light of victims offered up to the goddess; he *remembers* them as a priest of Jupiter remembered the oxen; and a priest of Saturn, the children sacrificed upon their altars. He meditates his murders without any misgivings; he perpetrates them without any emotions of pity; and he remembers them without any feelings of remorse. They trouble not his dreams, nor does their recollection ever cause him inquietude in darkness, in solitude, or in the hour of death.

It is a remarkable fact, and an exhibition of the workings of the human mind not to be accounted for in any other way than the awful depravity of the human heart, that many of the Thugs are Mahometans, and firm believers in the Koran. It thus appears that a system of religion, which reaches not the heart, can easily blend with another, in which, under the sanction of religion, the greatest crimes are committed.

The following conversations were held by the general superintendant for the suppression of the Thugs, with different individuals who had turned king's evidence. They correspond with the evidence given on the trials, but are here divested of the technicalities observed in a court of justice.

Q. Do you ever recollect any misfortune arising from going on when a hare crossed the road before you?

Nasir. Yes; when General Davison was in command, we were advancing toward his camp; a hare crossed the road, we disregarded the omen and went on. The very next day, I, with seventeen of the gang, were seized; and it was with great difficulty that we got our release. We had killed some people belonging to the troops, but none of their property was found upon us.

Q. And you think these signs are all mandates from the deity, and, if properly attended to, no harm can befall you?

Nasir. Certainly; no one doubts it. How could Thugs have otherwise prospered? Have they not every where been protected as long as they have religiously attended to their rules?

Q. But if there is such a deity as *Bhowanee*, and she were your patroness, how could she allow me and others to seize and punish so many Thugs?

Nasir. I have a hundred times heard my father, and other old and wise men say, when we had killed a sweeper, and otherwise infringed our rules, that we should be some day punished for it; that the European rulers would be made the instruments to chastise us for our disregard of omens, and the rules laid down for our guidance.

Q. And you really believe that *Bhowanee* sends these signs to warn you of danger, and guide you to your booty?

Nasir. Can any body doubt it? Did she not in former times, when our ancestors attended to the rules, bury the bodies for us and save us the trouble; and remove every sign by which we could be traced? All of us have seen the sacred pick-axe spring in the morning from the well into which it had been thrown at night, and come to the hands of the man who carried it at her call.

Q. Yes; and you have seen the common jugglers, by slight of hand, appear to turn pigeons into serpents, and serpents into rabbits; but all know they do it by skill, and not by the aid of any goddess.

Nasir. (With great energy.) What! shall not a hundred generations of Thugs be able to distinguish the tricks of man from the miracles of God? Is there not the difference of heaven and earth between them? The one is a mere trick, the other a miracle witnessed by hundreds at the same time.

Q. What do you think, *Sahib Khan*, am I right in thinking we shall suppress Thuggee, or is *Nasir* right in thinking we shall not?

Sahib. There have been several inroads upon Thuggee, but they have ended in nothing but the punishment of a few; we have heard our fathers and sages predict these things as punishments for our transgression of prescribed rules; but none of them ever said that Thuggee would be done away with.

Q. But tell me truly, do you think we shall annihilate it?

Sahib. How can the hand of man do away with the works of God?

Q. You are a Mussulman?

Sahib. Yes; and the greater part of the Thugs of the south are Mussulmans.

Q. And you still marry, inherit, pray, eat and drink, according to the Koran; and your paradise is to be the paradise promised by Mahomet?

Sahib. Yes; all, all.

Q. Has Bhowanee been any where named in the Koran?

Sahib. No where.

Here a Mussulman Thug said, he thought *Bhowanee* and *Fatima*, the daughter of Mahomet, were one and the same person. This led to a discussion between him and some of my Mussulman native officers, who did not like to find the amiable *Fatima* made a goddess of Thuggee.

Q. Then has Bhowanee any thing to do with your paradise?

Sahib. Nothing.

Q. She has no influence upon your future state?

Sahib. None.

Q. Does Mahomet, your prophet, any where sanction crimes like yours; the murder in cold blood of your fellow-creatures for the sake of their money?

Sahib. No.

Q. Does he not say that such crimes will be punished by God in the next world?

Sahib. Yes.

Q. Then do you never feel any dread of punishment hereafter?

Sahib. Never; we never murder unless the omens are favorable; and we consider favorable omens as the mandates of the deity.

Q. But Bhowanee, your deity, you say, has no influence upon the welfare or otherwise of your souls hereafter?

Sahib. None, we believe; but she influences our fates in this world, and what she orders in this world, we believe that God will not punish in the next.

Q. And you believe that if you were to murder without the observances of the omens and regulations, you would be punished, both in this world and the next, like other men?

Sahib. Certainly; no man's family ever survives a murder; it becomes extinct. And he who murders in this way loses the children he has, and is never blessed with more; he cannot escape punishment; but when we observe the omens and rules, we neither feel a dread of punishment here nor hereafter.

Q. And do you never feel sympathy for the persons murdered—never pity or compunction?

Sahib. Never.

Q. How can you murder old men and young children without some emotions of pity—calmly and deliberately, as they sit with you and converse with you—and tell you of their private affairs—of their hopes and fears—and of their wives and children they are going to meet after years of absence, toil, and suffering?

Sahib. From the time that the omens have been favorable, we consider them as victims thrown into our hands by the deity to be killed; and that we are the mere instruments in her hands to destroy them: that if we do not kill them, she will never be again propitious to us, and we and our families will be involved in misery and want.

Q. And you can sleep as soundly by the bodies, or over the graves of those you have murdered, and eat your meals with as much appetite as ever?

Sahib. Just the same; we sleep and eat just the same, unless we are afraid of being discovered.

Q. And when you see or hear a bad omen, you think it is the order of the deity not to kill the travellers you have with you or are in pursuit of?

Sahib. Yes; it is the order not to kill them, and we dare not disobey.

(To be continued.)

PRESBYTERY OF NEW BRUNSWICK.

PRINCETON, August, 1837.

The Committee appointed by Presbytery to consider and report a plan for the collection of funds for the cause of Foreign Missions, report the following as the outline of a plan which they recommend for the adoption of Presbytery.

1. *Resolved*, That a Committee of one be appointed by Presbytery, at the stated meeting in April annually, to take charge, in connection with the pastors, of the whole business of collecting monies for foreign missions within our bounds, and to report to Presbytery, at each stated meeting, all his doings as a committee, and the amount collected in the churches respectively.

2. *Resolved*, That the Committee proceed, at his discretion, by correspondence, exchange, or visiting the churches, and securing, in the most suitable way, the punctual collection of monies for foreign missions.

3. *Resolved*, That the Committee transmit immediately to the Treasurer of the Presbyterian Board of Foreign Missions the sums intended for that board, and report the amount to Presbytery.

4. *Resolved*, That the necessary expenses of the Committee be paid by Presbytery out of the monies so collected.

5. *Resolved*, That it be distinctly understood, that while this Presbytery prefer ecclesiastical organization for conducting missions, we have no desire to interfere with the views and feelings of those brethren in our churches who may prefer contributing to the funds of missionary societies differently organized.

The Committee also recommend, that of the four stated meetings of Presbytery each year, the Presbyterial sermon at the meeting in April be on the subject of Missions.

The Report was considered by Presbytery, and adopted, and directed to be published. The Rev. Daniel V. M'Lean was appointed the Committee.

BENJAMIN H. RICE, Moderator.
ELI F. COOLEY, Stated Clerk.

MISSION TO NORTHERN INDIA.

Extracts of a Letter from Mr. Jesse M. Jamieson, Missionary in India, to Rev. David Lewis, Pastor of Ebenezer Church, Indiana Co. Pa.

River Ganges, near Allahabad, *Sept. 28th*, 1836.

DEAR BROTHER LEWIS:

IT seems but a little while since I gave the parting hand to you and many of your beloved people. The scene is apparently yet passing in review before my mind, and the remembrance of it calls up many pleasing, but melan*choly associations.* Never, while memory performs her part, will I forget *that sacred Sabbath.* Then, for the last time in all probability, I stood upon a spot identified with my school-boy days, and endeared to me by many fond recollections. There I had imbibed the first principles of knowledge, with many who on that day sat around me, and whose countenances I could recognise, though they told me of many changes. There were also those with whom I had often gone to the house of God, holding sweet counsel together, whose countenances met my eye in every direction. But what had nearly overcome my feelings was the presence of an affectionate father, an only brother and sister, and many other relations, whose faces I felt I should see no more. All claimed from me a parting tear, and seemed to express a solemn *farewell.* But I trust I can say, not a regretting thought passed across my mind. Had I a thousand lives, and twice the number of beloved relatives, I would give them all up, if it would promote the glory of Him who has redeemed us. But enough of myself. Since we left you, the good hand of the Lord has been upon us for our protection in all our goings. When we passed through the waters of the deep, they did not overflow us; nor since we have been in this "land of the sun," has the flame kindled upon us. Well may we say with the poet,

"Here we raise our Ebenezer,
Hither by thy help we 've come,
And we hope, by thy good pleasure,
Safely to arrive at *home.*"

We are now, dear brother, almost antipodes to each other. But I suppose, if we were to meet again in the flesh, you would ask me, What think you of the heathen now? If so, I would confirm what you have often heard and said, that without the Gospel they *cannot be saved.* It is vain to talk about their being accepted by God on account of sincerity in their worship, or of the probability of their being "led up through nature's works to nature's God." Sincerity they have not; and a heathen, possessed of correct conceptions of the true God, is yet to be discovered. To prove these assertions would be no difficult matter; but I wish rather to give you some faint idea of idolatry, as it has come under my own observation since I have been in this land of darkness, and then let facts speak for themselves. I have at one time seen thousands assembled to witness, with shouts of applause, the agonies of a poor devotee, who, with large iron hooks thrust through the integuments of the back, was elevated thirty feet in the air, and swung around in a circle of twenty feet diameter with such velocity that you could scarcely discern him, and until life had become almost extinct, all in honor of an idol. At another, I have seen tens of thousands waving like a forest around the car of Juggernaut; and all striving to lend a

hand to drag the senseless block along; while others were presenting their offerings, and prostrating themselves in token of adoration. I have also seen many a deluded man and woman going morning and evening to the Ganges, with flowers and sheaves of corn, to present to the deified waters as an atonement for their sins; and, after having offered them, bathing their bodies in hope of washing away their guilt. Even now, while I write, I am sitting in my boat on the sacred Ganges, and under the shadow of a magnificent Hindoo temple, in which hundreds of worshippers are now bowing down to wood and stone, and filling the air with such vain repetitions as these; "Ram! Ram! Sucha hy Ram, Ram Sucha hy (Ram is faithful;) and Jita Ram, Jita Ram (Ram lives.)" These, the Fakeers (devotees) continue day and night, "thinking they will be heard for their much speaking." In short, the Hindoos worship almost every thing but the true God. Nothing is too insignificant to be enrolled in their list of deities. The vilest reptiles receive their adoration. They are literally mad upon their idols, and vile in their affections; and must, unless rescued by the Gospel, be "turned into hell, with all the nations that forget God."

What then remains for Christians to do, but to send them the Word of Life? But I would not urge their deplorable condition as the only reason why the Church should put forth her energies for their salvation, nor would I make it the principal one. It is our duty to pity the heathen, and to carry this feeling into action. But our great motive should be the glory of God. This should animate the hearts of Christians with new life when they behold the desolations sin has wrought in the earth. This should prompt them to use every means in their power to bring about that glorious time foretold by the prophet, when "the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

And surely it is a great privilege for Christians to be permitted to share in bringing about this result of glory to our blessed Redeemer. Doubtless He could have accomplished the salvation of the world without our aid. The thunders of Sinai might yet be reverberating around the globe, and every guilty sinner made to tremble with apprehensions of divine wrath. The melting strains of Calvary might be wafted on the wings of the wind from pole to pole, until every inquiring penitent had heard of Christ crucified. But not so. Man is the agent now, and his Lord's command is, "Go ye into all the world, and preach the Gospel to every creature." This is the appropriate work of Christians, as well as their privilege. Permit me, then, Dear Brother, as "the voice of one crying in the wilderness," to address myself, through you, to your beloved charge.

DEAR CHRISTIAN FRIENDS.

When I last saw you, what I told you of the Hindoos was learned only from reading and hear-say; but now I can speak from observation; I have seen heathenism in its horrible consequences. But time would fail me to relate its dreadful details. Some of them have already been alluded to. Yet were it necessary, many more might be mentioned. I might appeal to your sympathies in behalf of this long neglected people, and tell the aged among you how the old and infirm Hindoo is exposed, even by his own children, on the banks of the Ganges, to be swept away by the flood or devoured by the monsters of the deep. To mothers I might say, even now, while you sit caressing your infants, many a Hindoo mother is devoting her little babe to the worship of idols, if not casting it to cruel crocodiles! To young females I might depict the deplorable condition of their sex in this land, and tell them how their sisters by nature are confined in dungeons, and never permitted to see the light of day only at the option of their cruel husbands. But these facts you all have often heard, and I wish rather to present another motive than mere sympathy for your consideration. It is the glory of God. This is the chief purpose which should prompt the action of the Church, and the only one that can support the missionary. For so ungrateful are the heathen, both to those who send and those sent, that there is danger of our sympathies vanishing as the morning cloud. Oh! could those of you, who possess the love of Christ, see how his glory is here trodden in the dust, arguments to induce you to come up to the help of the Lord against the mighty would be out of place. Let me then, Dear Friends, close by entreating you to make the missionary cause *second* to *none*. Lend it your fervent prayers, accompanied by good works, until the Lord make Zion a praise in the earth. Were all Christians to do thus, soon the song of redemption would roll along the plains of India and re-echo from her mountains. Her verdant groves would no longer extend their dark and shady boughs over temples dedicated to Ram, Vishnu, Juggernaut, and a host of other false deities; but all her plains, as they are now the natural, become the moral paradise of the world. But I must again say, farewell.

"Be perfect, be of good comfort, be of *one mind*, live in peace; and the God of love and peace shall be with you."

Meerut, Dec. 2d, 1836.

Dear Brother:—It is two months since this letter was written. We were then on the Ganges, but are now travelling by land, and within a hundred miles of Lodiana. I would like to give you an account of our mode of

travelling, but must defer it until my next. We are all well at present.

GENERAL ASSEMBLY'S BOARD OF FOREIGN MISSIONS.

Extract from the Minutes, June 7, 1837.

Resolved, That a Committee be appointed to nominate Directors for the Board of Foreign Missions.

Resolved, That the Board of Foreign Missions be directed to meet in the First Presbyterian Church in the city of Baltimore, on the Tuesday after the last Wednesday in October next, at 3 o'clock in the afternoon.

Three o'clock, P. M. Mr. Yeomans, from the Committee to nominate Directors for the Board of Foreign Missions, made a Report, which was accepted and adopted, and is as follows:—

MINISTERS.

John N. Campbell, D. D. Jacob Green, Wm. W. Phillips, D. D. Joseph McElroy, D. D. Gardiner Spring, D. D. John M. Krebs, Elias W. Crane, George Potts, Edward D. Smith, Arch. Alexander, D. D. Samuel Miller, D. D. John Breckinridge, D. D. George Junkin, D. D. Nicholas Murray, Ashbel Green, D. D. Cornelius C. Cuyler, D. D. John McDowell, D. D. Robert J. Breckinridge, Henry A. Boardman, J. L. Dinwiddie, G. W. Musgrave, John C. Backus, Francis Herron, D. D. Matt. Brown, D. D. Elisha P. Swift, Th. D. Baird, David Elliott, D. D. James Hoge, D. D. Joshua L. Wilson, D. D. Andrew Todd, William S. Plumer, William M. Atkinson, George A. Baxter, D. D. Samuel L. Grahain, D. D. Wm. McPheeters, D. D. Aaron W. Leland, D. D. Thomas Smyth, John Witherspoon, D. D. Thos. Goulding, D. D. James L. Sloss.

LAYMEN.

Ananias Platt, John Woodworth, John Owen, James Lenox, James Paton, Moses Allen, Samuel Boyd, Henry Rankin, Hugh Auchincloss, Robert Jaffray, Thomas Pringle, Benjamin McDowell, Thomas McKeen, George Morris, George Brown, William McDonald, Alexander Symington, Charles Chauncey, James N. Dickson, William Harris, M. D. Alexander Henry, Matthew Newkirk, Solomon Allen, Joseph P. Engles, Robert Wallace, Nathaniel Ewing, Harmar Denny, John Hannen, Samuel Thompson, Charles S. Todd, Samuel C. Anderson, James Fitzgerald, James Caskie, Frederick Nash, Eugenius A. Nesbit, Gilbert T. Snowden, James Adger, Joseph H. Lumpkin, John Kerr, M. D. John Murphey.

MISSIONARY INTELLIGENCE.

Selected for the Chronicle.

CHURCH MISSIONARY SOCIETY.

ASIA MINOR.

It is with feelings of a painful nature that we turn to the account of the suppression, for the present, of the Society's Greek Schools in Smyrna and its vicinity. A spirit of opposition to these Schools had, indeed, broken out simultaneously in various parts of Greece and Turkey; but the concurrence of various Providential circumstances had frustrated hostile attempts in Syra. From the following report of the Rev. J. A. Jetter, it will be seen that these endeavors were but too successful at his Station. He thus relates the

Origin and Result of the Opposition to the Greek Schools.

April 16, 1836—Our schools have gone on regularly, and have been uncommonly well attended since the beginning of the year. But a few days since, a pamphlet appeared against the Missionaries, their books, schools, and other work, especially in Syra. The title is, "A Letter treating of what is the hidden object of the Bible Society's Missionaries in *Greece;*" and it aims at proving that it is Proselytism. The whole pamphlet is such a composition of calumnies and wilful or wicked ignorance, as I scarcely have ever seen in any production. There is, moreover, no responsible name given; nor is it printed in Greece, but in Paris. The style of the book is elegant; it is calculated to do much harm to us and our cause, and is very extensively read here.

April 24—The pamphlet against us, to which I have alluded already, causes much excitement. Some persons are very solicitous that it should be read aloud in the coffee-shops; which nobody hinders. In the schools, however, no diminution of the number of children is discernible. I preached in English, from the words of St. Paul, Tim. vi. 12, *Lay hold on eternal life;* with an application to our present circumstances.

May 25—A Circular from the Greek Patriarch has been received, in which the Priests were desired to put down all the American * schools, and to put the education of the chil-

* By this term they mean, generally, the Protestant schools.

dren entirely under the care of an "Ecclesiastical Committee." No layman is henceforward to interfere in this branch.

May 30—A General Committee was held at the Greek Bishop's, about the above-mentioned Circular. Some were for proceeding with violence against the Missionaries and their schools. However, this was prevented by some of the more prudent among them. Yet, from this time, we perceived particular enmity against our schools, as well as against ourselves; and they began to threaten the parents, and the children who should frequent our schools any longer. Several disputes arose; as the Masters would not suffer the Priests to ill-treat the children, and to take and destroy their books.

June 3—I received a Letter from the Ecclesiastical Committee.

June 8—I received a second Letter from the Committee, urging me to answer. My reply being ready, I laid it before our Missionary circle; and after some amendments by my Brethren, I copied it, and sent it on the 10th, a Friday evening. On the Monday following appeared their copious observations on it, with their Letters, and mine, in print. We were truly surprised; and now saw their purpose fully developed. Just as this was going on, the Plague from Magnesia, having been brought to Smyrna, began to spread, and our schools were closed.

June 12, 1836—At Boujah, our schools were still open; and I, as usual, addressed those that came, it being Sunday, from a portion of the Gospel. At half-past ten, I preached to an English Congregation in the Infant School-room; and Mr. Fjellstedt addressed a few Germans, who had come from town, and whom he had been in the habit of addressing there, in one of our school-rooms. After church I learned that a Letter from the Bishop in Smyrna had been read in the Greek Church, prohibiting the parents from sending their children to our schools.

June 13—Notwithstanding this Letter, we had still forty children, in all, in our schools.

June 26: *Lord's Day*—Our Greek children did not come to-day at all. The Plague in town is on the increase. If the Lord were not to watch over us, our care would be in vain.

I was greatly distressed at the rioting and drunkenness of the Greeks, not far from our house: they were singing songs, and fiddling, from noon till after midnight! These things are not even noticed: the Priests are dumb dogs, that cannot bark; loving to slumber. Wickedness of all kinds may be practised with impunity, and none is found to reprove; but we, who are endeavoring to do them good, are represented to the people as the worst of men.

July 24—To-day we made an attempt to re-open our Boujah Schools; but only from about twelve to twenty children attended: and though their own school was not yet ready, and we kept ours open, toward the close of the month only a few girls still remained for needle-work: and even they, at last, stayed away. Thus closed our schools here, after they had existed upwards of five years.

This grievous opposition continuing to advance with success, the next step taken, reported by Mr. Jetter, was the

Suppression of the Society's Schools at Vourlah.

Aug. 2—To-day I received a Letter from Vourlah, stating that our Schools there had been destroyed. I will here insert a brief account, which a person there has sent to me:—

April, 1837.

"According to your desire, I forward to you a brief outline of the persecution of the schools belonging to the Church Missionary Society. A certain individual, the protector and co-adjutor of some inimical Priests, wished long ago to destroy these schools; but as some of the people opposed it, saying, 'We cannot attempt to do such a thing without the concurrence of the Bishop,' they began to rouse the populace against the Superintendant of these schools, and the Master, calling them Atheists, &c. But all this had no effect. After this, they applied to the Smyrna Ecclesiastical Committee. There came, in addition, a messenger from this Committee, and got up a paper, with a number of signatures, declaring that the doctrines of the Protestants were taking root at Vourlah, and that already twelve of the first families had become proselytes; and this was forwarded to the Patriarch at Constantinople. Besides this accusation, the Ecclesiastical Committee at Smyrna sent a second. The Patriarch, having reproved the Bishop of Vourlah, who was at Constantinople, sent him with a Letter from himself, to shut the schools, and investigate the matter. The Bishop arriving at Smyrna, received another reproof from the Ecclesiastical Committee there, who accused him as having been bribed by me. Thus he came to Vourlah, read the Patriarch's Letter in the church, and ordered the books to be collected; to which the Priests paid ready obedience: some were torn, others burnt; and again, others they carried to the church, with a view to burn them there. The Masters, also, were prohibited from teaching any longer."

Mr. Jetter adds—

I am further informed, that the Priests were seen to tear a copy of the Ancient and Modern Greek Testament, and to trample it under foot! I was also told that the people hid the books in their vineyards, and in the mills, &c., to save them from the rage of the Priests. The Bishop went, in person, to the Turkish Aga (Governor), to ask his interference in case we should try to re-open our schools.

They have now rejected all our books, even the Holy Scriptures: two elementary books, which they have just published, are all they have for their schools.

In Broosa, near Constantinople, they burnt upwards of 600 volumes, Scriptures and all, in the church-yard, just as the people left the church! At Sediqui, a village only an hour from Smyrna, they have likewise burnt all our books.

The Archbishop of Ephesus, who formerly favored us, has been taken out of this world in the midst of this persecution.

The following passages from a Letter of Mr. Jetter's, dated Nov. 24, 1836, exhibits the consequences of this persecution, in conjunction with the Plague, as occasioning a

Declension in the Schools at Magnesia.

Three weeks ago I was at Magnesia, Kassabah, and Sardis, in company with Prof. von Schubert, from Munich, who was tutor of King Otho. At Magnesia we lodged at the Archbishop of Ephesus'. There is now another Archbishop appointed, who was not there himself, being still at Constantinople; but the acting Bishop received us very kindly. The people have only just now returned, since the breaking out of the Plague last spring. Before the Plague, the Greeks had three schools; one for girls, which belonged to us; and two for boys. Now they have none for girls, nor have they any desire for one; and only a shadow of one for the boys. I urged it upon them to re-establish their former schools. On visiting our Armenian School, I found, to my grief, that several of the bigger boys had been swept away by the Plague. There were only about thirty children present; but they told me that more would come as soon as the new Master should arrive. The heavy and continued fall of rain only prevented me from going again, to introduce the new Master. On inquiry, I heard that the majority who died of the Plague were youths and elderly people. I presented a copy of each of the Turkish books printed at our Press at Malta, to the Mutselim and Mullah. They were both pleased; and the Mullah said that they were well executed. He promised to make his observations on them. I likewise gave a few copies to a Turkish Schoolmaster, and to some of the first boys in our Armenian School, who likewise study Turkish. At Kassabah, I left a number of Greek School-books; but they received them not so cheerfully as last time when I was there. The persecution has reached far and wide. It is really astonishing how much the people are afraid to incur the censure of their Priests. I had much conversation with the people on the necessity of their having schools for their children. A boy said to me, "Our parents are oxen, and they want to train us up so too." However, they have a Greek School for the town; but it has been shut up all the summer on account of the Plague, and is, consequently, in a poor state.

Probability of Re-action.

That it is not unlikely that there may be some re-action, however, is to be gathered from the following Letter to the Secretary; in which, under date of Boujah, near Smyrna, Jan. 12, 1837, Mr. Jetter developes the disappointed state of mind felt by the Greeks on the dissolution of Schools formerly so advantageous to their children.

I would thank you particularly for your very kind and consoling Letter, which was truly acceptable at this trying season. From our last communications, you will have seen, that though all our Greek Schools are gone, we are not left without a hope of usefulness among this benighted people.

The Greek Priests have overdone it, as you justly anticipated; and their resources are pretty nearly exhausted. They have destroyed our Schools under pretence that they would establish better and more acceptable ones, which promise they have not yet fulfilled. Their schools are, for the most part, in a wretched state; and the people now begin to feel their loss, in comparing the former progress of their children with the present. I hear frequent complaints in this village: they have already inquired, why I have not re-opened my schools. For the girls, no provision whatever has been made any where, excepting Smyrna, where they could not do otherwise. The school at this place, though under the same Master, is but a shadow of what it was formerly: instead of 150 children of various descriptions, there are now between thirty and forty, young children chiefly, in attendance. They make scarcely any progress besides, having only two small books, hastily made up by this Ecclesiastical Committee, and for which they must pay a high price. All our books have been thrown out; neither the Gospel, nor any part of the Sacred Scriptures, are found in any of their schools. Whenever I hear a wish expressed for the re-opening of our schools, I say, "Unless the people address me on this subject, in a body, I shall not open them again." They must feel that we are not anxious to lavish our funds on people who are not grateful, or glad, at least, to receive our charity.

Remaining Openings for Usefulness.

The Rev. P. Fjellstedt, who is devoted principally to the Turkish department of the Mission, writes, under date of Oct. 28, 1836, in the following encouraging terms:—

Though Asia Minor may be called a barren Mission field at present, yet I think we should not despair, but by all means go on, and do whatever can be done with a view to promote the Kingdom of God; for though the doors are at present shut, yet there are many smaller

openings still remaining; and, as long as these keep our hope alive in reliance upon God's mercy, we could not feel justified in thinking of withdrawing the offered rays of light from these dark territories. The Committee is accustomed to plough in hope, patiently looking to the blessing of God for the harvest; and I have no doubt that that principle will also be applied with regard to this Mission.

Mr. Jetter adds—

This persecution has spread throughout the Turkish Empire, wherever Greeks and Missionaries are to be found. It spread to Syria, even where the Sultan has little to say at present; and has been felt likewise at the Ionian Islands. In Greece, however, where Government protected the Missionary Schools, they are still proceeding; but in Turkey they are closed.

While the Turks are making a fair beginning in Education, the Greeks retreat! I had a very interesting account the other day of a Turkish examination of the Sultan's School at Constantinople. But they do not yet receive any part of the Holy Scriptures: our attention is now directed toward the Turks: we have already composed four elementary books for them: two of them have already been printed at our Society's Press at Malta.

In another quarter, also, some hope of usefulness appears. In a Letter of the 24th of November, Mr. Jetter gives an interesting picture of the

Character and Habits of the Tribes in the Interior of Asia Minor.

Mr. Jetter, under date of Nov. 24, 1836, gives the following picture of the Yuruck tribes in the interior of Asia Minor:—As we came within an hour of Sardis, a great caravan of Yuruck families met us. They are the real Nomades of Turkey, who live all the year in black tents, and have no fixed houses. They came from the mountains near Philadelphia, to seek a milder winter near the sea. It was most agreeable to us all to see this patriarchal people. They forcibly reminded us of Jacob's droves when coming from Mesopotamia. They had camels, sheep, goats, cows, and horses. The women and bigger children were driving the herds and flocks, while the men and larger dogs were trotting behind. Each man had his gun on his shoulder. The smaller children were lashed upon the backs of camels and horses; and the infants, wrapt up in a coarse piece of hair-cloth, were tied on the backs of their mothers. Dr. Schubert urged me to attempt something among this people; for I had told him I much wished to obtain a dozen of these Yuruck children, that I might train them up. Yusuf Effendi said, they are a very simple and comparatively uncorrupted people, and their habits are more moral than those of the Turks. They profess the Mahomedan religion, but seem to know little about it. We would gladly educate some of their children, and send them back among their tribes. We purpose to make excursions among them, as well as other Turks. They are quite open to conversation, and are less prejudiced than Turks living in towns. There is another class of people called Turkomans, who nearly resemble the Yurucks. The only difference between them is, that the one class have fixed houses and villages, and till the ground: the other have no houses, and live by pasturage alone. Yet when the pasturage does not please the Turkomans any longer, they leave their houses in quest of another place. At Sardis, they both live together, and, except a Greek miller, are the only inhabitants of the capital of ancient Lydia. I had some conversation with them in Turkish; and they soon asked for medicine. A little knowledge of medicine is the best introduction you can have among the Turks and Greeks in Asia Minor. The females among the Yurucks are not muffled up as those of the Turks; neither are they so shy. They are very numerous in Asia Minor, and each class has a Bey, a sort of Prince, as its head, who pays an annual tribute to the Sultan: consequently they do not stand under the officers of the Government, but under their respective Princes. The Turkomans are said to have come from the east, and resemble the Kurds; and the Yurucks say that their ancestors came from Syria. May the Lord open to us a door of usefulness among these people!

JEWS' SOCIETY.

An extract from the Journal of a Christian Israelite, who has been for some time laboring in the land of his fathers, will show the

Disappointment of the Unconverted Jews who visit the Holy Land.

The writer dates from Beyrout, April 27, 1836.—

I went this morning to the Khan, where the Poles and the Russians are used to put up; and was surprised to find many Jewish families there, who came from the Holy Land for the purpose of returning to their respective places in Europe. On inquiring into the reason of such an unusual step, they answered me in the following words:—

Persecution, and hope of the Coming Messiah, brought us to the Holy Land; but poverty and disappointments lead us back to Europe. The little property and furniture which we brought along with us from Europe was taken and destroyed by the Talatchins, at the late rebellion: the support, also, which we receive from our Brethren in Europe is very inadequate. We tried to satisfy ourselves and families with one single meal a day, in order

not to leave the Holy Land; but such a subsistence has also begun to fail: yet, nevertheless, most of our wives pressed very hard upon us not to leave; and expressed their full satisfaction in conforming themselves to the precepts of the Talmud respecting it, namely, that as long as one can procure a single meal per day, and the same should consist of bread, such a one dare not, as yet, leave the Holy Land. To this we could not agree; and therefore sold what we had, and came here to embark for Constantinople, for which we have sufficient means.

They expressed, however, great anxiety as to how they would get on from thence. They said—

Our Brethren in Turkey, Russia, &c., who willingly assist every one who is on the way to the Holy Land, show themselves the contrary toward those who leave it in order to settle themselves in Europe again; and they not only try not to assist, but also to molest them in every possible way, and they are looked upon as deserters of the commonwealth of Israel.

One old man of the company, who had evidently lost a good deal of his reverence and implicit faith in the Talmud, said—

If I was not afraid of sharing the same fate as that of the spies (Numbers xiv.), I would publish among all my Brethren in Europe, about the nakedness of the Holy Land; and that they should rather remain where they are, enjoying their flesh-pots, than to go up to the Holy Land, and feed themselves upon the wind.

Such disappointments have a very unfavorable effect on their minds. As soon as I began to inquire of them respecting their hopes of the coming of the Messiah, I found some of them were quite indifferent about it, and others half-despairing; though not three years back, the impatience of awaiting him in the Holy Land brought them there.

The general barrenness, and the desolate state of Palestine, and especially when contrasted with the fertility of Europe, to which they return, is another cause of rendering their desire less intense, and their love cool toward it, and toward the promises connected with it. I have tried to encourage them; and called their attention to the most striking passages of the Old Testament repecting the future glory of Jerusalem; and made them acquainted, at the same time, with the salvation of their souls through Christ Jesus, and that they should hope for no other Messiah than He whose death, resurrection, and ascension, are clearly identified in Daniel ix. and Isaiah liii. They brought forth their usual objections; but, after a long explanation, they exclaimed, "Oh let Him come! and if He deliver us from our captivity and distress, we would believe in Him."

On my way home, I met on the road many more Jewish families, just arriving from the Holy Land, for the same purpose as the former: but some were so poor, that they were obliged to come the whole way hither on foot; and some with such distorted and emaciated countenances that it was frightful to look at them, which is probably owing to bad living, and the exertion of studying the Talmud.

This poor people, in their present state of misery, carry along with them, wherever their bitter lot leads them, the fulfilment of the prophecy denounced against them by the prophet, Amos v. 19: they are *as a man who did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him.* They are inspired both with false and true hopes, and groaning under oppression. These are the reasons which bring them to the Holy Land; and afflictions, poverty, and disappointment make them leave it.

Their clinging to the corrupt system of the Talmud, and refusing with disdain *the mercies of David*, will always remain a marked iniquity before God, which shall find them out everywhere. I thoroughly believe, that as long as they continue wandering after the Talmud, the anger of the Lord will be kindled against them.

The guilt of the present generation, I am afraid, is much more than that of their brethren who refused to hear when the Prophets spake to them. The present generation acknowledge that the Bible is the Word of God, yet they refuse to follow it; whereas their forefathers did not believe that the Prophets spake to them in the name of God.

How the conversion of this poor people is to be brought about, it is a very difficult matter to ascertain; for the more they are smitten, the more they revolt.

So long as the Jews are without Christ, they may seek rest, but they find none.

CHINA.

Some official documents have lately appeared in the Pekin Gazette, which throw light on the opinions and habits of the Chinese.

Imperial Edicts for Prayer and Thanksgiving.

No snow or rain having fallen for some time, the following Decree was issued, dated "11th Moon, 8th day," that is, Dec. 27, 1835:—

The time of the year to enter into the winter season has arrived, yet snow has not yet fallen in Pekin. This is an affair of the deepest concern. I order, that from the priests of the Taon Sect, of the brightly splendid palace, some be chosen to go to the eminently lofty palace, and there erect an altar, and pray with sincere and fervent hearts. On the 11th day of the moon, spread the altar, and I, the Emperor, will myself go and burn incense.

On the 18th of the moon an Edict of Thanksgiving was issued, as follows:—

On the 11th of the moon, I, the Emperor, was myself burning incense on the altar of the eminently lofty palace, praying with a pure and fervent spirit, hoping and trusting in the merciful love of Heaven, when help came down from above, and the snow and rain immediately descended, and continued gently during the night: thus may I hope for fully saturating rains. I am deeply affected, and sincerely thankful for this favor. I order to immediately remove the altar; and I direct Tuntsinwang [his brother] to go to the eminently lofty palace, and return sincerely grateful thanks: and, to respond to Heaven's favor, let the Taonsze chant their hymns; and I order the Tatar servants of the Imperial Household to reward them according to law. Respect this.

Imperial Edict against the Rev. C. Gutzlaff's "Chinese Magazine."

Loshen [Fooyuen, of Fuhkeen] and the others have forwarded a foreign book to the office of the military council, from English Foreigners, which has been presented to me for my inspection. I, the Emperor, have carefully turned it over, and looked at it. The title-page bears the date—Taoukwang, Keawoo [the name of the thirty-first year (1834) of the Chinese cycle]: it is dated in the summer months, and sealed with a private seal. The books contain quotations from the Five Classics. It is most certain that an Outside Foreigner did not print the book. The said nation frequents Canton for the purposes of trade. Assuredly, in the interior there must be traitors among the people, who unite together to print and circulate [the book]. This is most detestable. If this book was printed in the last year, how is it that this spring it can be circulated from the said nation as far as Fuhkeen Province? This affair must, most decidedly, be investigated to the bottom; and it will not be difficult to ascertain the real facts. I order the said Governor, and Fooyuen and the others, to institute immediate secret inquiries. The shopmen, who printed the foreign book, must be seized, and sent before the magistrates; and strictly examined as to what person prepared this foreign book, and who gave it to the said shopmen to print: and the facts and persons concerned must be clearly proved and pointed out, and elicited by examination: there must not be the least tergiversation or glossing over, which will be a most heavy and perverse offence.

Let this Edict be communicated to Loo and Ke [the Governor and Fooyuen of Canton]: and also send it to Pang [the Hoppo], for his information. And I order the volumes of foreign books to be sent at once [from the military council to the above officers at Canton]. Respect this.

The Governor of Canton immediately issued orders to the proper officers to search Canton "inside and out;" and added—

The shopmen, who printed the foreign books, must be taken, and subjected to the severest examination; that the man, who prepared these foreign books, may be discovered, and at what time and place they were printed. All these circumstances must be drawn out by grinding torture.

BENEVOLENT INSTITUTIONS OF GREAT BRITAIN.

From the last annual reports of these Institutions, the following information is chiefly derived.

Jews' Society. 29th Anniversary.—The funds of the last year amounted to £14,530. The Old and New Testaments in Hebrew and other languages are circulated among the Jews. The Episcopal Chapel at Bethnal Green is open to them, and they are affectionately invited to attend. Sermons, especially designed for their benefit, are preached by the chaplain, and converts are connected with a Christian congregation. Schools for the instruction of their children are established at home and abroad. There are 42 Missionaries and agents engaged in preaching to, and conversing with them, of whom 16 are converted Jews. Numerous conversions attest that their labors are not in vain.

London Missionary Society. 43d Anniversary.—Their missions in the South Seas have been blessed. China continues the subject of faith, hope, and supplication. Accounts from India are deeply interesting and unusually encouraging. The stations and out-stations are 428; missionaries, 114; native and other assistants, 482; communicants, 6,615; scholars, 34,222, being an increase of 1,376 communicants and 4,261 scholars; the receipts, £64,372; payments, £63,160, or £2,533 beyond those of the preceding year.

Sunday School Society. 51st Anniversary.—Schools assisted, 402; scholars, 35,313; Bibles granted, 2,133; Testaments, 5,051; spelling books, 34,260; sets of collective lessons, 392; primers, 1,200; alphabet boards, 6,869; Bibles from the beginning, 30,870; Testaments, 185,047; spelling books, primers, &c., 1,252,904.

Lord's Day Observance Society. 6th Anniversary.—The express gratitude to God for exertions made to further the object, and unabated confidence in the advancement of the cause, on which the blessing of God has mani-

festly rested. Receipts, £478; payments, £507.

Wesleyan Missionary Society. Anniversary.—The meeting adverted with peculiar feelings of gratitude for the extension of the work of the Lord in the South Sea Islands—the re-establishment of the Missions in Caffraria—the opening prospects at Cape Coast—the prosperity of the Missions in the West Indies, especially in Jamaica—and the progress of the Christian cause among the Indians of British America. Receipts, £75,526; payments, £70,460; collections at the meeting, £4,000; missionaries, 300; assistants of various classes, 2,800, of whom 2,600 labor gratuitously; members under the care of the missionaries abroad, 62,000. Valuable translations of the Scriptures have been made. The Gospel is preached in 20 different languages.

Church Missionary Society. 37th Anniversary.—The meeting earnestly recommended the measures of the Society, with regard to China and South Eastern Africa, to the prayers of its members and friends, and expressed joy in the prosperous state of its early mission in West Africa. Receipts of the year, £71,727; payments, £69,668. The stations are, 72; missionaries, 67; native do., 4; catechists and laymen, 67; country-born teachers, 451; communicants, 1,550; attendants on public worship, 21,306; schools, 460; scholars, boys, 13,289; girls, 3,135, &c. total, 23,073.

Christian Instruction Society. 12th Anniversary.—The meeting heard with pleasure that 1,900 gratuitous agents are promoting the Christian instruction of their untaught neighbors, and entreated for them the guidance and blessing of the Holy Spirit. Receipts, £1,212; payments, £1,115; associations, 85; families visited, 48,971; copies of the Scriptures distributed, 736; cases of distress relieved, 1,900; children brought to Sabbath or Christian schools, 2,616.

British and Foreign Bible Society. 33d Anniversary.—The meeting, in view of the increased receipts of the Society, the extended opportunities for circulating the Scriptures, and the beneficial results of perusing them, and the encouraging prospects for the future, recognized the good hand of God, and called on its friends, in dependence on him, to continue their exertions. Receipts, £108,740; payments, £103,171.

Church of Scotland's Foreign Missions. 4th London Anniversary.—The meeting solemnly acknowledged the necessity of dependence on Divine Grace to render successful even divinely appointed means, and expressed their desire to unite with the friends of all other Christian missions in earnest, persevering prayer, for the influences of the Holy Spirit, to give efficacy to the labors of missionaries. Receipts by the London Presbytery, £750. The Institution at *Calcutta* contains 620 Hindu pupils, and the missionaries might easily increase the number to 2,000, but are unable, from want of requisite house accommodations, and of sufficient laborers.

British and Foreign Sailors' Society. 4th Anniversary.—The meeting resolved to unite in ascriptions of praise to God for past tokens of his approbation; and with patience and perseverance, to prosecute its labors, relying on the promised aid of the Spirit. Receipts, £2,339; payments, £1,840. There are above 20,000 sailors constantly in the port of London, besides 8,000 watermen and 4,000 laborers. Twelve preachers have been constantly engaged; 206 sermons have been preached in the chapel at Shadwell, 48 addresses given, 163 prayer meetings held, and about 22,300 persons have attended the services, nearly 10,000 of them being sailors. The Thames Missionary has visited 4,679 ships, and distributed 70,000 tracts. The sailors' library contains nearly 4,000 volumes, 20,000 pamphlets, and 100,000 temperance and religious tracts for the religious instruction of seamen in every port on earth.

Baptist Missionary Society. Anniversary.—The meeting expressed deep regret, that in various ways the sanction and support of the British Government are given to idolatry and superstition in India. The receipts have been £15,045; the expenditures, £12,617.

British Reformation Society. 10th Anniversary.—The meeting "resolved that the success of the Society during the past year calls for our thanksgiving to God, and encourages us to persevere in our labors. That the great exertions of the Roman Catholic priesthood in our country demand every counteracting effort which Protestant zeal and Christian piety can make." Receipts, £3,149; payments, 2,953.

Sunday School Union. 34th Anniversary.—Receipts, £9,422; payments, £7,939; returns of four auxiliaries, 556 schools, 8,370 teachers, 82,740 scholars. The Missionary agent has travelled through 18 counties in the Western, Southern, and Eastern parts of England—visited 57 towns—held 132 services—addressed 27,000 children, and 25,000 teachers, parents, &c. Out of 27,633 scholars taught in these schools, 14,400 are able to read the Scriptures.

Religious Tract Society. 38th Anniversary.—The operations of the Society have extended to almost all nations. Eighty circulating libraries have been granted for soldiers, and 665 for schools; the new publications issued are 196; circulated, 16,077,265; making in all, 250,000,000 in no less than 80 languages. The receipts were £67,301; the payments, £64,877.

British and Foreign School Society. 32d Anniversary.—The meeting, recognising mankind as one vast family, expressed joy in the promotion of Scriptural education in every quarter of the globe, anticipating the day when all nations, enlightened by the word and Spirit of

God, shall unite in the diffusion of universal benevolence and peace. Receipts, £4,144; payments, £5,259. The number of scholars in the central schools was 1,199; total since they had been opened, 47,042; during the year 97 persons had been admitted to the boys' Normal school, and 95 to the girls'; £5,000 have been devoted to schools abroad—in France, Spain, the Ionian Islands, and the West Indies.

Trinitarian Bible Society. 6th Anniversary. The meeting recognised the duty of all who hold the genuine faith to circulate, far and wide, the Holy Scriptures, and affectionately called all who acknowledge and worship the Triune Jehovah, to unite in humble and persevering supplications for a blessing on its labors. Receipts, £2,979; payments, £3,184; issue of Bibles, 6,834; of Testaments, 1,132.

Irish Evangelical Society. 22d Anniversary. The Society prosecutes its labors with manifest tokens of the Divine blessing. Fifty agents are employed in the more destitute districts. The interest awakened in the public mind in favor of this institution is unabated.

Home and Colonial Infant School Society. 1st Anniversary.—The teachers prepared and sent forth are 80, and 11 under instruction. Lectures have been delivered by Drs. Mayo and Bryce, for improving the teachers of existing schools. Receipts, £800; payments, £370.

Destitute Sailors' Home, Asylum, &c. Upwards of 1,000 have been received into the Home, and 1,030 distressed sailors have passed through the Asylum—total relieved since its establishment, 9,146. Receipts, £1,097; payments, £1,044. The Sabbath is awfully profaned by sailors on the river. Much remains to be done.

Military and Naval Bible Society. 57th Anniversary.—Receipts, £3,009; payments, £3,038. Issues of the Scriptures, to the navy, 1,652 copies; to the army, 4,479; to merchant seamen and sailors generally, 4,743—total, 10,874 copies.

Newfoundland and British North American Society. 14th Anniversary.—The meeting lamented the great disproportion between the moral and spiritual wants of the people of Newfoundland, &c., and the means provided for their relief. But good has been accomplished, and there is hope in God for greater success. Receipts, £3,046; payments, £3,299. The schools are in active operation. They are 43, in which are instructed 9,000 scholars. Above 10,000 copies of the Scriptures, and 100,000 tracts, have been circulated.

United Brethren. London Association.—Receipts, £4,632; payments, £848—balance paid to the Brethren's Society for the furtherance of the Gospel among the Heathen, £3,784.

Church Pastoral Aid Society. 2d Anniversary.—Receipts, £7,363; payments, £1,604. The incumbents have had extreme need of help in their labors, which have been excessive and injurious to their health. Fifty-eight clerical and 13 lay assistants have been engaged in 68 parishes.

District Visiting Society.—Receipts, £250; payments, £267.

Ladies' Hibernian Female School Society.—Receipts, £4,433; payments, £4,406; schools, 222; scholars, 11,519, nearly half being Roman Catholics. Above 100 applications remain unanswered, from want of funds—hence, 5,000 female children are left without Scriptural instruction. Good has been effected. Females degraded by ignorance and vice have, by the Divine blessing, become respectable members of society. Many have been savingly taught "the truth as it is in Jesus."

London City Mission.—Receipts, £3,128; payments, £4,459; agents, 63; families allotted to them, 27,072; visits paid, 209,769, of which 30,576 were to persons afflicted or dying; district meetings for prayer, 5,208; wretched females rescued from profligacy, 50; many drunkards reclaimed, and reverence for the Sabbath awakened. In 40 districts were found 12,200 entire neglecters of public worship, of whom 4,000 had not a page of the Scriptures. By the aid of the Bible and Tract Societies, 805 Bibles or Testaments have been lent or given, and 258,870 tracts distributed.

European Missionary Society. 19th Anniversary.—There are now peculiar facilities and openings for preaching the Gospel on the Continent of Europe, which ought to be promptly improved. Receipts, £1,622 and a legacy of £500 per cents; payments, £1,577; laborers, missionaries of different classes, in France, 15; in Switzerland, Corsica, and Lisbon, one each.

Peace Society. 21st Anniversary.—The meeting approved the principle, that all war is inconsistent with the nature and spirit of the Christian religion. Receipts, £842.

British and Foreign Temperance Society. Annual meeting, May 9.—The report stated, that the principle of the Society had been tested by persons of all classes and in all climates, and the result was a conviction that physical and mental exertions could be better and longer sustained by the use of simple food and beverages, than by any stimulating liquors. Several missionaries had introduced the principle with the most beneficial results. Receipts, £1,181; payments, £1,300. Fifty new societies had been formed, and 20,000 additional members obtained. Several addresses were delivered. Dr. Edgar exhibited the lamentable prevalence of intemperance in Ireland, and the vast importance of adopting the total abstinence principle. Rev. G. Scott stated the awful effects of intemperance in Sweden, and the encouraging exertions of Christians to check the evil. Rev. Mr. Medhurst, missionary from China, called the attention of the audience to the dreadful evils arising from the use, not of alcohol, but of *opium*, in the Chinese

empire, which occasioned mischiefs and crimes far more dreadful, and more difficult to remedy than those which result from the use of ardent spirits. He hoped the Christian public would take measures to put an end to the practice.

SPECIMEN OF HOTTENTOT PREACHING.

In the year 1817, Kruissman, a converted Hottentot, preached from Isaiah 60: 18—20. After speaking a short time of the benefit of the natural sun to the earth and its inhabitants, he asked, what shall we then do, when the sun shall be no more our light by day nor the moon by night. Will it be all darkness with us then? Oh, no! the Lord himself, who is the creator of the natural sun, shall be to us an everlasting light, and our God shall be our glory. What occasion shall we then have for the natural sun, when the Lord himself shall shine upon us? And not this alone; but it is also said that all those, who are saved to everlasting life, shall themselves "shine as the brightness of the firmament, and the stars, for ever and ever." What occasion shall we then have for the natural sun and moon, when we shall even ourselves outshine them in brightness and glory? And not only that, but Jesus Christ also, the Sun of Righteousness, shall shine upon us for ever? "God and the Lamb shall be the light of the holy city, in which the righteous shall dwell for ever."

Before the conclusion, he asked, "But who shall go to this heavenly or celestial city? I can assure you, none shall go and live with the Lamb of God for ever but those who follow him here on earth. I am afraid there are many at Bethelsdorp who shall never see this city, unless a great alteration take place in them. This Bethelsdorp is much spoken of all over the world, and much praise given to it; but let people come here and see you; they would be astonished, and say, 'Surely these are not the people of whom we have heard so much; otherwise we have been completely deceived. We see almost nothing here now of the great and wonderful things of which we have heard so much before;' and that is alone through your idleness, your unbelief, your stiffness of heart, and neglect of what has been a thousand times told you. Oh, you hard-hearted people! how long will you continue in your sins? The devil, as a roaring lion, goes about seeking whom he may devour, and finds too many of us an easy prey. This lion comes so slyly and deceitfully about us, that before we are aware, he throws one sheep out of the krall on this side, and another on the other side, and so brings them to the wide world, and they become his easy prey. But still thanks be to God, there are some who are not ignorant of his deceptions." Kruissman preached about half of this sermon in the Hottentot language.

GENERAL ASSEMBLY'S DOMESTIC BOARDS.

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

The Annual report of this Board for the year, ending May, 1837, is just published. It commences with an acknowledgment of the goodness and faithfulness of God in crowning their labors of the year with success. They would thank him for the past, and trust for the future.

The candidates for the ministry under the care of the Board and its Auxiliaries, as reported, are 562. Of these, 182 are under private tuition and in academies; 269 in colleges; 111 in Theological Seminaries. Of these institutions, 8 are located in New England; 41 in New-York, New-Jersey, and Pennsylvania; 4 in Delaware and Maryland; 25 in Southern Atlantic states; 28 in Western states—total institutions, 108. The receipts of the year were $41,858 45; which, with the balance on hand, as per last year's report, of $1,615 16, make $43,473 61. The payments were, for candidates, $29,448 83; salaries, $8,728 54; travelling expenses, $1,935 62; incidental, $706 41—total, $40,869 40. Balance in the *hands of the* Treasurer, $2,604 21; which to some may appear large; but the idea will vanish when it is considered that the expenditure per quarter is over $10,000.

Agents.—The Corresponding Secretary, Rev. Francis M'Farland, has performed the duties of agent chiefly in Philadelphia, aided by Rev. James A. Peabody, who has made excursions in the vicinity. Rev. William Chester has performed the duties of General Agent in New-York, New-Jersey, and the city of Baltimore; and made two visits to the West. Rev. James Wood has continued to labor in Virginia and North Carolina, and has visited Ohio and Kentucky; Rev. Thomas A. Ogden has performed an agency in Mississippi, Louisiana, Alabama, and Tennessee; and is now aided by Rev. Robert B. M'Mullen; Rev. S. S. Davis has discharged the duty in South Carolina and Georgia; and Rev. Daniel Deruelle for the synods of Pittsburgh and Ohio, now assisted by Rev. William D. Smith. The Board have appointed Auxiliary Executive Committees at Louisville, Ky. and Natchez, Mi.

GENERAL ASSEMBLY'S BOARD OF MISSIONS.

From the Annual report, presented in May, 1837, it appears that during the year there has been an increase in the number of the missionaries employed and in the results of their labors. Under the Divine blessing, the cause has been advanced. For these and other favors the Board would render unfeigned thanks to the God of all grace. The missionaries and agents employed or aided have been 272; of whom 147 were in commission at the commencement of the year, and 125 have since been appointed—increase over the last year, 14. In the whole number, the increase is 30. The congregations and missionary districts, which have been aided, are 675; exceeding those of last year by nearly 200. Several of the missionaries commissioned during the year, have been sent to places where no churches or congregations had been formed—have labored in 20 of our States and Territories, and the ministerial labor performed has been equal to 174 years. Receipts, with a balance from last year, $30,961 27; disbursements, $66,243 30; balance in Treasury, $2,703 03.

From reports of missionaries received, it appears that the number of members added to the churches under their care has been, on examination, 1,680; by certificate, 980—total 2,660. The new churches organized are 18; houses of worship erected, 60; Sabbath schools reported, nearly 500; teachers employed, about 2,800; scholars in the schools, nearly 20,000. There have been reported 350 Bible classes, containing more than 5,000 learners; 380 Temperance Societies, with 40,000 members; 120 Bible Societies; 68 Tract Societies; 130 Missionary Societies, and considerable funds have been raised for these institutions.

NEWTON PRESBYTERY.

The Presbytery of Newton met at Greenville on the 9th of August, principally to consider the subject of Foreign and Domestic missions. The Rev. Dr. Phillips, and Walter Lowrie, Esq., by previous invitation, met with the Presbytery, as did also the Rev. Shepherd K. Kollock, of the Assembly Board of Domestic missions.

The proceedings of the Presbytery, and the addresses delivered on the occasion, were well calculated to promote a missionary spirit among the pastors and elders of the Presbytery, and the large congregation present.

The proceedings of Presbytery were directed to be published, and are as follows.

The Committee, to whom were referred the resolutions on the subject of benevolence, beg leave to present the following report, viz:—

Whereas this Presbytery is deeply impressed with the truth and importance of the following propositions, the substance of which she has repeatedly avowed to the church at large, and to the congregations under her care; viz.

1. That the Redeemer's command, "Go ye into all the world and preach the gospel unto every creature," is binding upon the church in her associate capacity, and upon each individual disciple.

2. That to execute the command is one great object for which the church was organized in our world.

3. That it is both the duty and the privilege of every Christian to do *his* part of this great work; and that, at least, a *sincere attempt* to discharge this duty is an essential part of *practical Christianity.*

4. That the Presbyterial form of church government, when properly administered, is admirably adapted to bring up the hosts of the Lord against the mighty in this great enterprise.

And whereas it properly belongs to the Presbytery to watch over the spiritual interests of the congregations under her care, and to recommend to them such things as may be for their own comfort and edification, and for the advancement of the general cause of the Redeemer—Therefore, resolved,

1st. That Presbytery does hereby solemnly express to the churches the belief, that, if they would themselves be watered with the showers of Divine grace, they must endeavor to water others; and that we cannot *reasonably* or *scripturally* expect any extensive or lasting effusion of the Holy Ghost upon ourselves and our children, unless a more *extensive, steady,* and *abiding principle* of Christian benevolence and exertion be awakened.

2d. That, as a means not only of advancing the cause of Christ abroad, but also of promoting the best spiritual interests of the churches, this Presbytery does hereby affectionately enjoin upon the pastors and sessions, and churches under our care, to take more efficient measures for imparting to their people suitable information in reference to the great duties of Christian benevolence, and the enterprises in which the church is now engaged; and for securing their *prayers* and their *liberality* in aid of the various efforts for spreading the gospel.

And whereas the Presbytery did, at its last stated meeting, adopt a plan of organization for the more efficient operation in the great cause of benevolence, and recommend the same to be adopted and acted upon in all the churches under their care; and whereas they did appoint one of their number to have the special charge of this subject, to be called the superintendant of the whole subject of benevolence, and to visit, as far as practicable, the churches, and aid them in carrying the plan into operation; Therefore,

Resolved, That the said superintendant be

requested to have printed as soon as practicable, the details of a plan of benevolence, suited to the circumstances and individual churches, and transmit a copy of the same to the pastor, or one of the elders (in case the church has no pastor) of each church under our care.

But as the Presbyterian Foreign Missionary Society stands in need of *immediate* aid, to enable it to send forth the missionaries who are now ready to go into the field, and are detained only for want of funds; and as it is impossible for the superintendant, without occasioning too great delay, to visit personally all our churches; Therefore,

Resolved, That assistants be appointed to aid him in this duty.

Whereupon, Rev. D. X. Junkin was appointed to visit the churches of Bethlehem and Alexandria; Mr. Gray, to visit the churches of U. and L. Mt. Bethel; Dr. Junkin, Oxford, Harmony, Clinton, Flemington, and Muskonetcong Valley; Mr. Irwin, Stroudsburg and Smithfield; Mr. McNair, Amwell 1st. and Amwell 1st and 2d United; Mr. Bradford, Pleasant Grove, German Valley, and Fox Hill; Mr. Hull, Kingwood and Milford; Mr. Webster, Allentown.

The following Resolution was unanimously adopted by Presbytery:

Resolved, That the confidence hitherto so fully expressed by this Presbytery in the Pres. For. Mis. Soc. is unabated, and that we earnestly desire that all our churches may become *efficient* and *regular* auxiliaries to said Society.

Resolved, That such portions of the doings of this Presbytery as relates to Domestic and Foreign Missions be published in the Missionary Chronicle.

A true extract from the minutes.

Attest. ISAAC CANDEE,
Stated Clerk of Presbytery.

LIST OF CONTRIBUTIONS

To the Presbyterian Foreign Missionary Society, from July 15 to August 15, 1837.

Albany, N. Y. Ananias Platt, 50.00
Alexandria and *Hartzlog, Pa.* by Rev. Samuel Wilson, 15.50
Ashley, Long Island, Mr. H. Brewster, 5.00
Belvidere, N. J. Pres. Church, to constitute Rev. Isaac Candee a life director, 60.00
Butler, Pa. Female Mission. Society, box of clothing, not valued.
Canfield, O. Mr. Philip Cool, by Rev. W. O. Stratton, 10.00
Centre Cong. Pa. Prof. Kennedy pastor, Benevolent Society, $20; Female Missionary Society, by Mr. William Park, $10, 30.00
Chartiers Cong. Pa. by Rev. Lemuel F. Leake, 100.00
Chilesquaque, Pa. Female Mission. Society, by Mrs. Irland, 10.00
Fairmount Juvenile Mission. Society, by *J. K. Seelin,* 3.25
Glade Run Cong. Pa. by Mr. William Hutchinson, 12.36
Hacketstown, N. J. by Rev. J. Campbell, pastor, 60.00
Hudson Presbytery, N. Y. for support of Rev. James Wilson, 130.00
Island Creek Cong. O. (vacant,) 22.00
Johnstown, Pa. Miss Kennedy's class in Sab. School, 5.09
Mauch Chunk, Pa. 6; mon. con. coll., 16; Rev. R. Brewster, 2.50, 24.50
New-York, city of, Scotch Pres. Church, mon. con. coll. 10.00
Mrs. Barber, 8.00
Philadelphia, Juvenile For. Mission. Society of Reform. Pres. Church, for educating heathen youth in India, by Marshall Scott, Treasurer, 150.00
Pittsburgh, Pa. Mrs. Margaret Fulman, by Mrs. Rebecca L. Patterson, 1.00
Princeton, N. J. Nassau Hall Foreign Missionary Society, by Prof. M'Lean, 25.00
Rev. Dr. John Breckinridge, 30.00
Richland Cong. Pa. by Rev. J. Glenn, 4.25
Sharon Cong. 3.00
Stillwater Cong. O. 1.00
Steubenville Cong. O. by Rev. C. C. Beatty, 135.00
Society of Inquiry in Fem. Seminary, to support a pupil in India, named Charles Beatty, 20.00
Donation from the same, 12.50
Contents of Missionary box, 3.72
Springfield Cong. Portage Co. O. by Mr. William Orr, 12.24
Streetsborough, O. by Mr. Orr, 4.15
Talladega Pres. Church, Ala. by Rev. Richard B. Cater, mon. con. coll. 10.00
Tarentum, Pa. Ladies of Pres. Church, to constitute Rev. Samuel Caldwell a life director, 50.00
Wilkesbarre Pres. by Mr. H. C. Anheuser, 27.34

CONTRIBUTIONS BY INDIVIDUALS.

A Friend, 150.00
John Stuart, 5.00
James Harper, 5.00

PAYMENTS FOR THE CHRONICLE.

John Anderson, Mrs. Mary Aten, James H. Caldwell, John Denison, Mrs. Marg. Hibbits, Mrs. Betsey Harper, John Johnson, Rev. James Kerr, Alfred M. Nesbit, Miss Isabella Rudolph, John Simpson, Mrs. Mary Sprowl, Rev. R. Webster, Mat. Young, 50 cents each: A. D. Denison, Wm. Smith, and Oliver Withrow, $1 each.

COLLECTIONS FOR THE CHRONICLE

By W. N. Mebane, at Princeton, N. J.

Edmond M'Kinney, Jones Denton, Joseph Owen, Rev. D. Comfort, Wm. Hill, John E. Freeman, John Paisley, Thomas Scott, P. E. Stevenson, Emeline Mundy, D. D. Clark, Wm. M. Gilbreath, Uriah Woodruff, Nancy Pearson, Edwin Prime, G. W. M'Elroy, W. N. Mebane, John C. Rankin, E. D. Bryan, Daniel Gaston, J. G. Howell, Charles F. Worrell, Wm. H. M'Auley, C. Strong, J. N. Gilbreath, J. J. Henderson, D. Kennedy, David Lyon, Rees Happersett, Richard Curran, Edward B. Edgar, Samuel Stuart, Elbridge Bradbury, 50 cents each; and from Mr. D. D. Clark, $1.80 for back numbers.

FOREIGN MISSIONARY CHRONICLE.

VOL. V....No. 10. NEW-YORK, OCTOBER, 1837. WHOLE No. 54.

PRESBYTERIAN FOREIGN MISSIONARY SOCIETY.

WORSHIP OF KALEE.

(*Continued from page* 131.)

Q. Do your wives never reproach you with your deeds?

Sahib. In the south, we never tell our wives what we do, lest they should disclose our secrets.

Q. And if you told them, would they not reproach you?

Sahib. Some would, and some, like those of other Thugs who do tell them, would quietly acquiesce.

Q. And be as affectionate and dutiful as the wives of other men?

Sahib. The fidelity of the wives of the Thugs is proverbial throughout India.

Q. And your children, too, reverence their Thug fathers, like other sons, even after they have become acquainted with their trade?

Sahib. The same; we love them, and they love us the same.

Q. At what age do you initiate them? and how soon do you let them see your operations?

Sahib. We have no rule as to age. I was initiated by my father when I was only thirteen years of age. The first expedition, they neither see nor hear any thing of murder. They know not our trade; they get presents, and become fond of the wandering life, as they are always mounted on ponies. Before the end of the journey they know that we rob. The next expedition, they suspect that we commit murder, and some of them even see it; and, in the third expedition, they see all.

Q. Do they not become frightened?

Sahib. Not after the second or third expedition.

Feringeea. About twelve years ago we took with us my cousin Kurhara, a lad of fourteen. We fell in with five sihks; and the boy, who had been placed behind, galloped up the instant the signal for murder was given. He heard the screams of the men, and saw them all strangled. He was seized with trembling and fell from his pony; he became delirious, and trembled violently if any one spoke to him. He was a very fine boy, and we were all very fond of him, and tried all we could to tranquilize him; but he never recovered his senses, and before evening he died. I have seen many instances of feelings greatly shocked at the sight of the first murder, but none so strong as this.

Q. Do you never in he Deckan (South) send any offerings to the Brahmans of the temple of Kalee?

Feringeea. Never; we neither make offerings to her temples, nor do we ever consult any of her priests, or those of any other temples. Our sages alone are consulted, and they consult omens alone as their guide. They never consult books; they learn all from tradition and experience.

Q. But you worship at Kalee's temples?

Feringeea. Yes, of course; all men worship at her temple.

Q. No. We *Sahib Loge* never do.

Feringeea. I mean all Hindoos, and Mussulmans.

[Here my Mahometan officers again interposed, and declared that they never did; and that it was only the very lowest of Mahometans that did. But, unfortunately, these keen observers of passing events had seen the wives of some very respectable Mussulmans at Jubulpore, during the time the small-pox was raging, take their children to her temples and prostrate them before the image of the goddess of destruction. The officers admitted this to be sometimes the case, and pretended that it was unknown to their husbands.]

Sahib Khan and Nasir. In the south, the greatest Nawabs and officers of state worship at the temples, and prostrate themselves and children before the image of the goddess when the small-pox or the cholera morbus rages. We have ourselves seen them do it often.

Q. And do they believe you Thugs to be under her special protection?

Sahib and Nasir. Some of them do, and, though they often try to dissuade us from our trade, they are afraid to punish us. Jemadur, of Madura, had several hundred followers, and used to make valuable presents to the Nawab Dollee Khan, who knew how he got them, and offered him a high post, with rent-free lands, if he would leave off the trade; but he would not.

Q. Did the Thugs find the same patrons among the land-holders and other heads of villages?

Sahib and Nasir. They every where made friends by the same means; they were obliged, of course, to give them a liberal share of the booty.

Q. But these men have all been punished; which does not indicate the protection of Kalee.

Sahib and Nasir. It indicates the danger of scraping together such a set of fellows for

Thugs. They killed indiscriminately men and women, of all casts and professions; and knew so little about omens, that they entered on their expeditions and killed people, in spite of such as the most ignorant ought to have known were prohibitive; and they were punished in consequence, as we all knew they would be.

Q. And you think that, if they had been well instructed in the signs and rules, they would have thrived?

Sahib and Nasir. Undoubtedly; so should we all; our success depends on our knowing omens and rules; every one must be convinced that by attending to these the Thuggee has thrived.

Q. I am not convinced, nor any of the native officers present; on the contrary, we do all we can to put down what you call an institution of the deity, and without dreading at all the effects of her resentment.

Sahib and Nasir. They may say so, but they all know that no man's family can survive a murder committed in any other way; and yet Thugs have thrived through a long series of generations. We have all children like other men, and we are never visited by any extraordinary affliction.

Q. Tell me frankly, you who are Mussulmans, which oath you deem the strongest,—that upon the Koran or that upon the pickaxe?

Sahib and Nasir. If the pickaxe be consecrated in the prescribed form, neither the Koran, nor any thing on earth, could be so binding; but without consecration it would be of no avail. If any man swears to a falsehood upon a pickaxe properly consecrated, we will consent to be hung if he survives the time appointed; appoint one, two, or three days, when he swears, and we pledge ourselves he does not live a moment beyond that time; he will die a horrid death; his head will turn round, his face towards the back, and he will writhe in tortures till he dies.

Q. Above the Nurbudda, chiefs have never had the same fear of punishing Thugs as below it; have they?

Feringeea. They had formerly, and still have in many parts.

Q. Why should they fear? have there been any instances of suffering from it?

Feringeea. A great many. Was not Nanha, the Rajah of Thalone, made leprous by Kalee for putting to death two of the most noted Thugs of their day? He had them trampled under the feet of elephants; but the leprosy broke out upon his body the very next day.

Q. Did he believe that this punishment was inflicted by Kalee for putting them to death?

Dorgha Mussulman. He was quite sensible of it, and did every thing to appease her.

Q. Have you any other instances?

Quaent. Hundreds! When Madhajee caused seventy Thugs to be executed, was he not *warned in* a dream to release them? and did he not, the very day after their execution begin to spit blood? and did he not die within three months?

Feringeea. And when the Zumundars arrested eighty Thugs, they had many warnings to let them go; but they persisted till some thirty-one died; and have they not all perished? They have not a child left.

Nasir. Ah! Kalee took care of you then, and why? was it not because you were more attentive to her orders?

Zolpukar. Yes; we had then some regard for *religion.* We have lost it since; all kinds of men have been made Thugs, all classes of people murdered without distinction, and no attention paid to the omens. How, after this, could we expect to escape?

Q. Still you think that, as the institution was formed by Kalee, the goddess, it cannot be suppressed by the hand of man?

Nasir. Certainly, I think so.

Q. But you think that none are killed by man's killing; that all, who are strangled, are strangled in effect by God?

Nasir. Certainly.

Q. And you think that much of your misfortune has arisen from the murder of women?

Salmun. We all knew that they would come upon us for this and other great sins. We were often admonished, but did not take warning, and deserve our fate.

Q. What—for committing murder?

Salmun. No; but for murdering women, and those classes of people whom our ancestors never murdered.

Q. Are you never afraid of the spirits of the persons you murder?

Nasir. Never; they cannot trouble us.

Q. Why? Do they not trouble other men when they commit murder?

Nasir. Of course, they do. The man who commits murder is always haunted by spirits. He has sometimes fifty at a time upon him, and they drive him mad.

Q. And how do they not trouble you?

Nasir. Are not the people we kill, killed by orders of Kalee?

Kulean. Yes; it is by the blessing of Kalee that we escape that evil.

Dorgha. Do not all we kill go to Paradise, and why should their spirits stay to trouble us?

Q. What is commonly the proportions of Mussulmans to Hindoos?

Feringeea. In Oude nine tenths are Mussulmans. In the Doab, four fifths are Hindoos. South of the Nurbudda, three fourths Mussulmans. In Bundlecund and Saugor, one half Mussulmans. In Rajpootana, one fourth Mussulmans. In Bengal, Behar, and Orissa, about half and half. This is a rough guess, since we have no rule to prescribe or ascertain them.

Q. Relate the circumstances of the Chaleesrooh affair.

Kulean Sing. It took place in Oct. 1806.

At Ruttunpore we were assembled, above six hundred Thugs; all pretended to have been on furlough, and to be returning to the different armies. On the third day a female of rank came up, on her way home with her deceased husband's brother. She was accompanied by a slave girl, and had twelve armed men for a guard. She was followed by a detachment from every one of our gangs, making one hundred and sixty Thugs, under some of our best leaders. For several days they found no favorable opportunity of disposing of them, till they reached Choora, where the road passed through an extensive jungle. They put the whole party to death, and buried the bodies in a Nullah.

When they had set out after this widow, a party of forty travellers came up on their way to the Ganges; thirty-one men, seven women, and two girls. A party of sixty Thugs, the next day, set out with them, and our leaders soon became intimate with the principal men of this party; pretended to be going to the same parts of India, and won their confidence. In four days we met the party returning from the murder of the widow, and soon after two hundred of the main body came up; but none of us appeared to know each other. A place was chosen for the murder, near to that where the widow and her party were put to death. By the time we reached this place, the Thugs, by some pretence or other, had all got near the persons they were appointed to strangle. The signal was given, and thirty-eight were seized and strangled. The daughter of a Tewarree was very handsome, and one of our leaders wished to preserve her for a wife to his son. But when she saw her mother and father strangled, she screamed, and beat her head against the ground, and tried to kill herself. He tried to quiet her, but in vain; and at last he strangled her. A girl of three years of age was preserved, and married to the son of one of the leaders, a Brahman. We buried the bodies in a Nullah, and got property to the value of seventeen thousand rupees.

EVANGELIZATION OF CHINA.

Letter from Rev. Charles Gutzlaff, Missionary in China, to the Corresponding Secretary of the Presbyterian Foreign Missionary Society, dated Macao, March 26, 1837.

DEAR SIR:

Though an entire stranger to you, I express the joy I have felt in hearing of your co-operation in the evangelization of China. I am fully persuaded that it is your unalterable purpose, not only to provide the outposts with teachers, but to carry the Gospel to the heart of China. In this great object all the Societies ought to unite. They ought to support, to the utmost of their power, every undertaking which tends towards the establishment of permanent missions in this country, and make this the centre of all their operations.

In a country where God has poured out so abundantly his Divine Spirit, you will have no difficulty in finding some youths who have studied medicine, and are willing to dedicate their lives to the great and glorious cause. Such are the pioneers we want; not for establishing themselves at Canton or Macao, but in some other part of China, which the Lord, in his wisdom, will indicate. They must not expect much peace and comfort, but, on the contrary, take the cross and follow the Saviour. Their meekness, their unwearied exertions in behalf of poor sufferers, ought to ensure their stay. They must maintain themselves by the power of their God, independent of all human protection. If you send forth your call for such laborers, I trust it will soon be answered; and you will send them immediately to one of the outposts, that they may acquire the language, and thus, after due preparation, enter the empire.

We ought not to flatter ourselves that great political changes in this country will be the means of rendering it accessible. This we leave to the wisdom of Him who rules the skies, whilst we use, on our part, the means which the Lord has put into our hands. How much might have been done towards this time, if the voyages along the coast could have been periodically followed up! This great object is now attained by the unexampled generosity of Oliphant and Co. But Christians of every description ought to join hands in these enterprises, and promote them to the utmost of their power, as the first stepping-stone to further operations. Endeavors to preach the Gospel in China itself ought to be paramount to every other undertaking. For this, you ought to strive in your prayers. For this, your missionaries ought to labor and sacrifice themselves. For this great end, your Christian energies ought to be united. I flatter myself it is not in vain that I have applied to you. Oh! do not delay to send effectual aid for carrying on this great and glorious work! May the Lord of all grace crown your efforts! Remember before the throne of grace, yours truly,

CHARLES GUTZLAFF.

MISSION TO NORTHERN INDIA.

Advices have been received from our Missionaries at Lodiana and Saharunpur of as late date as February 9, 1837. They consist of letters from Messrs. Newton, Campbell, and Jamieson, and a journal of Mr. Newton, with specimens of printing in the Hindusthané and Persian languages, performed at the mission press in Lodiana. It is gratifying to learn from the following extracts that the brethren at those stations are favored with health, and prosecuting the great work assigned to them with encouraging prospects of success.

Extract of a letter from Rev. John Newton, to the Corresponding Secretary, dated Lodiana, Feb. 9, 1837.

My Dear Christian Brother:

I send you herewith a few notes recently made, which may perhaps possess a little interest. You will have been informed before this reaches you that our brethren are all settled at their respective stations, except brother M'Ewen, who waits an order from the Committee at home. [Mr. M'Ewen is now located at Allahabad.] Brother Porter is carrying forward the business of the school-room, in the place of brother Wilson; and if an increase of scholars is to be taken for a criterion of prosperity, we may look upon the school as prospering. In the printing office, little is doing for want of funds and an efficient printer. Besides the *Lodiana Akhbar*, (a newspaper,) we are printing an edition of the Gospel according to Luke in Hindusthanè; but the operation is slow, and it will not be completed under four months. Three of the young men, who received Biblical instruction from me daily, are hopeful cases; and if the way continues clear, I think of admitting them, within a month, to the ordinances of God's house. At the same time we shall organize ourselves into a regular church. I pray God that it may be the first of several Presbyterian churches in Lodiana. Indeed, I doubt not that, before many years, there will be more temples than one dedicated to the Lord Jesus in this idolatrous and Mohammedan city. There are some who feel discouraged when they see with their own eyes at what a vast distance these Indians lie from the kingdom of Christ. The period for their general conversion to God is fixed by these desponding brethren at an indefinite and great distance in futurity. Indefinite, indeed, it is; but that it must also be distant, I think is not certain. "What is impossible with man, is possible with God," no less now than it was 1800 years ago. Nor must we limit the *willingness* of God to convert men, till his ministers have faithfully employed every possible instrumentality. Let us plant and water, as Paul and Apollos did, in hope that God will give an abundant increase.

We still worship with the English Christians on the Sabbath, for the sake of promoting our mutual piety. The attendance is nearly as good as formerly; but the congregation is almost wholly different, on account of the change of *corps*. The physician of the new troop, Dr. *Baddeley*, kindly offered us all medical aid as soon as he arrived; and he has since called in frequently, to cultivate an acquaintance. As an evidence of his kind feelings towards the mission, he sent us recently a donation of 400 rupees. It came very opportunely. How often has the Lord appeared for our help! We are *now trying* to get our second dwelling-house *raised from its ruins*. It, together with a house for the orphan girls, will probably cost 450 or 500 rupees.

Mrs. Newton has now charge of the orphan children, and Mrs. Porter expects to commence a day-school for girls in the city as soon as a house can be procured. One of the girls in the orphan or boarding-school was married to an Englishman four or five months ago. The man is in the military service at Kurnal, and is quite respectable. There are now four in this school, and two more are expected in a day or two. Although we are far removed from the scenes of the church's troubles, we feel a deep interest in all that is done; and long to hear, as often as possible, how the cause of truth and righteousness prospers.

JOURNAL OF REV. JOHN NEWTON, AT LODIANA.

January 19, 1837.—Last Sabbath, when we were returning from the bazar, an old Musselman, who had heard some of our remarks, came up and said, he had before heard something about Jesus Christ, but he wished to learn more; and, if I would give him permission, he would come to my house to receive instruction. I invited him to come, and appointed a time. As he was not punctual, and I had another engagement which called me from home, I did not see him. Goluck, however, conversed with him, and asked him to come again when I should be at home. Accordingly, he presented himself this afternoon. I had a long conversation with him; and, notwithstanding the suspicions we are forced to entertain respecting almost every man in this country, the interview was highly gratifying. He said he lived near the city of Jalandar, forty miles from this place, in the Panjab. He had some land, and was a manufacturer of silk cloth. He knew not his age; but I should judge him to be little less than seventy. He felt himself a sinner, and he wished to find the way of salvation. When he asked his maulavés what he should do, they directed him to pray five times a day, to fast, and give alms; but with this he did not feel satisfied. He knew that Mahomed was dead; but he had heard that Jesus was still living, and wanted to know, therefore, whether Jesus could not save him. I then explained to him into what a ruinous condition men had universally fallen by sin, and the compassion of God which induced him to send his Son, Jesus Christ, into the world, to save sinners from eternal death. Jesus became a man, and, having for many years set before the world an example of perfect holiness, he cheerfully gave himself up to the suffering of death, as the substitute of sinners. He afterwards rose from the dead, and has ever since been seated at the right hand of God, where he intercedes for those who put their trust in him. I also explained God's willingness to pardon sinners, for the sake of Christ, the reason why all do not receive the benefit of the atonement, and in

what way its saving efficacy is secured by any; also the necessity of regeneration, which is effected by God's Holy Spirit. "Ah! (said he) this is what I want. I often thought, 'Now I am an old man in sin; and how shall I be made better?'" I informed him of God's readiness to give the Holy Spirit to them that ask in the name of Christ. Many other things I said, endeavoring to give him as clear and full a view as possible of the salvation of the Gospel; after which, he assured me that he meant, from that time, to seek salvation in this way. I then urged the danger of delay, and also the duty of every one to confess Christ before the world. He said he was himself willing to acknowledge Christ as his Saviour; but he knew not whether his family would. He would go home, and try to persuade them to do so. The young men with whom I read the Scriptures daily, having now assembled, the old man kneeled with us in prayer; as did also another Musselman, who happened to come in at that time, and whom we are about to employ as a teacher in a female school. How delightful it would be to see this aged sinner sitting like a little child at the feet of Jesus! Above all things, we need the influences of the Spirit to make our teaching effectual; for many are willing to *hear*, but not so ready to *embrace* the Gospel.

Monday, Jan. 23.—To-day I spent four hours in conversing with individuals, who came to inquire about the Christian religion. Two were Sikhs, one a Hindu, and the other the old Musselman spoken of before. One of the Sikhs was a faker, (fukeer,) who lives about fifteen miles distant, in the Panjab. He spends his time, when at home, in reading the Granth, or holy book. These religious fakers correspond to the mendicant monks who once abounded in Europe. I labored long to convince this man of sin, knowing that he would never go to the great Physician of souls till he saw the deadly malady that was preying on his soul. But he went away apparently unconvinced. The Hindu was a Brahmin, also from the Panjab. He confessed himself a sinner, and said he expected to be punished for his sins, because this was the ordinance of God's government. But, said I, do you wish to suffer? Would you not be glad to discover a way by which you might avoid the punishment of sin? He answered in the affirmative. I then unfolded the Gospel plan of salvation. He assented to it all, and seemed pleased; but I could perceive no impression made upon his *heart*. O, how easy for the Spirit of God to make the truths I have preached to these people efficacious! But we must pray more. If sinners are to be converted here, it must be in answer to prayer. The Musselman has come, several times, to see me. Yesterday he dined with us, eating with his fingers in eastern style; while we used knives, forks, and spoons. He is making satisfactory progress in the knowledge of divine things. I asked him to-day if he prayed in the name of Christ. His answer was, that when he prayed he said, "For the sake of Christ, who lives with thee, grant me these blessings!" His mind seems to take a strong hold of the fact, that *Christ ever lives to make intercession for us.*

Jan. 27.—The old man not having come for several days to receive instruction, I sent Goluck this afternoon to see him, and ascertain the cause. He reports, that when he arrived at the house he was invited in. The old man received him very gladly; but, at the same time, he had the appearance of weeping. He said he had got into trouble. His friends had heard of his dining with us, and supposed, or pretended to suppose, he had eaten pork; on which account they had taken his clothes from him, had refused to smoke with him, and had confined him to the house. As soon as Goluck entered the house, many Musselmans assembled there, and became very clamorous and abusive; charging Goluck with having been instrumental in getting their friend to eat pork. In the course of the conversation, the old man asked Goluck if I could furnish him with a prayer suitable to his present circumstances. He also expressed his determination to visit us again as soon as he could get liberty, and added, that if he should not be able, he wished Goluck to call on him again. These circumstances serve to confirm my hope. I pray that, if the Lord has indeed begun a good work here, it may be carried on through persecution and every obstacle.

(*To be continued.*)

MISSION AT LODIANA.

Extract of a Letter from Rev. J. Newton, Missionary at Lodiana, to Rev. Dr. W. W. Phillips, of New-York, dated Feb. 2, 1837.

My Dear Brother:

Since my last was written to you, some things have occurred in the mission of considerable interest. Those in which I am most immediately concerned are the establishment of the press, and my permanent location at Lodiana. The circumstances under which the press was purchased rendered it expedient, we thought, to put it into operation before a printer could have time to arrive from America; and as brother Wilson was attending the school, it necessarily devolved on me to superintend the printing office. The superintendence has occupied much of my time, in consequence of the inexperience of the workmen. It was my expectation to spend part of this winter in travelling through the country, to distribute the Scriptures and tracts; but this has been prevented by my engagement at the printing office. When the newly-arrived brethren came,

I concluded to proceed no further than Saharunpur, until arrangements should be made for their location. Brother Wilson and I were obliged to leave every thing to the management of our assistants for a few weeks, that we might meet the brethren and arrange the affairs of the mission in general council. It was the unanimous opinion of the brethren that I should remain at this station, it being understood that I should confine myself to preaching as soon as I could be relieved from the duties of the printing office. Brother Porter is associated with me, to have charge of the school. He promises to be a very agreeable fellow-laborer.

Our missionary meeting continued nearly two weeks, and was marked throughout with the most kind Christian feelings. Every thing was harmonious; and we all felt it good to be there. Nothing is so refreshing and stimulating to a missionary, it seems to me, as thus to meet his brethren, and spend a season in conference and prayer. We hope to meet thus once a year, in the month of October. This year it will be at Lodiana.

Brother Wilson set out early last month, with all his goods, for Sabathu, on the Hills. I have just commenced an expository lecture on the Romans, held every Sabbath afternoon in our school-room, for the benefit of all who will attend; but especially with the hope that the most advanced boys of the school will be inclined to come, and hear from the Bible itself what the Christian religion is. It is, however, only an experiment. Altogether, I feel quite encouraged in the work the Lord has assigned me here. I am not yet able to go, every day, into the bazar to preach to the people; but the fact of going sometimes, and doing what I can, leads many to inquire what this religion is. Persons come to me very frequently at my house, to converse on the subject. I hope that the instruction they receive may not be altogether in vain. One of those who came recently expresses his determination to be a Christian; and I pray God that he may have grace to hold fast his resolution. He has been a Mussulman, and appears to be between sixty and seventy years old. He comes frequently to receive instruction, but has met with opposition from his Mussulman friends. I spend a portion of every day in giving instruction from the Bible to four young men who profess to be Christians. Two of them belong to a Roman Catholic family. The other two are converts from heathenism. Of the latter two and one of the former I have considerable hopes that they are true disciples of Christ. The two that were Hindoos I think of baptizing soon, if the way should continue to be clear; at which time I hope also to organize a church. One of these youths is a superior young man. His name is *Goluck Nath*. I hope to see him *eventually introduced* to an extensive sphere of usefulness, "by the laying on of the hand of the Presbytery." He has a good knowledge of English, and I am anxious to get him a good commentary on the Bible; so that, by a continual attendance to reading with such a help, he may be enabled to draw largely out of this great store-house of the Gospel for his perishing countrymen. A commentary is far more important for a young man in this country than for one who has spent all his life in a Sabbath school, or under the pulpit, or amidst Christian society. Indeed, I think it would be desirable for all our converts to Christianity, who can read English, to be supplied with helps for understanding the Scriptures; especially as English commentaries are now so very cheap.

Mrs. Newton has a girls' boarding-school, containing now four girls—two heathens and two Mussulmans. We do not feel authorized to take English and East Indian children, or we might have had many. Although the European population is changing, we still have friends. A physician, who recently came, has given us for the mission, 400 rupees.

MISSION AT SAHARUNPUR.

Extract of a Letter from Mr. Jesse M. Jamieson, to the Corresponding Secretary, written probably in February, 1837.

Since our arrival, we have been much engaged in making repairs on the mission premises, but have got them nearly all completed. They are situated about half a mile north of the city; and, belonging to them, are ten acres of ground enclosed by a good hedge, containing a garden, a well, and a number of fruit trees, such as mango, lime, orange, apple, and peach trees. On the ground are also a bungalow and a number of out-offices. The bungalow, or one storied house, is about 50 feet square, with a veranda all around, and contains seven rooms and two halls. It was formerly occupied by an English captain, who, upon his removal to another place, sold it to us for 400 rupees—$200, what he supposed was the value of the materials. The walls, which are built of soft brick, and plastered; likewise floors, doors, windows, &c., are all in good repair. The original cost of the buildings was probably three or four thousand rupees. For the ten acres of land mentioned above, we pay a yearly rent of 30 rupees. There is another bungalow, a short distance from the one we occupy, which we expect to procure for a school-house; but it is yet uncertain. Should we succeed in getting it, the cost would be inconsiderable, and it would make an excellent house for the purpose.

Having procured a moonshe, we opened a school, on the 10th of January, in one of our tents, which we used from want of a suitable house. The first day three scholars attended. In a few days two or three more came; and

now, when all are present, we have twelve. We hope, when a proper house is obtained, to have a large school. The moonshe was procured for us by a Mr. Muir, a civilian of this station; who pays him, for us, a salary of 25 rupees per month. He has also given us some school-books. We have, at present, great need of many more. The moonshe is a student of Agra College, and is able to teach the Persian, Hindustanee, and Hinduee languages, and also a little English. He is an excellent teacher. Brother Campbell and myself attend in the school alternately, and hope to be soon able ourselves to teach. We also wish to get, as soon as we can, a Christian teacher, to assist us. There is a great desire among the natives to learn English; but few of them have perseverance enough to accomplish it. The novelties of it pass away, and they have not patience to contend with the difficulties of a foreign language. Our intention is to instruct as many, through the medium of our own language, as can be induced to acquire it; but, at the same time, not to neglect the native languages. The greatest difficulty in imparting useful knowledge in the native tongue is the scarcity of suitable books. A few, however, have been prepared by the Calcutta School-Book Society; such as spelling-books, arithmetics, geographies, simple treatises on astronomy, philosophy, &c. Some of these we procured while in Calcutta, and have introduced them into the school.

This city has a population of 40,000. It is well built, and surrounded by a handsome canal, of pure mountain-water, brought from the Jumna. It is a European civil station; and the number of Englishmen engaged in it is eight. They are generally favorable to religion. The most influential among them are professors, and take an active part in promoting its interests. With these, and several pious half-cast families, we worship every other Sabbath in our own forms. The suburbs of the city, in which we reside, are interspersed with beautiful mango groves and richly cultivated gardens. To the east of the city there is a botanic garden belonging to the East India Company, containing forty acres, and surpassed for beauty and variety by none in India. In the cool of the day it affords us a delightful resort. Its handsome walks and crystal streams, its lofty mountain-pines and humble plants, its ever-fragrant flowers and tender exotics, commingling their beauties, throw a charm over the mind, mellow the heart, and call forth the best feelings of the soul. To the north are the lofty Himalaya. Their sublimity beggars description. Mountain towers upon mountain, as if to support the firmament on their summit. When the heavy mist, which hangs around them, is chased away by the splendor of the rising sun, and their snowy cliffs are gilded by his rays, they burst upon the eye with such grandeur, that the loftiest imagination can but admire. But oh! the contrast! He, for whom all this beauty and sublimity were spoken into existence, has become unworthy of his lordly abode. He, who, in pristine innocence, was creation's pride, has become her shame. Instead of enjoying in these emblems of paradise the favor of his God, and showing forth his praise, he erects on every high place, and under every green tree, an altar to his dumb idol, and pays to it the adoration due to his Creator. When shall these groves, and the temples which raise their pinnacles above their dark foliage, be dedicated to the service of the living God? When shall the Sun of Righteousness rise upon this shadow of moral death, and the benighted Hindu be enlightened by his cheering rays? Surely the beauties of India have been culled long enough to adorn the poet's song, and embellish the page of the historian, while her bewildered sons have passed almost unnoticed by the Christian world. Let the church arise, "fair as the sun, clear as the moon, and terrible as an army with banners;" for the salvation, not only of the Hindu, but of the whole world. Then might we soon expect to see the chariot of the Gospel roll over the heathen nations, and hear the song of redemption re-echo from continent to continent, until the evil passions of every Pagan would be calmed by its sacred melody, and every tongue should sing redeeming love.

Extract of a Letter from James R. Campbell to Mr. T. W. J. Wylie, Cor. Secretary of the Juvenile Foreign Missionary Society of the First Reformed Presbyterian Church, Philadelphia.

"Mission-House, Saharunpur, *Feb.* 23, 1837.

The box of philosophical apparatus which you sent with me is invaluable. Some of the English gentlemen at the station, to whom I have showed it, are delighted with it; and many worthy natives and Brahmins, on hearing of the wonders which the padres exhibit, have flocked out to see it. I am sorry that I have not the means of performing more experiments for want of apparatus. You will be serving a good cause by completing the air pump, and by adding to our apparatus. An electrical machine, a tellurian, a hydrostatic bellows, a large refracting lens, a small steam engine, a large magic lantern with astronomical and Scriptural views, and a good telescope, would aid us greatly in lecturing to our scholars, and in conversing with the Brahmins. When some of the natives saw our apparatus, they at once confessed our great superiority over them in science, and sent their children to our school. I cannot repress my joy, that when I opened the Sabbath School books you had put up for me, I found so many of them exactly suited to our wants. We expect, in the course of a few

months, to be much in need of an assortment of school books to suit classes.

On the 10th of January we opened a school in a tent, for want of a better place. The first day only three scholars came. In a short time it increased to eight. Some fears, however, were circulated that we were going to make them Christians, and nearly all left; but in a few days most of them returned. The school now numbers twelve. If we had a suitable house for it, we would have many more. There is a house convenient, which we expect to obtain. We have a young Hindoo from the Agra College as teacher. Mr. Jamieson and myself attend alternately, to superintend. We have been on the look-out for boarding scholars, but as yet have been unsuccessful. We hope to get, at the great Hindoo fair at Hardwar, in a few months, some orphans, who are annually deserted by their friends, and thus thrown upon the care of the magistrates. I hope to collect a little school of such, to be supported by your Juvenile Society."

CHURCH MISSIONARY SOCIETY.

MISSION AT RED RIVER, NORTH-WEST AMERICA.

The Society's Missionaries are here laboring among three distinct classes—Settlers, Half-breeds, and Indians. It is encouraging to see that it pleases God to bless their labors to many brought under their care in that new and interesting field. From Mr. *Jones's Journals*, so long unavoidably delayed, the following notices are abstracted.

May 20, 1835.—I buried a child, six years of age, belonging to an Orkney-man, married to an Indian woman. This is the ninth child they have buried since they settled at Red River. They had four lying dead of the cramp at one time in their house. The mother at that season was disordered in her mind, but has been mercifully restored; and she knows whither to flee for strength and consolation under these bereaving strokes.

23.—A party of strangers arrived from the Saskatchiwiu and Columbia, consisting of two chief-factors, three chief-traders, and two clerks, with the requisite servants and attendants. They descended the Sackatchiwiu in boats, to Carlton House, and thence crossed the plains on horseback, a ride of 17 days.

24.—*Lord's Day.*—The churches were very full, and the morning service was attended by all the new comers; who afterward called at the parsonage, and expressed great surprise and gratification at the appearance of the church and congregation.

June 7.—Preached three times, and, at the Indian mission, baptized 3 infants.. On these occasions I always explain the rite administered, and paraphrase the Scriptures introduced into the service. This I find very beneficial in keeping alive, in the minds of the audience, their duty to themselves and their offspring, as well as in reminding the rising generation of their obligations to serve God according to their engagements at baptism.

August 23.—*Lord's Day.*—In the morning, preached to a crowded audience, from Mal. 4: 1, 2; and, in the afternoon, from Heb. 6: 4; was exceedingly unwell; but the Lord was my helper. At the Indian meeting, finished expounding the Lord's Prayer. This service was best attended. I was in low spirits all the day, and had to live entirely on the remembrance *of the years of the right hand of the Most High.*

November 22.—The thermometer at sunrise was 15° below zero—the church exceedingly cold, but the congregation large and attentive. The Middle church was warm and comfortable, and completely filled. Rode in sleighs on the green ice, which was like the smoothest glass; but the horses, being well shod, trotted along with amazing speed. At the Indian service I dilated on the reception of the Prodigal Son by the kind, forgiving Father. When I came to the expression, *I have sinned*, after a pause I told them solemnly to ask themselves if they were in the habit of approaching God with, *I have sinned*, and under the influence of a feeling like that of the prodigal. The impression was greater than I had ever before witnessed, and many could hardly refrain from venting their feelings by outcries and tears.

Mr. Cochran's Journal supplies some encouraging instances of the progress of the Gospel among the Indians.

October 18, 1835.—Preached this morning at the Rapids, and in the afternoon at the Indian settlements. Had several applications of adults for baptism. The number of professing Christians is increasing, and those admitted by baptism conform strictly to the word of God. They regularly attend his ordinances, and many habitually pray. They have been kept, by the mercy of God, from dishonoring their profession by excessive drinking—their besetting sin. Their efforts to cast it off is proof of their sincerity.

November 25.—At the Indian Settlement I baptized a girl about 12 years of age—an orphan, who has drifted in with some of her distant relations. The old man, who has adopted her for his daughter, appears to be extremely desirous of becoming a Christian; yet he hangs back, as if he would wait at the door till all his connections have entered, and then step in. The day is appointed for the baptism of his wife and children; but he, like Felix, says, *Go thy way for this time.*

December 13.—Preached at the Rapids, and at the Indian Settlement; and received, by baptism, a young man of good moral character. He has been strongly dissuaded by his parents from embracing Christianity, and severely reproached for attending our meetings; but has persevered through all their dissuasions and reproaches, and to-day openly avowed his confidence in the word of God, and his readiness to obey its precepts, hoping to share in the blessings of immortality and glories of heaven promised to believers. His father pretends to great skill in medicine; and, by the aid of his familiar spirits, to be able to foretell future events, and do great things. It surely required no ordinary effort to get from under the influence of such a person. But greater is He who is *for* the truth, than he who is *against* it. Therefore, all the wiles of Satan are insufficient to impede its progress.

December 25.—I preached at the Rapids, and administered the sacrament to 71 communicants, including those of the Indian Settlement, where we have a seed, a people who have cast off their idolatrous practices, joined themselves to the living God, and are *walking in his commandments and ordinances, blameless.* It is true, they follow with tardy steps, and serve Him with fear and trembling; but they keep in the way, and have their *conversation in heaven.* May the presence of Him *who dwelt in the bush* ever overshadow, bless, and keep his little flock in this heathen land!—To-day I baptized several adults. One of them was deeply impressed with her obligations now recognized; and the whole company seemed to be touched with similar sympathy, anxious to feel themselves in the same way bound and allied to God. This woman had been more than twelve months a candidate for baptism; but, as she had Roman Catholic relations, who endeavored to bring her over to their way, I thought it advisable to have full proof of her sincerity. She has resisted all their importunities, and waited with patience for admission. When she first came to the Settlement, she was prejudiced against Protestants; but her mind gradually opened to the truth, and she now feels truly anxious to be saved through the mercy and grace of the Lord Jesus.

January 8, 1836.—In my usual visit to the school at Park's Creek, I called on a young woman who had been indisposed for some time. She willingly conversed on the state of her soul, and had learned to trust in the Lord. She said, I read and pray, and am anxious to have proper views of myself, and of Christ's power and willingness to save me; but I cannot accomplish my wishes. I read several promises to her, exhibiting the fulness of Christ, and his readiness to help in time of affliction; and, at her request, sung a hymn and prayed. Not twelve months since, I saw her brother lying on the same bed, preparing, through the chastisement of God, for endless felicity; and, should her disease be unto death, I hope she will have a similar passage to glory.

12.—I visited a sick young man, who was sensible that he was drawing to the close of his pilgrimage. For several months he had earnestly prayed to God to prepare him for eternity; and now he was happy to find his love of life and fear of death removed, and he was patiently waiting the time of relief from all his troubles. I prayed with him, and exhorted his father to pray earnestly that the affliction of his son might work for his good.

18.—I called to see the sick woman before mentioned, read and explained part of 1 Cor. xv. on the resurrection. To the family party assembled this appeared a new subject, and was attended with great interest. The woman, turning her hands and arms round, and gazing upon them, felt delighted with the idea that her wasted, enervated body should be re-animated; for ever freed from corruption, disease, and decay, and rendered like the glorious body of our Lord. I felt astonished that this should be a new subject to a family that had heard the Gospel for several years. At every funeral, this passage is brought forward; yet it comes not home, nor arrests attention, till the party feels immediately concerned. What need have we to give *line upon line!*

April 8.—I rode up to the Settlement, and visited a sick person. I found her waiting patiently for the hour of her departure. Her trust was in the Lord; therefore she often said, *When I walk through the valley of the shadow of death, I will fear no evil.* Truly happy are those who die in the Lord! death to them has lost its terrors. Its sting has been taken away; and it comes as a welcome messenger, carrying tidings of release to the imprisoned soul.

Mr. Cochran thus speaks of his *Solemn Feelings in administering Baptism:*

In baptizing adults, I explain the whole of the baptismal service to them, and reduce it to the simplicity of a covenant between them and God. When the explanation is finished, I ask them if they really intend to serve God according to the contract. If they reply that they do, I baptize them; if they feel in doubt, I recommend them to defer their baptism. Adults press to enter into covenant with God. I delight to welcome them, and often tell them not to fear: for it is the Father's good pleasure

to give them the kingdom. But when I enter their names in the register, and remember that they will prove either vessels of mercy or apostates; and consider their former habits and besetting sins; the knowledge to be imparted; the victories to be achieved over the world, the flesh, and the devil; when I ask how I and they shall discharge our obligations to the Redeemer, so as to lift up our heads and rejoice at his coming; my spirits sink, my heart throbs; and could I, without incurring loss, I should run from the charge.

The Value of the Sacrament of the Lord's Supper, as giving to the Pastor the opportunity of continual supervision of his flock, is strikingly illustrated in the following accounts of Mr. Cochran:—

December 18, 1835.—I met a person who intended to come to the Lord's Supper for the first time. He said, with a faltering voice, the tears rolling down his wrinkled cheeks, "I have waited; I have waited, expecting I should grow better; but I am still wicked. I am afraid to delay any longer." I said, "Come! the means of grace were appointed by God, not for the whole, but for the sick. You came to church, and God, by his word, taught you that you were wicked. Come to his sacrament, and he will show you yet more; how the wicked can have their sins pardoned, the stains of their guilt wiped away, and their souls nourished, till they come to the measure of the stature of the fulness of Christ." This poor old man was dangerously ill last summer; and it gave him great uneasiness that he had not been a member of the church of Christ in full standing. He said, "I have been baptized, and have gone to church, but have never been a partaker of the sacrament of the Lord's Supper. This, perhaps, will go hard against me. It looks as if I were ashamed of my religion." However, it has pleased God to restore him, and give him another opportunity of openly professing his faith in Christ; and it is encouraging to see him mindful of the vows made in the day of affliction.

December 27.—I preached at the Rapids in the morning, and at the Indian Settlement in the evening. The congregation at both places was large, the weak and infirm having made an effort to be present on the last day of the feast. The Sacrament of the Lord's Supper is an ordinance much esteemed here, and looked forward to with solemn veneration. There are but a few of our little flock whose consciences will allow them to present themselves with unwashed hands and insincere hearts.

March 29, 1836.—Most of the day was spent in conversation with those who intend to partake of the Lord's Supper for the first time. Two of those who were admitted had been awakened to a sense of their need of mercy about 18 months ago, when it pleased God to *visit their houses* with affliction, and to carry off their children by death. On the days of the funerals, when prayers were offered up to God for them, and the songs of Zion sounded in their ears, they saw the vanity of the world, and first felt a desire to prepare their souls to be with Christ. Since then, they have come forward to say, We will be his servants for ever. A third had her attention arrested one night in a peculiar manner. She thought she heard a voice saying, "This is the word of life: *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.*" These words laid hold on her mind. She recollected that she had heard them in church, and that they were the words of God. She received them, and today was admitted to the communion. Another was a woman who travelled 300 miles to get her children baptized, and lost one of them before they were dedicated to God. In the evening, I held the meeting, which was large, and read the names of the new communicants; desiring the members of the church to inform us whether they knew any thing inconsistent in their moral conduct, which rendered it necessary, for the general good, to exclude them. It was alleged that a woman had assumed too much authority over her husband; but it was found that she had taken the reins when her husband was incapable of holding them. An old member was accused of countenancing vice, by allowing two persons living in adultery to reside in his house. He was advised to dismiss them without delay, that none might have cause to speak evil of Christianity. We are a few sheep surrounded by an immense heathen wilderness. We find ourselves, our children, and domestics, liable to be misled and contaminated by heathen example. What need have we to watch over each other!

April 1.—Held divine service, and administered the Lord's Supper. Though the track was almost impassable from the thawing of the snow, the church was full, and nearly all the communicants were present. Those of the Indian Settlement had sufficient zeal and perseverance to trudge in a long, tedious journey, through half-melted snow up to the knees, to be at the altar of God for the blessing. The progress of the Gospel is so slow in a wild country, among erratic inhabitants, and the natural impediments are so great, that our hands often grow feeble, and our shoulders weary of the yoke. But when we view the gradual increase of the flock of Christ, and see some enter into rest, we are reconciled to our lot, and feel resolved to persevere in our work. It is only by steadily contemplating an endless eternity, that patience can be obtained to gather in the scanty vintage of God.

May 11.—I visited the Indian Settlement; went through some of their farms; examined the children; and baptized two adults and two children. Our little flock in the wilderness

gradually increases. Though they do not manifest eminent virtue, nor enjoy a large share of evangelical light or love; yet we are encouraged by the improvement of their moral conduct, and the powerful restraining influence which God exercises over them. All who have been baptized, have kept themselves from intemperance. They were drunkards, adulterers, and incestuous persons; but have been reclaimed from their vicious practices.

May 31.—I was baptizing adults. Some gave very appropriate reasons for wishing to be admitted into the church. Their moral characters were all unexceptionable. God, out of his overflowing benevolence, disposes the hearts of men to enter into covenant with him for their good. I hope he will also bestow his favor abundantly on those who bear the Christian name, that they may walk worthy of their high vocation.

A vain, heartless young Indian.—Rode to the Indian Settlement, and assembled the Indians, to help to lay the foundation of the grist mill. There were 24 present; a smile on every countenance, except one, who feared he should not live to see it finished. He was so reduced by influenza, that there was little hope of his recovery. There was a peculiar incident connected with this youth, which strongly marks the necessity of doing good when there is an opportunity. On May 22, I fell in with him. He told me he was engaged as a servant to a gentleman who was wintering at Red River. His hat was decorated with ribbands; his garters ornamented with beads; a fine red belt was round his loins; and he was strutting like the greatest of the great. I shook my head, and said, "Ah, Bill! could you not find a more useful way of applying your money, than purchasing these ribbands, beads, and belt, to mark you out as a fool to all sober men? If this be an error of judgment, I will point out a remedy. You have an uncle at the Indian Settlement, who is in want of a cow. Come! let you and me put our mites together, and purchase him one! There are plenty of cattle here." This motion was disagreeable: he quickened his pace and left me. Time rolled on: the influenza came; Bill's money was spent; poverty and disease drove him to seek an asylum under the roof of his uncle, and to feed on the charity of one whose counsel he formerly despised. I often say to him, "Let the young men who despise the counsel of their friends, and shut their hearts against the wants of the aged, learn from you to be wise in time, and to do good while they have an opportunity."

LONDON MISSIONARY SOCIETY.

EXTRACTS FROM ADDRESSES DELIVERED AT THE FORTY-THIRD ANNUAL MEETING.

TRAVANCORE.—*Idolatry in India.*—I have been principally engaged in the district of Travancore. When I arrived there, 20 years ago, I was much struck by the numerous temples, the multitude of idols, and the dense population of that country. The Brahmins—the rich, the mighty, and the noble, frowned upon our objects. The Brahmins predicted that our mission would be a total failure, because the country had been specially given up by the gods to *them*. They said, "You tread now upon holy ground." But we found it was not very holy—that the Brahmins were the most polluted and unjust people on the earth. They said, "We have got Kishnu, and his representative, Krishnu, who is worshipped in a splendid temple. He is our guardian Deity; he never slumbers." But that was a mistake; every evening they put their god to sleep. But they said, he would awake in the morning, and protect their lives, castes, and customs. I mention this on account of another fact connected with the idol Krishnu, who is an incarnation of vice. The Brahmins said, about a thousand years ago he was not known—that they found him in the jungles, and had discovered that he had taken up his abode in the hollow of a tree. They took the tree, and said, as it was a holy tree, it would not rot. They carved it, and set it up in a very large temple. It was surrounded by numerous Brahmins, richly endowed; and ceremonies were daily performed over it, as their favorite god. But there was a hole in the tree, which they ought to have filled up, but they left it unclosed. It was discovered that the little mischievous creatures, called *mice*, had burrowed and taken up their abode with Krishnu; and they were not unemployed in the neighborhood of much butter, milk, honey, and other things offered to this idol, but committed great depredations in the interior of the god, so that it was almost destroyed. But the Brahmins are never at a loss for an expedient. When they found the mice-holes about the surface, they took plates of gold, and nailed them over, so that the people who came to make their offerings should not see the injury inflicted on their favorite god. Gold, in the estimation of Brahmins, is a sure remedy for all the evils of this life and that which is to come. At some period, not less than 30,000 Brahmins are assembled, all

supported at the public expense for several days; and they go not home empty-handed, clothes and money being given them.

Effects of the Gospel in Travancore.—We have nothing but good news to declare to you. Our labors have been particularly successful among one race of the Hindu nation. The people called *Chouars*, who are occupied in cultivating rice fields, and in other agricultural pursuits; the poorest sorts in collecting the palmyra tree. This tree yields a juice, which is an article of food, and used also as a cement in adorning houses and pillars; and, when we arrived, its leaf was the only thing we had to write on. But since the Tract Society has furnished us with paper, and our own Directors have sent us a press, we have been enabled to print a number of tracts in the native language. Many persons, especially such as have been with the Brahmins, are so prejudiced against books, that they will not receive one. Therefore, we write the truths of the Gospel on the leaf of the palmyra tree—which they take home without hesitation. But many will not be satisfied without a book. We were lately enabled, by the aid of the Madras Aux. Society, to present a copy of the New Testament to every native Christian on the station who was able to read. Preaching the Gospel to the heathen from morning to evening is our delightful work. It is a great mercy that God has enabled me and a brother, for nearly 20 years, to labor almost without any illness or inconvenience from the climate or any other cause. I hope this will encourage some who think India is an unhealthy country, and are afraid to go to it, lest they fall a sacrifice to liver complaint, cholera morbus, or other disease. During the last year we received, in one station, 15 applications for new schools, and several new congregations were formed. Thus the circle is widening. Every year, for the last ten years, there has been more encouragement than during the preceding year. We have, connected with the two stations at Niyoor and Nagercoil, 80 villages, where we have places of worship; some of them convenient, others of a rude description; but places where we can meet the people, and where they love to assemble to hear the word of God read and expounded. In each village we have a school. When I left, we had 6,000 boys and young men under instruction. We have been enabled to raise the female character, and have now 200 girls under the constant instruction and superintendence of missionary females. It is a novel sight in India, to witness females reading and writing; but their parents are now anxious for their instruction. Our press has been in operation; but it does not work sufficiently fast for us. Throughout the district there is a movement. Even the Brahmins are becoming our assistants in the work, and the King is patronizing education. The present Rajah and his brother are respectable English scholars. The young Rajah has been studying medicine, with the view of convincing the stupid Brahmins that medicine is more efficient in the cure of disease than offerings presented to dumb idols. It is gratifying to know the attention paid by the people when they hear the word of God.—Allow me to mention one pleasing occurrence. Just before I left India, the people wished me to attend a meeting for the purpose of destroying a temple containing two images. One image, of fearful form and figure, was soon disposed of; and we then retired for prayer, being joined by 300 men and women. The other image was a wooden idol. The people wished to burn it; but I proposed to bring it home, that when you saw that they were casting away their idols, it would be some proof to you of their desire to become true Christians.—*Rev. C. Mead.*

THE SOUTH SEAS.

A few months only have elapsed since I returned to my native land from regions which are, every day, becoming more interesting, and the influence of Christianity is changing the very spirit of the inhabitants. In the *Society Islands*, I, and all those who were with me, were astonished to find such orderly, civil, cheerful, and happy societies. We had been taught to believe, that a morose, sullen, gloomy disposition had taken the place of the former amusements which there prevailed. But I can bear the most solemn testimony, that such is not the case. Never have I seen a happier or more cheerful people than in the island of Otaheite. I was also informed by those who have visited the neighboring islands, to which only native missionaries have been sent, that in them similar results have been produced. To almost every island ships now go, and their crews land, without fear of being massacred by the natives. This is invariably the case where the missionaries have established themselves. From those islands I went to *New Zealand*, where the Church Missionary Society is prospering in the most delightful manner. May I say a word about the Cape of Good Hope? If the opinions of such a man as Sir J. Herschel—living in the calmest retirement, untied to any party, unconnected with any set of men; if the opinion of a man of his ability and his character are worth any thing, I have it in writing from him, that the missionaries are doing the greatest good to their fellow men, and deserve the full support of his Majesty's government.—*Captain Fitzroy*, R. N.

AMERICAN BOARD OF COMMISSIONERS.

MISSION TO THE NESTORIANS OF PERSIA.

Marriage of a Prince—Electrical Machine.—Mr. Perkins, speaking of himself and his associates, Nov. 22, 1836, says: We were invited by the Governor to attend the wedding of Jenghair Khan, his eldest son. The Governor inquired whether we would prefer to be reckoned among his own guests, who would consist of moolahs and the elder khans of the city, or among his son's guests, who would consist of younger people, and would be entertained with music, dancing, and other recreations. We expressed our preference to be numbered among the Governor's guests, requesting the privilege, however, of attending both parties, alternately, (the entertainments continue two or three days), in consideration of our being strangers, and our desire to become acquainted with Persian customs. This privilege was granted.

27. The wedding commenced. We could not attend during the day, it being the Sabbath.

28. We opened a box which had just arrived from America, containing an electrical machine. Our meerza called on us just as we had set up the machine, and put it into operation. We gave the meerza a shock, and he went immediately to Jenghair Khan, the bridegroom, at the wedding, and told him what a wonderful instrument had just reached us from the new world. The Khan sent immediately to us, requesting us to come and spend the ensuing evening with his party, and bring the prodigy that had arrived from the new world, and entertain his company. At evening, we accordingly put the machine in portable order, and carried it to the wedding. When we arrived, it was the hour of Mohammedan prayer; and it was truly affecting to witness the scores of Moslems, in all parts of the great hall, with their faces turned toward Mecca, bowing and prostrating themselves, and repeating their devotions. But truly appalling was their evident heartlessness in the service. Numbers broke off and saluted us as we entered the room. The bridegroom conducted us to a seat, and after conversing with us a few moments, proposed that, if we would excuse him, he would say his prayers. Certainly, we replied; and he kneeled by us, and commenced his devotions; frequently breaking off, however, to give directions to his servants, or to pay us attention. Prayers being ended, the bridegroom invited us to exhibit the wonderful instrument from the new world. We therefore set up the machine, and directed a circle to be formed around the room. About fifty of the nobility of Ooroomiah were soon filed, with hands joined. Almost every variety of emotion was observable in their countenances. Some were pale with fear. One or two feigned business out, and left the circle. Others were smiling with incredulity. We turned the machine a few revolutions, and discharged the bottle. The experiment was a happy one, and removed at once all suspicion of illusion. The shock, however, was not so heavy as to terrify the company; and we continued the process, increasing the power of each successive shock, until the party seemed wrapped in amazement, concluding that the mysterious engine possessed unlimited, as well as unseen power. A more favorable opportunity for such an exhibition could not possibly have been presented; and we hope and trust that some thirst for science and improvement may have been kindled in the minds of the scores of the Persian nobles and multitudes of the people who witnessed it.

After spending an hour or two with the bridegroom, the Governor sent to have us come and join his party. We therefore repaired to the palace of his Excellency, where we were entertained with a most splendid exhibition of rockets and other fireworks. The Persians are exceedingly fond of this amusement, and they are able to practise it with great perfection.

Oppression of the Jews.—Dec. 17. We received a visit from a Jewish physician, of high repute for medical skill among all classes of the natives. He complained bitterly of the oppression which his people here suffer from the Mohammedans. Two nights ago, he said, some Moslem ruffians went to the house of a Jew, and ordered him to bring out wine. The Jew went out and declared to them that he had no wine; at which the ruffians became enraged, and murdered him on the spot. A large number of the Jews had tried in vain to induce the Governor to apprehend and punish the murderers. I have no doubt of the accuracy of this statement. It accords entirely with numerous instances of outrageous oppression which we know the poor descendants of Israel to have suffered here during the past year. The Jewish doctor concluded his sad tale by remarking, that if the Messiah does not soon appear, he feared their nation would be exterminated. I inquired of him when he expected the Messiah to appear; and he replied that each of the six days of creation is the emblem of a thousand years; that 400 of the sixth thousand years now remain; that the seventh day, or their Sabbath, is the emblem of a seventh thousand years; at the commencement of which period the Messiah is to come, and during which he is to reign. Consequently, 400 years are to elapse before the Messiah shall come. I suggested to him, that if the Jews must wait 400 years longer for the Messiah, under their present oppression and persecutions, I thought he had serious reason for apprehension respecting their extinction. "Ah, (said he,) 400 years are the utmost limit. We expect the Messiah soon: he may come this year, or this day."

The Nestorians despise the Jews as heartily as the Moslems despise both Jews and Nestorians. They never eat any food prepared by a Jew, and will scarcely enter a Jewish dwelling; and when a Jew suffers oppression from Mohammedans, the Nestorians exult in his sufferings. They do this from principle; saying, the Jews were the murderers of our Saviour.

Prevalence of Lying.—Dec. 18. The particular subject which I presented to-day, in our Nestorian service, was lying—a sin which prevails to a most appalling extent among all classes of Nestorians as well as Mohammedans. I have prepared a small tract on lying in the Nestorian dialect, to be read in the schools and generally circulated. It consists chiefly of quotations from Scripture, and so cannot incur opposition from nominal Christians.—*Missionary Herald.*

MISCELLANEOUS.

STUDY AND EXTENDED USE OF THE ENGLISH LANGUAGE IN INDIA.

Rev. Dr. Duff, a Missionary from Calcutta, delivered an address before the General Assembly of the Church of Scotland in May last, of which we present to the readers of the Chronicle the following brief extract.

The late Governor-General of India, Lord Wm. Bentick, had, by a decree, in 1835, ordered that the English language should be the language employed in the business of the empire; by which the object of the Government would no longer be, as it had hitherto been, to perpetuate the systems of native knowledge, but to introduce in their stead the English language, and English literature, through the medium of the language. This act was not, like many others, laid useless on the shelves of government; but the committee appointed for that purpose were carrying it vigorously into operation, and the few government institutions in India for teaching the English language had been trebled since that period. There were now 27 institutions in the East Indies where the English languge was taught. This was a point of mighty moment. An institution had been lately opened at Coot, 12 miles north of Calcutta, and, in a short time, there were 1,400 boys studying the English language; while only 200 were studying the Arabic and the Persian. The growing taste of the natives for the English language might be manifested in another way. There was a School Society established at Calcutta, for the supply of all kinds of school books. During the last twelve months he spent in India, 31,000 English books had been issued by the Society, and only 36 Arabic, and 16 Sancrit books, these being their sacred languages. This proved the growing desire to become acquainted with the English language. What was the use they ought to make of it? They hailed the change *as the harbinger* of better days, because the native systems were systems of error; and if the natives were to be taught geography, for instance, it was better to teach them a true than a false system. The institutions had been established on a principle, and the government had declared it to be unalterable, that no religion should be taught in them. The consequence of this had been, that the natives who studied there were becoming, with regard to their own religion, infidel; and with regard to all religions, infidel. He read, in proof of this, from a newspaper called the Reformer, which was the organ of the educated natives. The editor declared that the effects of the government education was to destroy the native superstitions—that it was doing this more rapidly than the preaching of the missionaries; and he called upon the missionaries to abandon their system for that of the government. It was, in fact, impossible, he said, to introduce English literature and science without overthrowing the native systems altogether. If this was the case, (said Mr. Duff,) what was the duty of Christians? what ought to be the operations of the church? Ought they not to be ready to step in and take advantage of this state of things? Government was clearing away a great deal of rubbish by these institutions. Let them plant Christian institutions side by side with those of the government, and raise up a race of men imbued with the piety as well as the literature and science of this country, who would chase the rising streams of infidelity from the land. The government had provided each of their institutions with a library of books, some of which were excellent, but many worthless and demoralizing. Ought not, then, Christians, at this crisis, to send the natives Christian, as well as scientific books, and thus leaven the mighty mass of the Indian population with the knowledge of Christ? If they came forward *now*, they might arrest the progress of infidelity; if they delayed, it would soon be beyond their reach.

MAURITIUS AND MADAGASCAR.

Rev. J. J. Freeman, late of Madagascar, at the anniversary of the London Missionary Society, said,—The moral condition of the island of Mauritius bore no comparison to the bounty and fertility of its natural scenery. While the latter was splendid, picturesque, and magnificent, the former was dark and degrading. Little had yet been effected for any portion of its inhabitants—least of all for its 80,000 negro slaves. But the intolerance which prevailed in that island was a yoke far more galling than that to destroy which, in the West Indies, G. Britain so nobly paid £20,000,000. It pressed upon the immortal minds of the population. A missionary, coming from Madagascar, had expressed his wish to touch at the Mauritius, and address his fellow-laborers there concerning the great things of God; but he was not permitted by the local authorities. Yea, a missionary, who touched there, feeling his bowels yearn toward the population of that island, offered to teach them in their own vernacular tongue; but was forbidden to do so. But he had come over to England to ask the sanction of government; and he hoped that religious and civil liberty would be secured in the Mauritius.

Mr. Freeman then called the attention of the meeting to the lamentable change which had occurred in the Island of *Madagascar;* and, after stating the method adopted by the Queen for the extirpation of Christianity, he observed that the present sufferings of that land were calculated to awaken the deepest sympathy. Infanticide was again practised; the cruel ordeals on the suspicion of witchcraft were again instituted, and male prisoners were put to death in cold blood. Ten thousand men, not long since, were murdered in cold blood one afternoon, though they had submitted to the Queen and taken the oath of allegiance. Their wives and children were dragged into hopeless domestic slavery; but many of them perished on the road, as they were conducted to markets, to be disposed of as cattle. Fifty venerable chieftains, fathers and husbands, were crucified outside one village, and left to perish. Their wives refused to submit to slavery, and were speared on the spot. (It was impossible to describe the sensation produced in the meeting by this narrative.) He trusted those would call forth the sympathies and prayers of British Christians in behalf of Madagascar. At present he saw no indication of a change; but when he knew that the little vine which had been planted was watered by Christian tears, and that, though smitten, it had not been destroyed, he felt assured that it would again revive, flourish, and bring forth fruit. He saw, in the desire of commerce excited among that people, and in the visit of an embassy to England, and now on its return to Madagascar, promise of future happiness to that island.

LIST OF CONTRIBUTIONS.

To the Presbyterian Foreign Missionary Society from August 15 to September 15, 1837.

Allentown Cong. N. J. to constitute their pastor, Rev. Henry Perkins, a life member, 30,00

Alleghany Presbytery.—Butler Church, James M'Curdy, Esq., 5, proceeds of a mission field for Indian Missions; *Concord* Church, John Lowrie, 5; Andrew Porter, Jun., 10, which, with 20 before paid, constitutes him a life member, 30,00

Claysville, Pa. Female Missionary Society, by Rev. W. Bushnell, 8,25

Elizabethtown, N. J. 1st Pres. Ch. E. B. Bedminster, 5,00

Huntingdon Pres. Church (Rev. J. Peebles pastor) collection, 50,00

Kittaning, Pa. Pres. Church, (Rev. Jos. Painter, pastor), 62,00

Lawrence Cong. N. J. by Mr. Richard M. Green, 105,00

Lawrenceville, Pa. Pres. Cong. Mon. Con. coll. by Rev. Rich. Lea, 10,62

Lodiana, N. India, donation of Dr. Bradeley, paid to Mr. Newton, 400 rupees, 200,00

Mercer County, Pa. Missionary Society, by B. T. Porter, treasurer, 100,00

Milton, Pa. Thomas Candor, 5,00

Mount Hope Cong. O. a balance of subscription, 1,00

Newark Cong. Del. to constitute their pastor, Rev. A. R. Russell, a life director, 50,00

New-York Scotch Pres. Ch. Wm. Wallace, 25,00

Pittsburgh, Pa. contribution of 2d. Presbyterian Church, for 1837, 682,51
In addition to $150, by John M. Lowrie, before acknowledged—making a total of $832,51; by which Harvey Childs, Dr. Robert Wray, Rev. Robert Dunlap, W. H. Lowrie, and John M. Lowrie, are constituted life directors; and Samuel Thompson, Mrs. Mary Thompson, Robert D. Thompson, Francis P. Thompson, Caroline Thompson, Eliza Thompson, and Jane P. Thompson, are constituted life members.

Rockland Co. N. Y. Mrs. Dewing, 1,00

Scottsville, N. Y. Female Missionary Society, by Mr. Garbut, 9,00
Sinking Creek Church, Pa. by Rev. David M'Kinney, 23,20
Trenton, N. J. 1st Pres. Ch. to constitute their pastor, Rev. Eli F. Cooley, a life director, 50,00
Westfield, N. J. Rev. James M. Hunting, a thank-offering to the Lord, for restoring a beloved child to health, who was near the grave, 5,00

ADDITIONAL CONTRIBUTIONS.

Indian River Cong. Del. 2,77
2d Pres. Ch. Phila., Mon. Con. of Prayer, by R. H. Smith, 6,70
Donegal Cong. coll'n by W. F. Houston, 53,50
Germantown Pres. Ch. by Dr. Neill, 10,00
Tuscarora Valley, Fem. Miss. Soc. by J. P. Engles, 10,00
Rebecca Moore, by J. P. Engles, 1,00
Towanda, Bradford Co., Dr. J. Paxton, 5; J. D. Harris, 5; by W. M. Hall, 10,00
Hanover Cong. Pa. by Rev. Jas. Snodgrass, 20,00
Smyrna, Ind. Pres. Ch. by Rev. J. Peabody, ($3 of which is for the Chronicle), 10,00
Easton, Pa., 1st Pres. Church, by Thos. M'Kean, Esq., 350,00
Philadelphia, 9th Pres. Church, by John Scott, 19,27
Philadelphia, 10th Pres. Church, 543,59
Newcastle Presbytery, by Rev. J. M. Dickey, 70; by Rev. John C. Lowrie, 50, 120,00
Talladega, Ala. by Rev. Richard B. Cater, missionary, 10,00
Presbytery of Hudson, 45,00
Greenwich, N. J. 1st Pres. Church, 100,00
From an Individual, 5,00
New-York, 1st Pres. Church, mon. concert, 66,96
Trenton, N. J. Ladies' Missionary Society, to constitute Rev. John W. Yeomans, and Rev. Mr. Huntington, life directors, 100,00

COLLECTIONS.

By Rev. D. K. M'Donald, in March and April last, within the bounds of the Presbyteries of Cincinnati, Oxford, and Miami, Ohio.

PRESBYTERY OF CINCINNATI.

Hamilton Church, 15,40
Bethel Church, 51,00
Williamsburgh, 23,00
Grassy Run, 1,12
Hopewell, 8,00
Rossville, A. P. Andrews, to constitute himself a life member, 30,00

Amount received, $128,52

PRESBYTERY OF MIAMI.

Dayton and vicinity.—Joseph Barnet, 10; Jacob D. Lowe, 5; David Osborne, 15; Charles Spinning, 5; Samuel M'Pherson, 5; John M'Kaig, to constitute himself a life member, 30; William King, to constitute himself and his son, Samuel M. King, life directors, 100. Total at *Dayton*, $170,00

PRESBYTERY OF OXFORD.

Camden, Mrs. J. Ridenour, 2,00
Lexington Congregation, 28,00
Eaton do. 11,46
Bethel do. 16,75
Mount Carmel do. 19,00
Bath do. 19,25
Dunlapsville, do. 8,00
Brownsville do. 6,50
Harrison do. 11,06
Seven Mile do., to constitute their pastor, Rev. Thomas E. Hughes, a life member, 30,00
Beulah Cong. 3,00
Camden do. 12,00
A Friend of Missions, 3,00
Treasurer of Oxford Presbytery, 9,18
Treasurer of Pres. Church of Oxford, 10,00
Ladies' Benevolent Society of Oxford Church, 70,00
Of which $60 are to constitute their pastor, Rev. Wm. Graham, and Professor J. W. Scott, life members.
Society of Inquiry of Miami University, to constitute Rev. D. K. M'Donald a life director, 50,00
The following persons are entitled to life membership by the payment of $30 each; viz.: Samuel Dick, of Bethel Congregation; Asa Cone, of Venice; Robert Marvin, of Harrison; Mrs. Phebe Marvin, of Harrison; Joseph Leech, Mrs. Sarah Leech, W. W. Robertson, and John Mollineaux, of Oxford, 240,00
Payments for the Chronicle, 9,50

Total in Oxford Presbytery, $558,71

Total received by *Mr. M'Donald*, $857,23

PAYMENTS FOR THE CHRONICLE.

Mrs. Mary Cotton, Moses Hitchcock, Elizabeth Hopkins, Samuel Kennedy.

COLLECTIONS FOR THE CHRONICLE.

By Rev. Robert W. Orr.

Robert Orr, Alex. Colwell, John R. Johnson, J. M. Jourdan, Chambers Orr, Miss Mary Smith, Josiah Copely, John Carothers, James E. Brown, Esq. David Johnson, Esq., Phebe Brown, S. C. Orr, Esq., Josiah H. Purdy, C. H. Haven, 50 cents each.

FOREIGN MISSIONARY CHRONICLE.

VOL. I....No. 11. NEW-YORK, NOVEMBER, 1837. WHOLE No. 55.

PRESBYTERIAN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA.

THIS Mission, from its commencement, has been highly interesting to the American churches—especially those of the Presbyterian denomination. The missionary field of India is vastly extensive, and one of the most important on earth. It is favored with the protection of a Christian government, and with many facilities for the diffusion of Divine truth, as well as the knowledge of literature and science, which are not enjoyed in countries subject to Pagan or Mohammedan dominion.

The first missionary company, destined for India, consisting of Rev. Messrs. John C. Lowrie and William Reed, with their wives, embarked at Philadelphia, May 30, 1833, on board the ship Star, owned by Foster and Co., and arrived at Calcutta, October 15. In the all-wise providence of God, Mrs. Lowrie was removed by death, March 25, 1834. About the same time, Mr. Reed was visited with a pulmonary disease, which soon prostrated his strength; and, in pursuance of medical advice, he and his wife took passage on board the ship Edwards, bound for the United States, August 2; but it pleased God to call him hence, at sea, on the 12th. Mr. Lowrie was then left alone. After seeking preparation for his work, he proceeded to Lodiana, where he commenced missionary labors, and pursued them till his health failed. [See his letters and journals in the Chronicle.]

The First Reinforcement of this Mission, consisting of Rev. Messrs. James Wilson and John Newton, with their wives, and Miss Julia Davis, received their Instructions Oct. 28, 1834, in Philadelphia, and embarked Nov. 4, at Boston, on board the ship Georgia, destined for Calcutta; where they arrived Feb. 25, 1835. Miss Davis was married to a Baptist missionary, and departed to Cuttack. The other brethren and sisters reached Lodiana Dec. 8, and have since been engaged in missionary labors.

The Second Reinforcement was sent out in the autumn of 1835. It consisted of ten individuals—Rev. Messrs. James R. Campbell, James M'Ewen, Messrs. William S. Rogers, Jesse S. Jamieson, and Joseph Porter, and their wives. They sailed, Nov. 6, in the ship Charles Wharton, Captain Dolby; and, after a safe and pleasant voyage, arrived at Calcutta, April 2, 1836. These, with the brethren who were in India before them, are now employed in the work of the Lord at four different stations, according to a distribution of themselves, which they made in general council. [See an extract, headed "*Missionary Movements*," page 170.]

A Third Reinforcement has been recently fitted out, consisting of eight persons—Rev. Messrs. Henry R. Wilson, jun., John H. Morrison, Messrs. James Craig, teacher, and Reese Morris, printer, with their wives.—On the evening of October 10th, Mr. Morrison received ordination, as an evangelist, by the laying on of the hands of the Presbytery of New-York, in the First Presbyterian Church of this city.—Previously to the departure of the missionaries, a public meeting was held, on the evening of the 10th October, in the Tenth Presbyterian Church of Philadelphia, of which Rev. Henry A. Boardman is pastor. The exercises commenced with prayer by Rev. Dr. A. W. Leland, of South Carolina. The Instructions to the missionaries were delivered by Rev. Dr. W. W. Phillips, Chairman of the Executive Committee, (the Corresponding Secretary being indisposed.) Addresses were delivered by Messrs. Morrison and Wilson, and Rev. Henry R. Wilson, sen., of Shippensburg, Pa. The exercises were highly interesting and impressive. A missionary meeting was also held in the Second Presbyterian Church, (Dr. Cuyler's) on the evening of the 11th, and another in the 10th Church, on the evening of the 12th ult.—It is believed that a good degree of missionary zeal is now manifested in several churches of Philadelphia.

The missionaries, on the 14th Oct. took passage on board a steamboat for New Castle, where they would embark on board the ship Edward, bound for India. They have bidden adieu to their native land and their beloved brethren and friends, and are now on their passage over the mighty deep. It is hoped that all the friends of foreign missions will remember them at the throne of grace; fervently praying for the preservation of their lives and their health, and for the success of their labors among the heathen.

INSTRUCTIONS

TO THE REV. HENRY R. WILSON, JUN., REV. JOHN H. MORRISON, MR. JAMES CRAIG, AND MR. R. MORRIS, JUN.

THE time has nearly arrived when you must bid farewell to all your friends, even those whose society, by endeared and most sacred relations, has heretofore constituted a large part of your very existence. You are now to leave behind the lovely land of your birth, and all the associations and cherished privileges you have heretofore enjoyed in the house of God, and among his people. You are now to be sent far off to the heathen. Your honored parents you are to see no more; with your brothers and sisters you will no more rejoice. You leave a land of Sabbaths, and of Bibles, to dwell in a land of moral darkness; and you are now called to exchange the privileges of a community formed and regulated by the Gospel of Jesus Christ, to reside among the untold abominations of the heathen. We have not, at any time, concealed from you that your choice to become missionaries of the Cross brings with it new trials peculiar to itself, and calls for sacrifices of the most painful kind. It is no light matter to part with all that you have ever honored and loved, to see them again no more; nor is it a light matter for those beloved friends and acquaintances to part with you. It is no light matter to forsake this favored country, with all its civil and religious blessings, with all the solemn ordinances and high privileges of the sanctuary of the living God, for a land of strangers—a land of idolatry, of temples dedicated to devils,—a land covered with the shadow of moral death. In view of such a contrast, the question naturally arises, Why is it necessary to sunder such ties? Why is it necessary or proper to make such an exchange? Who has required these devoted men and women, thus to separate themselves from the church at home, and all the endearments of the most cherished relations of life? By what authority do others assist them in carrying out their purpose?

In this view of the subject, there is nothing new to you; and to all these interrogatories you are prepared to give an answer. For your instruction, it was not necessary thus to present the subject to your minds. But there is something solemn and endearing in the last communings of beloved friends; and in receiving the last personal communications of your fathers and brethren of the Executive Committee, it will be profitable to you and to us to recall these things to our recollection; and to show that the relation in which you now stand to the church of God, and all the sacrifices you are called to make, are sanctioned and required by the express authority of our blessed Lord. When far off upon the sea, or still further off in the interior of India, you will find it sweet and refreshing to look back to this last interview; and the parting words of those who are appointed by the churches to be their medium of communication with you, will be dear to your souls. We, too, will recollect this last meeting with you with deep interest: it will assist us in the more faithful discharge of our duties; and this large assembly of your Christian friends, when they speak of this evening, will be assisted in their prayers for you, and invigorated to greater exertions to promote that cause in which we are all engaged.

When the Saviour had finished the work of man's redemption, just before he ascended to heaven, he gave his command to the church, to go into all the world, and make known the plan of redeeming love. This command was not given to Gabriel, that stands in the presence of God. It was not given to any of the thrones, or dominions, or principalities, or powers, of the heavenly hosts; neither was it given to the spirits of just men made perfect; but it was given to the church upon earth, and with it was given the divine assurance that he would be with his servants to the end of the world.

When we examine the history of the Apostles and the primitive church, we find how they understood and acted on the command of their risen Lord. Missionaries were sent out, first from Jerusalem, and then from other places, after those places had received the truth, to all parts of the world, every where making known the Gospel. The journals of those Missionaries, written with the pen of inspiration, have come down to us; and from them the church of the present day, and her missionaries, may learn what is required of them. The messengers were sent out, taking nothing of the Gentiles; and in being thus sent out, they too were called on to part with beloved friends and relations. Their labors also, and their sufferings in the missionary cause, were of no ordinary kind—more severe, indeed, than any thing that is in prospect for you. This the sacred record abundantly shows: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the earth, and are the off-scouring of all things unto this day. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as

deceivers and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

This impressive summary of what the first missionaries were called to endure, is conclusive of the whole question of duty, both of the missionaries and of the church, in the present day. The apostles understood the command of the Saviour as requiring the sacrifices here stated; and their judgment of the subject was formed under the teaching of the Holy Ghost. This is God's plan for converting the world to the knowledge of himself, and it is in perfect symmetry with the life and precepts of our blessed Lord himself. Shall the life of the Saviour be one of toil and labour, of entire benevolence and self-denial? and shall that of his disciples be one of ease and apathy, and self-indulgence? Shall the Son of Man have no where to lay his head, and for our sakes become poor? and shall his followers devote themselves to the accumulation of riches, reside in splendid mansions, and fare sumptuously every day? Shall he leave the bosom of his Father, to redeem a lost world; become a man of sorrows and acquainted with grief; devote his whole time to doing good; and, at last, suffer for his people the painful and ignominious death of the cross? and shall his people be carried to heaven on flowery beds of ease? No, truly. If any man have not the spirit of Christ, he is none of his; and he that is unwilling to fill up what is behind of the afflictions of Christ, for the sake of his church, partakes not of the spirit of the apostle to the Gentiles.

It is worthy of the attention of us all, and of our deep and solemn consideration, with what clearness our Lord himself lays down the terms of discipleship. In them is no obscurity, no darkness, no need of deep and painful reflection, to find out their meaning. He that runs may read them, and the light of a sunbeam would not make them clearer.

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple to be as his master, and the servant to be as his lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. If the world hate you, ye know that it hated me before it hated you; and ye shall be hated of all men for my name's sake. He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it. Whosoever, therefore, shall be ashamed of me, and of my words in this adulterous and sinful generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels. No man, having put his hand to the plough and looking back, is fit for the kingdom of God. He that is not with me, is against me; and he that gathereth not with me, scattereth. Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. He that taketh not his cross and followeth after me, is not worthy of me. If any man will come after me, let him deny himself, and take up his cross daily and follow me."

The example of the Saviour and his apostles, and these terms of discipleship laid down by him, show conclusively that the spirit of missions is the spirit of Christ, and that the missionary enterprise rests upon the same foundation as do our hopes of eternal life, or the Gospel itself. If the one be a visionary scheme, unworthy the notice of wise men, then too is the whole plan of redeeming love a fable, and we must seek some other way of peace with God and forgiveness of sins. But we know, that in believing that Jesus Christ is the Saviour of a lost world, we are not following cunningly-devised fables. The Christian's faith in him may be weak, and his hope of an interest in his love and mercy faint, and often obscure; but, such as it is, he would not part with it for any thing this world has to offer; and the foregoing exhibition gives the same assurance, that the cause of missions has the authority, and reposes upon the foundation, of the Bible, and must stand or fall with the great mystery of Redeeming Love. It is, indeed, but the carrying out of the will of God for converting the world to the knowledge of the truth; and, however the wisdom of the world may treat with the scorn and contempt the revelation of infinite wisdom, their derision or indifference alters not its nature; it is still the revealed purpose of God.

The Executive Committee rejoice, therefore, that you have given yourselves to this work; and, although it is painful for them to part with those they esteem and love, yet even that does not prevent them from rejoicing to see you endeavoring to walk in the footsteps of the Redeemer. In this world no joy is per-

fect; and, as in the case before us, we are sometimes called to experience both joy and sorrow at the same time. This the apostle of the Gentiles fully understood; and it was in express reference to that state of mixed feeling of which we all at this moment partake, that he exhorts us to be joyful in tribulation.

The field of your future labors is in India; in no place are your services more needed; in no country do the openings of Divine Providence afford more encouragement for missionary exertion.

India was one of the earliest seats of civilization, arts, laws, and all the improvements of social life; and of all the countries in Asia it has excited the greatest interest in ancient and modern times. Its natural boundaries are strongly marked: on the north, by the Himala mountains; on the west and east, by the rivers Indus and Burhampooter; and on the south, by the ocean. Its length from north to south is 1,800 miles, and its breadth from east to west, 1,500; and a large part of the surface is the finest and most fertile of any part of the earth.

From the earliest historical accounts we find that India attracted the attention of the mightiest monarchs and conquerors of the more western nations. In examining the history of this country, it is most painful to trace the march of destruction, death, and desolation, which followed the introduction of foreign and hostile armies into her bosom. From the days of Semiramis, down almost to the present time, India has bled and suffered under the attempts and repeated triumphs of foreign aggression.

In the entire page of history we do not find the record of a single instance in which the native princes and people of India tried to disturb their neighbors for the sake of conquest. In the wars and commotions of twenty centuries, the inhabitants of India have been the oppressed and suffering people. For ages, the followers of Mohamed ruled the native population with a sceptre of the most stern, cruel, and unrelenting despotism. In the providence of God, the Moslem oppressors have been prostrated, and the government of this great country is now in the hands of a Christian people. Without stopping to examine or to censure what may have been wrong in the manner by which the British power has been established in India, it is an incontrovertible fact, that their supremacy, the stability of their power, and the general justice every where existing, are the greatest blessings the mass of the inhabitants have ever enjoyed; and if, in addition to the protection of life and property, and the impartial administration of just and equal laws, which they now enjoy, the church would send them the knowledge of the Gospel, the contrast with their former sufferings and oppression would be complete in all its parts. One other conquest is yet necessary for them, and that is, the peaceful triumph of the Cross.

A vast majority of the inhabitants are native Hindoos, existing under various aspects, yet with much similarity in religion, dialects, manners, and institutions. Although their writings are very voluminous, their records, prior to the Moslem conquest, shed but a glimmering and uncertain light on their true history. We find, indeed, accounts of their gods running back more than two millions of years; and nearly the whole of their writings consist of expositions of their religious belief and mythology, which form almost the whole basis of their social existence, and describe an abyss of folly, absurdity, and crimes, unequalled in any other people. The most stupendous and degrading system of superstition, idolatry, and falsehood, has been imposed upon them, and has now become so incorporated, not only with their social system, but with their very existence as individuals, that nothing but the Gospel of Jesus Christ, and the power of the Holy Ghost sent down from heaven, will effect their deliverance. Unless they receive these blessings, they must perish; and millions of this people are yearly going down to an unblest eternity, while the churches and the professed disciples of the Saviour are sleeping over their condition. The openings of Divine Providence add greatly to the solemnity of these considerations. From one end of India to the other, the way is prepared for the missionary of the cross; and the comparatively few laborers, who are now in this great field, are constantly sending back the most earnest appeals for assistance.

You have responded to these appeals; you have, we doubt not, counted the cost; the pain you now feel in parting with your friends, and the further trials you will be called to endure, may be severe; but a habitual conviction that this is God's plan for bringing the heathen to the knowledge of himself, and a constant reliance uppon him for support, will enable you to persevere to the end of your course. From the Saviour you will receive strength to perform the work he has given you to do; and although, like the first missionary to the heathen, you may be called to suffer tribulation; like him, you will also be called to rejoice.

The full instructions, in relation to the mission in Northern India, which during the last summer have been sent to the brethren there, and the additional suggestions in the letter to those brethren and yourselves, render it unnecessary to notice that subject here; and it only remains for the Executive Committee to give you a few friendly counsels, to which they would earnestly invite your attention. Be careful to cherish in your own souls the grace of humility. It holds a vital place in the consistent walk and conversation of the true Christian; and, if possible, it ought to shine with a brighter light in those who have devoted themselves

to the communication of divine truth to others, and especially in the ministers of reconciliation. "Be ye clothed with humility; for God resisteth the proud, but giveth grace to the humble." Study carefully the experience of the holy men of old, as recorded in the Bible. Labor to be imbued with the spirit of Abraham, when he prayed for Sodom; of Moses, when he said, "I beseech thee, shew me thy glory;" of Job, when he said, "I abhor myself, and repent in dust and ashes;" of the Psalmist, when he felt himself so foolish and ignorant, that he was as a beast before God; yet, in the same breath, exclaimed, "Whom have I in heaven but thee! and there is none upon earth that I desire besides thee;" of Paul, who would not glory in himself, but in his infirmities. Rest assured, dear brethren, that the deeper your humility, self-abasement, and self-abhorrence are, the more near and intimate will be your communion with your Heavenly Father.

We charge you to cultivate a spirit of love and peace among yourselves. Ever bear in mind that the best Christian, while here, is but an imperfect, sinful being; that each of us has much that needs forbearance and forgiveness from those with whom we are associated. "Bear ye one another's burdens, and so fulfil the law of Christ." Never forget that the eyes of the world are upon you; that you bear with you the best hopes of the churches; and, above all, how fully the commands of the Saviour require that his followers should live in peace and confidence with each other.

Lay your account to be tempted and assailed by Satan in all the forms of his devices. This is no light matter to a missionary among the heathen. Those who have felt the buffeting and the fiery darts of this malignant spirit, and have been left to be trampled in the mire by him, know how terrible these are. Put on, therefore, the whole armor of God, that you may be able to stand against his wiles. If your life be one of faith and prayer, you have nothing to fear from him; let every temptation drive you nearer to the Cross; and make it your daily prayer to be delivered from all evil.

You will meet with trials from the state of the heathen, to whom you are sent; and from the coldness and indifference of the churches at home to their lost and perishing condition. But be not discouraged at either of these. The work of converting a soul to himself is God's work; and blessed be his name that it is so. The treasure of the Gospel he has committed to "earthen vessels, that the excellency of the power may be of God and not of us." Your duty is clear;—preach the Gospel; be instant in season, out of season;" "in the morning sow thy seed; and in the evening withhold not thy hand;" and then look to him for the increase. To revive his church and people, and to bring them up to the standard of his word, in their duty to the heathen, is also the work of God; and in this, too, we do rejoice. But the care and love of the Saviour watch over the church both at home and among the heathen; and the promises, purpose, and power of God, are all pledged for the final triumph of his cause. But while we take encouragement from the certainty of the accomplishment of all the good which the Lord has spoken concerning Zion, let us never forget our duty, the example set us by the holy prophets and apostles of the Lord; and, above all, the examples of the blessed Saviour himself, "who, for the joy that was set before him, endured the cross, despising the shame;" who pleased not himself; and, "for our sakes, became poor, that we, through his poverty, might be rich."

Some of your severest and most trying discouragements will arise from the coldness and deadness of your own hearts. At times, no love or concern will be felt for the poor dying heathen around you; no zeal for God or the honor of his name; no outgoings of soul to the Saviour! When called to engage in his service, no feeling remains but a cold sense of duty, and a painful conviction of your own unfitness. In these seasons of desertion, you will be brought to doubt whether you are in the path of duty, and whether you have any part or lot with the people of God. Then the communings of the soul with itself, and the painful sensations of the mind when thrown back upon its own reflections, may lead you, like Jeremiah, to quarrel even with the dealings of God's providence towards you. But think not strange of these fiery trials, as though some strange thing happened unto you. Remember, dear brethren, that these seasons of trial and darkness are common to you and the ministers and people of God at home; for you and for them there is but one remedy: "Is any among you afflicted? let him pray." "Come unto me, all ye that labor, and are heavy laden; and I will give you rest." You will know that these trials are blessed to you, if they humble you more deeply in the sight of God, and cause you to cling more firmly to the cross of Christ.

Your's, in the providence of God, is a field of labor and self-denial; but, with his blessing, one of great usefulness. You may, or may not, live to see the fruit of your labors; but God, who promises, is faithful. Those, who are called to clear away the jungle, to gather out the stones, to break up the fallow ground, and to sow the good seed, will, in the end, wear the same crown, and rejoice in the love of the same Saviour, with those who are called to reap and gather in the harvest. First one, and then another, and another, of those who are now laboring, in whatever part of the field, at home or abroad, will get a discharge; and, as the circle round the throne of the Lamb enlarges, how will dear friends and acquaintances, who

have parted in sorrow here, rejoice to meet together there! "The ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away." How small then will appear our several trials now! and how greatly will we then rejoice in the increased knowledge of the mystery of redeeming love! Farewell, dear brethren and sisters. Live near to God, and rest on him for every aid. Many are the prayers that will daily go up to the throne of mercy, that his grace may be with you, and the consolations of the Holy Ghost rest upon your hearts.

JOURNAL OF MR. NEWTON.

(*Continued from page* 149.)

To-day I visited Sardár Meg Singh, (that is, Prince *Maig Singh*,) whose house we had occupied immediately after our arrival at Lodiana. He is a Sikh, and holds a military office under Ranjet Singh, but dresses (except that he wears a turban) and lives in European style. Having got a little smattering of English, he saluted me with "Good morning!" but after that, every thing must be in Hindustane. He had just returned from the wedding of his daughter, which, he said, had cost him 50,000 rupees—about $20,000. Although he cares nothing about religion, he always talks on that subject when I meet him. To-day he said, among other things, that Christianity was a very good religion.—I have since sent him a copy of the New Testament.

Jan. 29. Sabbath.—To-day I commenced a course of expository lectures on the Epistle to the Romans, in our school-house, with the hope that our boys in the school, who have learned enough of English to understand it, may, after a short time, be induced to come in, for the purpose of learning the nature of the Christian religion as taught directly from the Bible. Besides our own family, the audience consisted of two English gentlemen and our Christian youths. I expected nothing better at first. If the Lord should incline any of the school-boys to attend, I must hope that good will be accomplished by this means.

After the lecture, I again sent Goluck to see our old Mussulman friend, with instructions to show him the 25th Psalm, and teach him to use it as a prayer suitable to his circumstances. He went, but found him at the house of a maulavé—a Mussulman priest—sitting around him with others, and receiving instruction. When Goluck entered the house, he arose, and, apparently with much pleasure, gave him his hand. The maulavé said to Goluck, "Who are you?" On hearing his name, he said, "Are you a Hindu?" The answer was, "No." The old man, whose name is *Faiz Bakhsh*, then began to explain who Goluck was. The maulavé said, "For what purpose did you come here?" Goluck replied, that he wished an interview with him, but especially desired to see Faiz Bakhsh. The maulavé said, he could not have any conversation with the old man, and immediately ordered his servant to take Faiz Bakhsh into another room. The old man remonstrated, saying that he wished to speak with Goluck. But it was of no avail. He was obliged to submit, and was taken into an adjoining room. Goluck was now again charged with having caused the man to eat pork; and the maulavé said, he had just written to the old man's children; and, if they refused to receive him, an application would be made to the magistrate to have Goluck thrown into prison. Goluck vindicated himself, and the poor persecuted man, at some length; and, after some further conversation, he was obliged to leave without accomplishing the object of his visit. When he was about to depart, he heard Bakhsh calling out with a loud voice, but was unable to distinguish any words. What will be the end of these things it is hard to say. Satan seldom rages, except when the work of God is going forward. In these circumstances, may the Lord grant us much faith and warm zeal! May he enable us to act with the wisdom of serpents and the harmlessness of doves! One thing is certain: we shall never be able to get forward without continual and fervent prayer.

Jan. 30.—To-day I was visited by a Mussulman of middle age, from near Ráhó, 27 miles from this place, in the Panjab. His professed object was to inquire the way of salvation. He said, he had never heard any thing of the Gospel previously to what he heard from me yesterday in the bazar. I gave him the outline of Christian doctrine, and urged the necessity of looking well after his soul's eternal interests. He heard it all with apparent satisfaction; but was not yet persuaded to become a disciple of Christ. Professing to know but little of religion, he said he would state to his maulavé all that I had taught him; and, having heard what he would say in reply, he would be able to judge for himself whether Christianity or Mohammedanism teaches the way of God in truth. I furnished him also with a variety of tracts, which he promised to show to his maulavé; and, if their doctrines were approved, he would come for further instruction; and if not, he would still come and report the sentiments which the maulavé might express concerning them. I went this evening with Goluck to see Faiz Bakhsh; who told me, he thought there would no longer be any difficulty in visiting us, and he intended to come to-morrow.

Jan. 31.—Our old friend came, according to promise. He said, the maulavé had consented to his visiting us, on the condition that he would not eat with us. In the course of in-

struction, I had occasion to tell him what books were the word of God; viz. the *Law*, the *Prophets*, the *Psalms*, and the *Gospel*. He said the maulavé had told him, that these were once the word of God; but that the Christians had corrupted them. This corruption, of course, I denied. I was about to offer some arguments, to prove their integrity, when he remarked that I need not prove them to be still the word of God; for he believed that already, notwithstanding what the maulavé had said. He only wished me to teach him the things taught in those books. He had but little time, and wished to learn as much as possible about Christ.

Feb. 1—When I was in Ambala, five weeks ago, I had an interview with a Sikh, who called himself a Sardar, and gave him a copy of the New Testament. To-day a messenger arrived, bringing me a letter from the Sardar, the purport of which was, that he entertained a great love for me, and had been expecting a letter from me; but, not receiving any, he felt very uneasy; and he now sent this letter to say, that he wished me always to write to him. I mention this to show the childish flattery and sycophancy of some in this country who have more titles than brains. This sardar called himself the sovereign of a city containing twelve or fifteen thousand inhabitants. His object in sending me such a letter must be to gain favor by some means with the English. I shall, in return, send him another portion of the Scriptures, and tell him, if he loves me, I hope he will receive this as the word of God, and attend to its instructions. I have no way of showing my regard for his interests better than this.

Feb. 9.—The son of Faiz Bakhsh has come to take him home. He shows no anger on account of what has been done for his father; and it is likely that he would himself be willing to receive Christian instruction, if it were not for the maulavés. Can we consider this aged man a true convert to Christ or not? We know that a long season of preparation is not essential to sound conversion, and he certainly exhibits *some* favorable traits. I fear we shall have no further opportunity of feeding him, he will be so far removed from our little flock. But we can commit him to the care of the great Shepherd. He will nourish and preserve all that the Father has given him.

MISSION TO THE WESTERN INDIANS.

In the last annual report, it was stated that, owing to the sickness of his wife, the Rev. Joseph Kerr was obliged to leave the Wea Station, where he had labored for three years and a half. On the return of Mr. Kerr, both the Wea and the Ioway Stations were left without a minister of the Gospel. The attention of the Executive Committee was anxiously directed to obtain suitable ministers to supply these Stations; and it is matter of thanksgiving to God, that their efforts have been successful. On the 10th of July last, the Rev. *John Fleming*, of the Presbytery of Huntingdon, was received as a Missionary of this Board. Mr. Fleming had, for a number of years, been a missionary, under the American Board of Commissioners for Foreign Missions, among the Creek Indians. When the missionaries of the different societies were withdrawn from the Creek Nation, at the request of their Chiefs, Mr. Fleming asked and received his dismission from the Board under which he labored. His acceptance of the present field of labor has been made with much self-denial, and brought with it a trial of the severest kind. The health of Mrs. Fleming had suffered severely during her former residence among the Indians, and it is still so weak that she could not accompany her husband on his present mission. This affords one instance out of many, how much the missionaries need the prayers of the churches, that God would take care of their health, and, by his grace, enable them to bear their trials, and faithfully discharge their duty.

Immediately, on receiving his instructions, Mr. Fleming set out for the West, and arrived at the Wea Station on the 18th of August. The extracts from his letter will be found interesting to the friends of Indian missions.

On the 24th of July, Mr. *William Hamilton*, a licentiate of the Presbytery of Northumberland, was accepted as a missionary of the Board. He continued his studies at the Theological Seminary at Alleghanytown till near the fall vacation, when he returned to the Presbytery of Northumberland for ordination. He and his wife are now on their way to these Stations. The letter from Messrs. Irwin and Ballard will show the state of the Ioway Station, and how rejoiced these brethren were at the prospect of this reinforcement.

In stating these facts for the information of their friends, the Executive Committee would affectionately recommend these brethren, and the Stations at which they labor, to the prayers of the churches.

MISSION TO THE WEAS.

Extract of a Letter from Rev. John Fleming, missionary among the Weas, to the Corresponding Secretary, dated Aug. 22, 1837.

DEAR SIR:

On the reception of your instructions, I left home, went to Pittsburgh, and, with the assistance of Mr. Thompson, purchased the supplies you ordered, as far as it was practicable; then set out from that city, and arrived at this Station on Friday last, after a tedious, though in some respects a pleasant, journey. I found the brethren well; but came on them by surprise, as they had not been advised of my coming.

The temporal affairs of the mission, under the management of Messrs. Bradley and Duncan, are in a prosperous condition. They have under cultivation twenty-two acres of rich land; a small part of which has yielded them a crop of oats this season, and the remainder is in corn. On six or seven acres of this field they purpose to sow wheat this fall, if the Lord preserve and prosper them.

In the spring, fifty dollars' worth of hogs was purchased; which, by increase and growth, are now worth $100. Our winter-meat—1500 or 1800lbs.—can be furnished from them; leaving an ample stock for next season. Besides this, there are, belonging to the mission, two horses with one mule-colt, one pair of oxen, four milch cows, and a number of young cattle.

Meetings have been kept up among the natives twice a week since the brethren arrived, and they are sometimes well attended. The church numbers ten native members, all of whom appear to be walking steadfastly in the faith and hope of the Gospel. There is also a class of catechumens, or persons who are desirous of uniting with the church; but they are not deemed fit subjects for reception into its communion. They are taken under the particular instruction and supervision of the missionary, and taught the doctrines and practice of the Gospel, preparatory to admission. Twelve have connected themselves with this class since April, and they are now in number upward of 20. Some of them give good evidence of piety, and will probably, ere long, be received. One old chief of the Pagan party, some time ago, joined this class, and has been so persecuted by his neighbors, that he has left his house and field, and is now living in a village whose chief is a Christian. His people collected round his house one night, and threatened to pull it down, and kill him, because he would not go and drink whiskey with them.

We have great reason to abound in thanksgiving to God for the prosperity with which he has blessed this mission. Beside what has been done, as above stated, in bringing some of this people into the church, and training them up, as we hope, for eternal glory, a striking reformation has taken place in the habits of the whole tribe. They were notoriously filthy, indolent, and addicted to drunkenness and other degrading vices; but they now manifest a spirit of industry and cleanliness; and, in spite of their opposition to the Gospel, their condition is improving: and may we not hope that the Lord will carry on his work until the whole nation shall be converted to himself?

And now, dear brother, I hope you will remember us in your prayers; that the Lord would make us humble, zealous, and faithful laborers in his vineyard; and that the rich blessings of his grace may be poured out, for the salvation of this poor and perishing people. He can crown the weakest instrumentality with abundant success; for it is "not by might, nor by power, but by his Spirit." In this is our hope and consolation; and in the gracious promises of his word, that, in answer to the prayers of his church, in connexion with her labors, the triumphs of his grace shall extend over the whole earth.

Absence from my dear wife makes me often sorrowful and heavy-hearted. But I have committed her to a kind and gracious Guardian, and trust his tender mercies will be over her, to comfort and sustain her during our long separation.

MISSION TO THE IOWAS.

Extract of a Letter from Messrs. S. M. Irwin and Aurey Ballard, to the Corresponding Secretary, dated August 12th, 1837.

DEAR SIR:

Your very kind and satisfactory letter of June the 12th was received on the 29th of July, and would have received a prompt answer, but we were daily expecting some information which it was desirable to communicate. The information we wished has just come to hand; and this, with other facts, we hasten to communicate.

Until the present time, we have been hindered from making any improvement suited to the new Ioway village, from the fact that the division-line between the Ioways' and Sacs' lands has not until now been established. The opinion was, that the Ioways had settled on land which would fall to the Sacs; and we did not feel ourselves justifiable in making any improvements at an uncertainty. All the Governmental improvements have been detained from the same cause. This division-line has, a few days ago, been established by the proper authority, so as to allow the Ioways to remain where they had improved. This is indeed to us happy and encouraging intelligence. For more than four months we have been prevented from commencing improvements, and our labor has been confined near-

ly to visiting them as often as we could, and giving them what instruction we could during our short stay. Had this line been established early in the season, we do not see that any thing would have hindered us from having buildings up, and being moved by this time to the new Station. But we trust that all will work together for good; and we design going on immediately, to commence improvements, and to move as soon as it shall be in our power.

Since this difficulty is removed, our prospects are very encouraging. A few weeks ago, a contract was let by Government for furnishing rations for the Indians at twelve months, and they have now commenced to issue provisions. This will prevent the necessity of their wandering from home, and consequently enable us more fully to carry into effect our object among them. Before this provision was made, they were in a pitiable condition, and they were driven from place to place to procure some subsistence. Many of the infirm, and those who were not able to hunt, and who had no other refuge, came to us for assistance; and, as some of them were in a suffering condition, we felt it our duty to give them something to subsist upon, which not a little increased our expenses.

In regard to the expenses of the present year, we cannot make a precise estimate. We, however, will do our utmost to keep within the limits you have prescribed. Our family in all contains twelve persons. A family of this size must necessarily be very expensive at this distance from supplies, and at a time when provisions are very high. But if you are able to send us some clothing in the fall, we think that our expenses for living one year will not exceed the sum you mention.

Since your letter came, we purpose, if health permits, to go on immediately, and put up our building as small as will at all accommodate our family, and on the cheapest possible plan. This, we think, with our own labor, will not exceed your limits. What we may be able to save from building a house of this size we will spend in the most necessary improvement, until we get farther instructions from you. The only material effect this alteration in our plan will produce, is, that it will prevent us from devoting our time so entirely and so advantageously to the work before us, and we may fear its effect for some time to come. The comforts of life which it may cut off we regard but little.

We hope you will not infer from any of these statements, that we are discouraged or dissatisfied with our situation or with your arrangement. If we know our own hearts and intentions, we hold ourselves and our all as belonging to the King and Head of the Church; and, under your direction, we wish to labor in his vineyard until death or duty may call us away; using at all times, to the best of our knowledge, the means put in our reach.

There was nothing in your letter which conveyed more real gladness than the probability of having a minister to come to our assistance. If we could be favored with this, it would seem to compensate for almost all our privations. Though we have many enjoyments in a spiritual point of view; yet we often feel like sheep without a shepherd. We cannot think that, upon the Western frontier, there is a more inviting field for a minister of the Gospel. The Sacs have settled about one mile from the Ioways. They are about 500 in number, and may be instructed by our interpreter, who is as familiar with the Sac language as he is with the Ioway or American. By next season, it is expected that the white population will become quite dense on the opposite side of the river, who will doubtless need instruction. We have left ourselves but little room to state any thing in regard to the success of our labor among the Indians. In this we are not discouraged. Every day gives fresh encouragement, in regard to the children who have been adopted into the family, and brings additional proof of the propriety of such a course. In the Nation, without stopping to detail encouraging facts, we may simply state that we can see that much moral influence has been exerted; and we have great cause to hope that in many the leaven of Divine Grace is hid, which will soon diffuse itself to the glory of God and the demonstration of his power among the heathen.

With grateful feelings for your kindness, and a sincere request of having a deep and lively interest in your prayers, we are yours, &c.

RELIGIOUS INTELLIGENCE FROM INDIA.

We have received a file of Calcutta papers, extending down to March 9th, from which some extracts will be found below, and others will probably be made hereafter.

Similar notices of native baptisms are often contained in the India religious papers, and are interesting proofs of the every-day progress which Christianity is making among the Hindoos.

Baptism of Two Natives in Bombay.—On Sabbath, the 20th November, two Hindoos, a man aged 27 years, and his wife aged 17 years, were baptized by the Rev. Dr. Wilson

in the Church of Scotland's mission house. They are of humble caste, but of respectable character, and quite able and willing to support themselves by their honest industry. The husband was brought under serious impressions during Dr. W.'s tour in Goozeerat and Kutch, having been engaged to aid in carrying books, and considerably alienated from Hindooism by the haughty treatment which he received from the Bramhuns at the "holy" island of Bet. Both he and his partner have been taught to read in the mission schools since they commenced their religious inquiries. When they were baptized, two of the other scholars stood up and solicited reception into the communion of the Christian church. They, and others, will probably ere long join it. The Rev. Mr. Mitchell, on the evening of the day to which we refer, dispensed the sacrament of the Supper to fifteen converts. Their children, and the catechumens, took their seats behind them when they surrounded the table of the Lord.—*Calcutta Christian Observer.*

Baptism of Natives at Belgaum.—The Rev. Joseph Taylor, in a note dated the 16th of last month, gives the following very gratifying intelligence. "On the 5th instant, I had the pleasant duty to perform of baptizing five adults and five children—a Moosulman and his wife with three of their children, a Tamulian with his wife and one child, and another Tamulian and an infant of his. Of the adults, the two Tamulians were Roman Catholics: the Moosulman is an object of the poor house." May the blessing of the Lord rest on these converts, and may there daily be added to them of such as shall be saved!—*Ibid.*

The elevation of the female sex, and the rich gift to the heathen of social and domestic confidence, purity, and affection, are among the choice blessings which always follow in the train of our blessed religion. The following notice will, therefore, be read with interest.

Native Christian Female Marriages.—The Missionary is cheered in his toils not only by the actual conversion of his hearers to the faith of the Gospel, but by every indication of elevated moral feeling in the social intercourse of life, and in every effort which approximates the miserable and degraded, to the elevated and more chaste relations of civilized and christianized society; for he witnesses in this the energy and transforming character of the faith he preaches in all the detail of life. There is perhaps nothing in which the influence of the Gospel is more manifest than in the manner of entering on and conducting the marriage state. Heathenism conducts the whole as debasing traffic: the Christian faith permits choice and affection to have their sway, and throws over the whole the hallowed sanction of religion. When the natives of this land shall be brought fully to recognize and act under the influence of this principle, it will be a happy day for Bengal,—when its females shall be the objects of affection, and not the creatures of traffic; we are too little aware how much influence mothers have in forming the character of the world. Any indication of an improved state of feeling on this head is cheering. We were much gratified in witnessing the marriage of three native Christian females, a few days ago, at the London Missionary station at Krisnapore. Two of them were orphans, educated in the Society's Female School at Kidderpore, and the other a very intelligent girl, who with her husband had also received a plain education in the Society's schools.

Several respectable friends attended to witness the ceremony. The contrast which presented itself with the heathen around struck us forcibly. The neatness and healthy appearance of the people, the order and decorum in worship, the retired character of the spot, the hallowed services of religion, and the sober cheerfulness which marked the exercises of the day, lead us to pray more fervently, "Thy kingdom come;" and especially that the female population might soon attain its true and legitimate position in society.

In the following extract, the distribution is mentioned of our missionary brethren to the Stations described, particularly in the last report of the Wesleyan Foreign Missionary Society; and the gratifying information is given that a missionary has been designated, by one of the English Societies, to Upper Assam, a large district of country in a North-Eastern direction from Calcutta, which has heretofore been entirely unoccupied by any Christian mission.

Missionary Movements.—Since our last, the Missionaries of the London Missionary Society have been cheered by the arrival of a new laborer, the Rev. J. Bradbury, late of Airedale College. Mr. Bradbury is destined (D. V.) to labor in the native department in Calcutta. We hope he may be long spared to aid in cultivating this vast field. The American brethren destined for the Punjab have arrived at their destinations, and are located as follows: Rev. J. Campbell and Mr. Jamieson at Saharunpur, Rev. J. Newton and Mr. Porter at Lodiana, Rev. J. Wilson and Mr. Rogers at Sabathu, the Rev. J. McEwen remains for the present at Allahabad. The Rev. J. Tomlin and family have proceeded to labor in Upper Assam.—*Cal. Ch. Obs.*

Assam, which is a province of India, has become, within the last year or two, invested with peculiar interest from the discovery of the

Tea plant growing there. It is said to be of the best quality and in the greatest abundance; and the East India Company are now attempting to prepare tea by Chinese laborers, whom they have employed for that purpose. Confident expectations of complete success are entertained by many of the best informed men in India. This discovery is of a most interesting character, and the experiment in the hands of a Company who can command every resource, and who will spare no effort to make it successful, may lead to the most important results. Calcutta may, perhaps, become as great a mart for Tea as Canton; and if so, the Chinese will be compelled, by the competition of commerce, to abandon their arrogant pretensions. Self-interest may induce them to court the intercourse, and even the residence, of foreigners among them, instead of repelling them, as heretofore, with violence and contempt. Indeed, we do not deem it visionary to hope that this discovery of Tea in Assam, may greatly hasten the overthrow of the political and the moral wall which has so long confined the energies of that great people; and which, far more than their celebrated wall of stone, 1500 miles long, has kept them inaccessible alike to those who would do them evil, and to those who would gladly do them good. Our readers will be delighted to see, from the notice of Mr. Tomlin's departure, that Christian benevolence is likely to keep pace with commercial enterprise in its efforts to promote the welfare of Assam. To the preceding extract, we subjoin another showing the progress of the Tea experiment.

ASSAM TEA.—We understand that further specimens of tea have been sent down from Assam, which, considering that they were from leaves gathered in the month of December, are very passable, and fully equal, as we are informed by competent judges, to much of the tea imported from China. These were prepared out of season, merely to give the Chinese an opportunity of teaching some of the people of Assam how to render us independent of the Celestial Empire.—*Orient. Observer.*

GENERAL ASSEMBLY'S SCHOOL.—On Saturday, the 28th of January, this Institution was visited by the Right Hon. the Governor General and suite, and the Hon. Miss Edens. After hearing the higher classes examined in History, Mathematics, Astronomy, and the Evidences of Christianity, by the Rev. Messrs. Charles, Mackay, and Ewart, they were conducted round the school, stopping occasionally to observe the system of tuition followed out in its various details, and the efficient manner in which the native monitors discharged their duty. We understand that his Lordship and party expressed themselves much gratified with the result of their visit, which lasted upwards of two hours. This is worthy of remark, as being, we believe, the first time that a Governor General of India visited a Missionary School.

CHURCH MISSIONARY SOCIETY.

MISSION TO CHINA.

MR. and Mrs. Squire arrived at Singapore Jan 11, 1837, and, on the 15th, he writes as follows:—I have decided for the present to remain at this spot. There is no Mandarin teacher attached to the Malacca College, and I have engaged the only one that was there employed. I took my first Chinese lesson from a native yesterday. Thus am I brought to the scene I often contemplated, by the blessing of God, in health and safety, five months and a half after leaving England, having been detained five weeks at Calcutta. Next month, we expect the annual junks, when I hope to be useful in supplying them with the bread of life. Medhurst's new edition of the Scriptures is published at Batavia in lithograph. The American missionaries here are now cutting blocks, to publish the same revised translation at Singapore. So we hope to be well supplied with the word of God, and pray earnestly that the Spirit of God may bless it, to the salvation of many souls among this heathen people, who are in darkness.

This week I intend to commence Malay with Mrs. Squire. It must be before breakfast, as I am anxious not to slack in the Chinese. The Malay is comparatively easy, and is the general medium of communication among the numerous natives who have settled, or visit this station. Possibly I may visit Malacca, to commence the Fuhkeen dialect; but, at present, I must keep to the Mandarin, and the written character, which is the same in both dialects.

Singapore appears to be healthy, and a fine sea breeze is constantly blowing. The houses present a lively appearance; the shipping, junks, and native boats, rising and falling to the swell of the ocean; and, what is of much consequence in the Torrid Zone, frequent

showers, to our comfort, render the air moderately cool, the range of the thermometer being from 76° to 86°. May the Lord give us health and strength to labor for his glory! Pray for us, that his Spirit may rest upon us; and that it may be poured out upon those for whom we desire to spend and be spent.

Under date of Feb. 15, Mr. Squire reports—I have now fairly entered on my important duties, and succeeded in securing the services of a Mandarin teacher, who attends me daily. I have once been on board the Chinese junks, to distribute Tracts and Gospels. They received them without objection; but my slight acquaintance with their language, especially their dialects, prevented my speaking to them, they being from Shanghoe and Canton. I have been liberally supplied with Tracts and Scriptures in the various languages of this Archipelago, and find means of distributing them. Chinese Tracts and Scriptures I can always procure from Malacca; and in my movements in the bazar, and among the people who frequent the premises, the Word of Life is freely given. Perhaps there is no part of the world with greater openings and facilities than Singapore. To every part of the east we have easy access, except the interior of China and Japan, which seem to remain closed to us; but their coasts are open.

The College at Singapore, founded by Sir R. Raffles, is now in progress, and will soon be completed. The school established here by subscription will be transferred within its walls. It consists of all classes who choose to enter; and gives English instruction, though too partial as regards Christianity, the elder classes only reading the Scriptures on certain days of the week. There are 45 in the English, 14 in the Talmud, and 13 in the Malayan departments.—The whole population of the Settlement is 30,000; of whom 14,000 are Chinese; 9,500 Malays; 2,300 natives of Coromandel; 600 Hindoos; 2,000 Bugis; 160 Europeans and Indo-Britons; 425 Native Christians, descendants of Portuguese and Roman Catholics; 125 Armenians, Jews, Arabs, Caffres, Siamese, and Parsees; 900 Javanese. The probable influx of Chinese into this Settlement is about 3,000.—This seems to be the spot for training missionaries; a healthy climate, much facility of communication, &c.

LONDON MISSIONARY SOCIETY.

BAPTISM OF CHINESE CONVERTS AT MALACCA.

Rev. John Evans, at Malacca, under date of January 15th, 1837, writes:—

In May last, I received into the Anglo-Chinese College six Chinese youths. I had many difficulties to encounter, but, by perseverance, accomplished this design. The progress of the experiment has caused much anxiety to my dear partner and myself. The youths being under our sole and immediate care, required much diligence to watch and regulate them. It was our constant aim to treat them with parental kindness; yet exercising parental authority, and requiring of them filial obedience. I am now happy to say that the plan has succeeded. It has been owned and blessed by our Heavenly Father; and our attention, assiduity, and prayers, have not been in vain.

I informed you before of having baptized one of these youths. Several incidents have since occurred to sustain our belief of his sincerity. He has adorned his Christian profession—gained the esteem of our whole family, and of all around—and his conduct is every way consistent.

On Sunday, the 18th ult., we had another interesting service in the Mission Chapel, in the presence of a crowded congregation of *Europeans* and Chinese. I had the happy privilege of baptizing three more of the Chinese youths under my care, and one Siamese. They had been, for some time, receiving preparatory counsels and instructions, and have given satisfactory evidence of their sincerity, by renouncing their own native superstitions and idolatry, and embracing the Christian religion. As the congregation consisted chiefly of Chinese, a great portion of whom were adults, this renunciation of idolatry occurred in the presence of a very large number of idolaters; upon many of whom, it is hoped, a salutary and lasting impression was made.

These youths, having been admitted into the visible church by baptism, continue as inmates in the College; and, under my care and instruction, are preparing for the ministry of the Gospel among their countrymen. Since they were baptized, two other youths in the College have boldly, and in a most gratifying manner, come forward and renounced their superstitious and idolatrous ways, praying to be received into the church of Christ by baptism. As they have been already instructed in the "good way," I hope to baptize them on Sunday week.

Thus the Lord is pleased to encourage our hearts, by giving to his church another pledge of the ultimate fulfilment of the promise—"*the idols he will utterly abolish;*" for, as the darkness of the night is succeeded by a glimmering ray in the distant horizon—not the sun

himself, but a most sure token that he will shortly rise—so does such an event as that I have recorded, constitute a prophetic beam in the moral horizon of benighted China; and is to the eye of faith a visible token that the Sun of Righteousness is about to rise upon that dark empire. And, if it rise, shall it not shine with increasing brightness until it attain a perfect mid-day splendor? May the Lord hasten it in his own good time!

The converts are now in a state of preparation for church-fellowship; and, in the course of a few Sabbaths, we hope to form the *first* church of Chinese Christians.—Do not cease to pray that the Lord's work may continue to prosper in our hands. Mine is a most responsible and important charge. I entreat an interest in your prayers for my dear partner and myself, and the College, and for your united thanksgivings for what God has already done by us.

The children of the various schools connected with our mission, above 500 in number, met on the 2d inst. to receive their new year's gift. The scene was deeply impressive and gratifying, and highly delighted those ladies and gentlemen who were present.—It is pleasing to see how much prejudice is giving way, and how readily the Scriptures and other religious books are received into all the schools by the masters. At the weekly examinations, chapter after chapter is read by successive classes with considerable fluency; and a large number assemble on the Sabbath for Divine worship.—Thus we continue to scatter the good seed of the word. Pray that it may be watered and fertilized by the Holy Spirit, and produce a glorious harvest.—We are all well, and living together in harmony, peace, and love.

MISSION TO THE SIMOANS.

In June, 1836, a mission was commenced in the Simoan Islands, in the South Seas. The missionaries give the following account of their reception by the natives. The brethren Platt and Wilson; the native teachers; the leading chiefs, Malietoa and Matetan, and several minor chiefs, were present. With them we held a public meeting in the large house of the Settlement devoted to public business. Party after party arrived with baskets full of presents. We stated, that we came in consequence of their requests made to Messrs. Williams, Barff, and Buzacott, and, first, desired to know whether they were now willing to receive us. To this we had a prompt answer in the affirmative; expressing not merely assent, but strong desire and pleasure. We then inquired, secondly, were they desirous that we should instruct them in the knowledge of the true God, and in reading, writing, and other useful arts? Thirdly, would they protect our persons, our wives, and our property? Would they be content that we should not be concerned in their quarrels and wars farther than in our attempts to make peace; and if war should arise, would both parties protect us? They answered these questions satisfactorily as to themselves, but added that there were heathen chiefs and wicked men on the islands, for whom they could not be answerable. We then expressed our determination to remain among them, and informed them of our proposed Stations; to which they assented as the best that could be chosen, though some regretted that they had not missionaries to reside at *their* stations. On the next day—the Sabbath—we had a succession of most interesting services. The brethren, Platt, Wilson, Barff, and Buzacott, and two or three native teachers, preached at different places; and afternoon, the missionaries and teachers united in the Lord's Supper. The chiefs were present, and hundreds of attentive natives. A majority of the people have renounced heatheniem; and by them we have been received in a most encouraging manner. The desire to learn to read and write is rapidly spreading, and every thing indicates, that we shall have far more calls for help than we can answer, and that the Society *must soon* prepare aid of every kind for this large and promising field.

SOCIETY FOR EVANGELIZING THE COLONY OF ALGIERS.

A correspondent of the N. Y. Observer, writing from Balbec, April 19, 1837, gives some account of this Society, of which the Rev. Mr. *Chabrand* is President. The friends of the Gospel in France have, for some years, turned their attention to North Africa, which has lost almost every vestige of Christianity. In the primitive ages of the Christian era, it reckoned numerous and flourishing churches. Tertullian, Cyprian, Augustin, &c., rendered illustrious by their piety and writings the land of Ham. There also the bishops resisted with vigor the invasions of the Roman See. But a long and thick darkness has since covered the country. Now, since the French flag is planted on the walls of Algiers, Bougy, and Oran, a new field is open for preaching the Gospel. The Society of Toulouse, seconded by the Evangelical Society of Geneva, has sent to Algiers a pastor for the Protestant colonists who resort thither from different countries, amounting to about 800 souls; to whom must be added 1,500 or 1,800 soldiers, mostly belonging to the foreign legion. This is a flock large enough to engage all the cares of a pastor. Rev. Mr. Roussel was sent out, but family considerations obliged him to return. His place was supplied by Mr. Hoffman, a pious, unwearied evangelist of Saone and Loire. He knew the difficulties of such a mission, but went with full confidence in God. He gives a sad account of the dispo-

sitions of a majority of the European colonists, who consent to have a pastor, but do not wish him to tell them the truth. When he exhorts them to attend to their spiritual interests, they reply without blushing, "*We came to the colony to seek our fortune, and not to seek salvation.*" From a population of more than 2,000 Protestants, colonists, and soldiers, scarcely 40 or 50 are regular attendants at church. Mr. Hoffman contends zealously against this apathy; but if he sees no change, he will put into execution a plan which must be interesting to Christians—that of preaching the Gospel beyond the bounds of the French dominion, to the tribes of Arabs who inhabit the lesser Atlas and the interior of Africa. These are less opposed to the Christian religion than the Moors, and a prudent missionary may succeed very well among them. In that country, too, there is a tribe of men, regarded as half-savage by the Arabs and Moors, called *Kabiles*, who preserve the tradition that their remote ancestors were Christians. "We Kabiles," said they lately to a principal colonist, "are more truly thy friend than the Arabs; for they have always been Mahometans; but *our fathers were Christians like thee.*" Surely this tradition will facilitate the preaching of the Gospel among them. Besides regular service in the church, the pastor holds religious worship in the military hospital, which contains many soldiers. He has founded three libraries—one for the city of Algiers, one for the hospital, and the third for the *casba*—the barracks. The books are read by a good number. A young converted Jew sells daily, in the public square of Algiers, copies of the Scriptures. The Spaniards are the chief purchasers; while the French show a chilling indifference to the Bible. The London Tract Society has sent to the pastor, through the depository at Malta, tracts in the Arabic language, which have been readily distributed. Schools have not been forgotten. There are at Algiers an infant school, a boys' school, and a girls' school.

SOCIETY FOR PRINTING RELIGIOUS BOOKS AT TOULOUSE.

The venerable Mr. Chabrand is President of this Society. A taste for reading is prevalent among all classes of the community. The country is flooded with licentious novels and other impious and obscene books. The society, by publishing religious books, offer the antidote to the poison of bad books. Their desire and aim is to place in every laborer's house, in every cottage, by the side of the Bible, a small, instructive, and interesting library, and thus contribute powerfully to propagate sentiments of religion and morality. They have, in three or four years since their organization, published fifty-four thousand copies of religious works, *which* have been distributed by colporteurs, or placed in the hands of pious members of their churches. Among the books issued are several English works, translated into French; as Baxter's Call to the Unconverted, the Life of Newton, Bunyan's Pilgrim's Progress, Life of Halyburton, Scott's Essays, Chalmer's Evidences of Christianity.

SUMMARY OF RELIGIOUS INTELLIGENCE.

Christianity the Means of Civilization.—The fact stated in this title is proved by evidence given before the British House of Commons, by D. Coates, Esq., Rev. J. Beecham, and Rev. W. Ellis, Secretaries, respectively of the Church, Wesleyan, and London Missionary Societies. There is a general concurrence in the views of these witnesses, as to the tendency and efficacy of Christianity to civilize mankind and promote their social well-being. There was no concert among them antecedently to the delivery of their evidence. This coincidence in their evidence tends, therefore, to substantiate the important fact, that there is no means so effectual, under the divine blessing, to benefit man for the life that now is, as well as that which is to come, as the glorious Gospel of the blessed God.

Deplorable Want of Church Room in London. The population of London is now about two millions, a ninth part of the population of England, Wales, and Scotland. These reside within a radius of eight miles from St. Paul's Cathedral. All places where the doctrines of Christianity are professedly taught amount to but 618, affording accommodation for 497,678 persons. Three-eighths of the whole population, Dr. Chalmers calculates, may be legitimate absentees, amounting, in London, to 637,358; so that, if every place were full, 511,252 persons, according to the population of 1831, would be compelled to be absent. The increase of the population within five years is about 353,712. If, by the variation of congregations, 100,000 of this number are regularly accommodated, and 124,962 are legitimately absent, then the remaining 128,750 must be added to the 511,252; making a total of 640,002 neglecting public worship in London.

The Asylum for the Houseless Poor, in London, closed its operation May 1, after a most severe and trying winter. The doors had been open for 126 nights from Dec. 26, 1836; during which time, 3317 men, 1255 women, and 549 children, making together 5121 individuals, were admitted within its walls; most of whom were in a state of great want and wretchedness; and several of whom said, had it not been for the relief afforded, they must have perished. The nightly lodges given them amounted to 42,136, and the rations of bread distributed were 99,806. Divine service was regularly performed every Sabbath, to atten-

tive auditories; numerous tracts, kindly given by the Tract Society, were distributed among them, and received with avidity.

London Female Mission.—The object of this Society is to promote the welfare of the female population of the metropolis—to meet, by appropriate measures, the temptations to which they are peculiarly exposed, and to administer such advice and assistance as the situation of the parties may most favorably admit. It contemplates the instruction of mothers, young women, and little girls, by females of suitable attainments; and it will encourage the establishment of lodging-houses, under the care of respectable females, for the accommodation of young women of good character, seeking situations, and thus preserve them—especially those from the country—from the dangers to which they are especially liable.

A Prize Essay on Sailors, by Rev. John Harris, author of "Mammon" and other works, has been recently published in London, and is highly recommended. Last year the British and Foreign Sailors' Society offered, by advertisement, a premium of £50 for the best essay on the moral claims of British seamen. Several essays were sent to the Committee; but this was selected as entitled to the premium. It consists of three parts; 1. The present condition of British seamen. 2. Reasons why the public should promote their moral and religious improvement. 3. The means by which this may be effected. It is said, Mr. Harris, with admirable tact and force, has described the case, and pleaded the cause of seamen.

American Board of Commissioners.—From the report presented at the late meeting of this Board, it appears that, during the last year, the receipts have been $252,076 55; the expenditures, inclusive of the debt of last year, $293,456,08; the number of missions, 30; stations, 79; ordained missionaries, 122; physicians, besides the 6 ordained, 11; teachers, 28; printers and bookbinders, 8; other lay assistants, 13; married and unmarried females, 179; in all, 316 laborers from this country. Add 5 native preachers and 100 other native helpers, and the number is 466 laboring in their missions. The ordained missionaries sent the past year are 14; lay assistant missionaries, 16; females, 33; in all 73. The number from the beginning, of ordained missionaries is 180; physicians, teachers, printers, and other lay assistants, 113. To these, add 65 unmarried females and 280 married, and the whole will be 638. Of the ordained missionaries, 22 have died in connexion with the mission, and 36 have been dismissed chiefly in consequence of the failure of health. The number of mission churches formed and existing is 52. They contain 2147 native members in good standing. There are 8 seminaries, to educate natives to labor in connexion with the missions, and, by the blessing of God, to take their place in due time. These contain 418 scholars. In Ceylon there is a seminary for females, containing 75 pupils. The free schools, 350 in number, contain about 13,000 children and youth. There are 13 printing establishments, at which 24 presses are in operation. There are three type foundries and two stereotype-foundries. The printing last year amounted to 642,160 book and tracts, and 26,208,729 pages; and from the beginning it has been 1,339,720 books and tracts, and 142,300,197 pages, in 20 different languages.

LIST OF CONTRIBUTIONS

To the Presbyterian Foreign Missionary Society, from September 15 to October 15, 1837.

Bedford Presbytery, by Rev. Jonathan Dickerson,	
Mount Pleasant Congregation,	88,23
South East do.	36,00
Upper Greenburgh do.	25,00
Lower Greenburgh do.	22,62
South Salem Female Benevolent Society, to constitute their pastor, Rev. Reuben Frame, a life director,	56,00
South Salem Cong. Mrs. Mary Norton, in part, to constitute her a life member,	38,50 15,00
Yorktown Female Missionary Society,	30,00
Yorktown Congregation,	13,15
Patterson do.	5,00
White Plains do.	3,75
	333,25

Bethel Church, Pa. by the Rev. G. Marshall,	103,13
Brooklyn, N. Y. School apparatus, from the proprietor of the New-York School apparatus,	7,50
Charleston, S. C. James Adger, Esq. treasurer of the Southern Board of Foreign Missions,	73,50
Charleston, Ill. Mrs. Christiana Bovell, (50 cents being for the Chronicle)	5,00
Presbyterian Church,	10 00
Hudson Presbytery,	90,00
Connellsville, Pa. from ladies, by Mr. Alexander Johnston, a box of clothing not valued.	
Edwards Co. Ill. Union Female Mission Society, yearly contribution, by Mrs. Elizabeth Knowlton, Treasurer,	20,00

Flemingsburgh, Ky. by Rev. S. G. Ward, 50,00
Indianapolis, Ind. First Pres. Church, by Isaac Coe, Esq. 30,00
James M. Ray, Esq. 50,00
Jamaica, L. I. Pres. Church mon. con. coll. 40,00
Jonesboro', Tenn. Mr. John Hamner, 5,00
Mrs. Agnes Hamner, 1,00
Pupils of Female Academy for the purchase of New Testaments for Chinese girls, 10,00
Mercer Co. Pa. Mission Society, by Mr. Beatty, 10,00
Middletown, Va. from Female Benevolent Society a box of clothing for the Iowa and Wea stations, not valued.
Miller's Run Cong. by Prof. William Smith, through Geo. Gossin, 30,00
Milledgeville, Ga. Otis Childs, 10,00
New Brunswick, N. J. Rev. Dr. Janeway, 100,00
Newburgh, N. Y. Pres. Church, addition to a late collection, by Rev. John Johnston, 3,00
Newbury, N. Y. Pres. Church mon. coll. 51,27; do. Sept. 18, 29,73; from a Christian friend, 2,00. 83,00
(50 of which is to constitute Rev. John Johnston a life director.)
New-York Scotch Pres. Church, by Mr. William Wallace, 25,00
Mon. con. coll. for October, 41,00
From a friend, for the school at Lodiana, 50,00
Ladies of Scotch Church, to constitute their pastor, Rev. Dr. Joseph M'Elroy, a life director, 55,00
First Pres. Church mon. con. coll. 59,49
Philadelphia.—From friends of Foreign missions, to support and educate a heathen orphan boy as a teacher, under Rev. J. M'Ewen, at Allahabad, 60,00
Pine Grove Cong. Pa. for support of Mr. Ballard, 32,75
Pittsburgh, Pa. from Fourth Presbyterian Church, by Mr. Day, 100,00
Young Ladies' Mission Society of First Church, in full, to constitute Miss Mary B. Herron a life member, 5,00
Rahway, N. J. Rev. Thomas L. Janeway, 50,00
Shelbyville, Tenn. by Rev. Geo. Newton, mon. con. coll. 10,00
Slate Creek Cong. Pa. by Rev. John Redick, 34,00
South Hampton, L. I. mon. con. coll. 4,00
Warren Presbyterian Church, by Mr. David Miles, 21,40

MONEYS RECEIVED BY S. ALLEN, ESQ. PHILADELPHIA.

Johnstown, N. Y. Cong. by H. Mair, 29,50
Smithfield Church, Susquehanna Presbytery, ladies, 7,00
Collection per W. F. Houston, 87,15
Columbia Female Foreign Missionary Society, in part, to constitute Rev. Henry R. Wilson a life director, per Eliza M'Kissick, Treasurer, 30,00
Philadelphia, a member of the Fourth Pres. Church, to constitute Rev. W. L. M'Calla a life director, 50,00
Central Pres. Church, coll. in part, per J. V. Cowell, Esq. 434,25
Baltimore, Missionary Sewing Society of 2d Pres. Church, for support of Rev. H. R. Wilson, jun. per Sarah P. Tripp, treasurer, 1100,00

COLLECTIONS IN OHIO, BY REV. D. E. M'DONALD.

Washington Church, by Rev. J. L. Bellville, 10,00
Hopewell Church, (Mr. M'Donald (pastor,) 15,00
Venice, from Mr. T. Burns, 5,00
Dartown Church, 2,00
From Mr. M'Donald, money received from Round Bottom and Mount Carmel, for his labors at a communion, and appropriated by him to foreign missions. 4,50

$36,65

COLLECTIONS BY REV. BENJAMIN F. SPILMAN.

Shawneetown, Female Mission Society, 1; Mrs. Mary Jones, 2,25; Bethany Church, (Muhlenburgh Presbytery) 13; Female Missionary Society of Princeton, Ky. by Mrs. Mary Ann Wigginton, Treasurer, 17,90; Rev. Robert H. Lilly, of do. 10,50; Mrs. Mary Smith, Caldwell Co. Ky. 10,00
Total $54,65

PAYMENTS FOR THE CHRONICLE.

Thomas Rogers and James Plumstead, $1 each; Mrs. Amelia Birdsell, Isaac Harris, Dr. John Morrison, Henry Shepherd, William Moorhead, Martin S. Hawkins—50 cents each.

Made to Mr. H. E. M'Clelland, at Louisville, Ky.
John M. M'Pheeters, Geo. Trimble, John Evans, Daniel Watkins, Jacob Martin, Eph. Smith, Peter Sharpe, William Martin, John M. Riley, William Magner, John Magner, William B. Reed, Edward Magner, Robert Campbell, and Walter Denny—50 cents each. 7,50

FOREIGN MISSIONARY CHRONICLE.

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BOARD OF FOREIGN MISSIONS OF THE GENERAL ASSEMBLY.

THE BRITISH RULE AND THE ENGLISH LANGUAGE IN INDIA.

THE establishment of the British authority in India is one of the greatest blessings which God, in his merciful providence, has ever conferred on the Hindus. There were, it is true, in the early history of the English in India, many instances of gross injustice and perversion of power on the part of the individuals through whose efforts the East India Company acquired territory and sovereignty amongst the people. Nor can the general policy, in regard to some measures and events pursued by that Company in former years, be fully justified. Yet He, whose glory it is to bring good out of evil, has so over-ruled and directed the progress of the British power in that country, that it is now, and has long been, an upright, liberal, and beneficent administration of supreme authority. The English Government in India, though still conducted by the East India Company, must be regarded as a part of the general government of Great Britain, inasmuch as the charter of that Company has been so modified, that all the proceedings of its authorities are under the control of Parliament; and the reigning policy of England, whether free or intolerant, will be the policy of the government of their Eastern empire.

It is certainly a most remarkable dispensation of Divine Providence, that so great a country as India, containing so many millions of people, should be brought under the government of the inhabitants of a little island, situated almost on the opposite side of the globe. And it is still more wonderful, when we recollect that these islanders, 2,000 years ago, were a barbarous people, while the Hindus were as civilized then as they are at the present day. In the subsequent history of these two nations we have a beautiful exemplification of the civilising and elevating influence of the Gospel, which has made Britain, notwithstanding her limited territories, the first nation on the earth in power, as she is among the first in intelligence, refinement, and prosperity; while, on the other hand, we have a mournful and impressive proof that heathenism presses like an incubus on the energies of a people; for India now is scarcely at all different from what she was at that period.

The supremacy of the English in India has procured for the native inhabitants rulers who are friendly to the welfare of the mass of the people, instead of oppressors who ruled over them with a rod of iron; it has conferred on them the blessings of a liberal and intelligent administration of their affairs; of justice impartially administered, in so far at least as the falsehood and depravity of the native character render it practicable; of trade and commerce unfettered by arbitrary and violent exactions; of property acquired openly and possessed without fear; of foreign capital employed so as to develope the resources of the country, and to introduce the superior improvements and comforts of other lands; of access to European knowledge, schools, books, and printing establishments, and the residence amongst them of many well-informed and benevolent men, whose example and influence are favorable to every thing that is good; and, which is of more importance than all other things, the free and secure employment of God's appointed means of grace for their eternal salvation. There may be evils connected with the Government of the British in India, some incidental, others growing out of the difference in the character and in the customs of the rulers and the ruled, and still others and more numerous resulting from the evil disposition of human nature; but the blessings we have mentioned above, are great, substantial, and so important as incomparably to outweigh every attendant evil.

Amongst the consequences resulting from the control of the English over India, we consider the introduction, to some extent, of *our language*, to be one which is fraught with no ordinary advantages. The native languages of India, for the most part, contain no valuable knowledge. They have some works on practical subjects; but they are generally erroneous. Their astronomy is substantially the Ptolemaic system, making the earth to be the centre around which the sun and the planets revolve; and their geographical information is not only erroneous, but frivolous and absurd. Their treatises on medicine are said to be repositories of idle nostrums and astrological vagaries. Their history recounts chiefly, indeed almost exclusively, the marvellous, childish, and often very depraving traditions concerning their gods. Occasional wise proverbs may be found mingled with many evil thoughts in their ethical treatises; and some of their poetical writings, bating largely for the extravagance of Oriental imaginations, are said to contain interesting and valuable fragments amidst a much larger mass of silly and injurious trash. It is really doing no injustice whatever to the literature of the Hindus to describe it as, in a great measure, barren of useful knowledge, and by no means adapted, in its present state, to expand the mind, or to elevate the character, much less to improve the heart, of the people.

Our own language, with much that is evil, contains nearly all that is good and desirable in all departments of human knowledge.

What is desirable and important, therefore, in the present circumstances of the Hindus, is to make the English their *learned* language, with which all should seek acquaintance, who wish to occupy stations of influence amongst their countrymen. Let it be to them, what the *Latin* was to our forefathers. Let them become acquainted with its superior stores of knowledge for their own benefit, and for transfusion into their vernacular tongue, which will thereby become enriched, and fitted to confer blessings on the mass of the people. For the Hindus generally to learn our language, is impossible; the nine tenths of them are compelled to toil so incessantly for the means of a bare subsistence, that they do not learn to read *even their own language*; and, although we may hope that the time will arrive, under the genial influence of Christianity, when every Hindu shall be able to read and to own a Bible and Psalm-book, yet we cannot expect that a population, so overgrown and so poor, will ever possess leisure enough, if they should have the requisite talents, to learn a foreign language so difficult of acquisition as the English. Nor is it necessary that all the people should acquire our language, in order to their enjoying the benefits of our knowledge. The native languages of India are regularly formed, and capable of expressing a great multitude of ideas; and nearly all languages may admit new words to express new ideas. What is required is that men, who perfectly understand their own language, shall also understand our language, or some other language equally rich in treasures of knowledge, and should translate valuable works into their vernacular tongue; or, what would be still better, should prepare original works on such subjects as are at present either unknown or greatly misunderstood.

This, we think, there is a fair prospect of accomplishing. There either is, or will be, an adequate number of schools and colleges to afford every facility for acquiring, not only our language, but also our knowledge. The mind of the Hindu is, unquestionably, endued with sufficient capacity to comprehend every subject of human knowledge. Already have there been writers amongst them, such as Ram Mohun Roy, who are seldom surpassed by European authors; and there are in some of the Mission schools young men who would scarcely suffer, either in point of talents or scholarship, if the Latin and Greek were omitted from the list of subjects of examination, in a comparison with a great majority of the young men who have taken their degrees at our colleges. Those young men have an important agency to perform in the elevation of their countrymen; how desirable it is that their education should be matured under Christian influences! And we may add further, by the way, that the schools conducted by the missionaries are the only institutions in which *Christian* knowledge is communicated.

But institutions of learning, books, philosophical apparatus, &c., though all useful and necessary, would yet be but like a boat or a

ear, in which every thing was ready for proper motion, except that the steam-engine, or motive-power, was wanting. Unless the natives are *willing* to be instructed, the most perfect means of education would be useless.

For many years, various causes have been operating, in many places in India, to lead a number of the natives, especially those of the better classes, to seek an acquaintance with our language. To obtain employment from the Europeans, as clerks or writers, as interpreters, as factors or agents in the transaction of business, and as servants, has induced many to acquire a knowledge, more or less perfect, of the English language. Among the more respectable classes it is quite an object, with many, to qualify themselves for having intercourse with persons, so much their superiors in intelligence as the officers of Government, and other European residents in that country. Some may have been influenced, by perceiving that a knowledge of our language would give them importance in the eyes of their countrymen, connecting them, as it would be considered, with those who rule over the country; and a few may have been induced to acquire it on account of their love of knowledge for its own sake.

In addition to these causes, and more powerful than all these, has been an impression, during the last few years, that the English language would be made the language of business in the courts of justice, and in the other departments of Government transactions. Heretofore the *Persian* language has been chiefly used for these purposes—a language introduced by the former Mohammedan rulers of India for their own convenience, which, though it was the language of the rulers, was a strange tongue to the great mass of the people. The English successors in the administration of the Government continued the use of the Persian, though it was now a strange tongue alike to the rulers and the ruled! The Mohammedan conquerors cared not at all for the welfare of the people, and compelled them to submit to the great evil of having their suits issued in a strange language, and to the thousand vexations, impositions, and acts of injustice, which attended that plan when pursued where righteous rulers and true witnesses were as few in number as honest clients or fair advisers. The English authorities, on the other hand, through an excessive fear of interfering with native usages, or usages supposed to be preferred by the natives, subjected themselves to the necessity of learning a new language. Hence arose a necessity for interpreters, not for the people alone, as under the Mohammedans, but in many cases for the English ruler also, whose knowledge of Persian would often be defective; and a wide field for dishonest advantage was set before the adroit, unprincipled native law-agent, who profited by the bribes received from plaintiff and defendant, in order that he should make a favorable representation for each party respectively to a Judge, not, perhaps, perfectly familiar with all the niceties of the judicial tongue, and therefore not well qualified to decide on the proceedings, nor to detect the misrepresentations of the wily agents around him.

The evils and inconveniencies of this system were so great, and so painfully felt by all, that some change was loudly called for. The subject was discussed in the newspapers, and made the object of Government inquiry and consideration. A number of persons were anxious that the Persian should be abolished, and the English substituted. This would have been to place the English ruler where the Mohammedan stood, and undoubtedly would have been much better than to continue the use of a language, foreign both to the judge and the people. It was advocated, moreover, with great ability, on account of its favorable influence on the general introduction of our language as the language of learning, and of intercourse among the higher circles of society. But, although no positive enactment by the Government has yet been made, or at any rate been heard of in this country, it is more probable that the *native* language will be made the language of business, as it is more important, and less difficult, to conduct proceedings in the language of the multitude than of the few, of the people than of their rulers; with such modifications, however, of the existing system in favor of the English language, as may contribute to the convenience of the rulers without injury to the people. We observe, in a recent Calcutta paper, an order of Government, that

all candidates for certain offices should be selected with a reference to this, or some similar principle; that is, a preference is to be given, other things being equal, to those who understand the English language; and this is understood to be the policy which the Government intends to pursue.

Let this point be determined as it may, it is certain that a considerable current of feeling has set in, which has led many natives to seek an acquaintance with our language; and a reference again to the causes mentioned above will evince, that this current will continue to flow, with a steady course, so long as the English rule over India. A regard for self-interest controls the minds of most men, and especially of most Hindus; and, in the absence of higher and purer motives, it will continue long to induce them to study our language.

Missionaries, of all men, should most watch the leadings of Providence; and should so trim their barques as to catch the aid of every breeze, that is favorable to their course. Whatever be the consideration or motive which induces the people, amongst whom they labor, to desire their services, it must be regarded as very important, if it proves the means of bringing the minds of their heathen fellow men under their influence; and still more so, if it thus secures a connexion, revered as that of teacher and scholar, between the minds of the missionaries and hundreds of *youth* belonging to the best families in the country, at the most favorable period in life for making good impressions, and for years without intermission. Such is the present state of things in India. Of several thousand young men, probably, who are acquiring our language in the Bengal Presidency, about 1,000 are connected with missionary institutions. Other schools might at once be established in various places, if there were competent missionaries to conduct them, or funds for their support. The attendance at these schools is proportioned to the desire for acquiring our language. In order to secure that object, no objection is made to studying text books, with the instructions of which the principles of Christianity are interwoven; the holy Scriptures themselves are commonly read with care, and direct instructions are given concerning *the evidences, history*, doctrines, and practical experiences of our blessed religion. This plan of study is pursued for years, until the pupils have acquired our language; and often before that period arrives, their minds become so awakened to perceive and to desire the blessings of knowledge, that they continue a much longer time. The effects of their attendance on such instructions are often of the most favorable kind. One of the able and beloved missionaries of the Scotch General Assembly, who is connected with an English school of high character, where nearly 600 young men are studying our language and science, expressed his conviction that "very few young men, of any standing in the Institution, had ever left it believers in idolatry; all, who had made any progress in their studies, were convinced that Christianity is true." From that same important institution, several young men have embraced Christianity, and are now rendering important services to the cause of our common Saviour in that country; for which they are better qualified, in some respects, than even missionaries from Christian countries.

This subject has other, and scarcely less interesting, bearings on the duty of missionaries. To one of these we shall briefly advert before we conclude these remarks. It will have been perceived that, owing to the causes which lead the Hindus to seek an acquaintance with our language, many of them do, and many will, study it probably for ages to come. Their desire to acquire it will be gratified. The Government has established a number of English schools, and expends annually $50,000 for the encouragement of education. Private individuals, also, both European and native, have formed schools of various grades. In these schools all reference to Christianity is carefully excluded, in order, on the part of Government, to avoid interfering with the religion of the people; and, on the part of private persons, to please the parents of their scholars. Yet the general knowledge, which they communicate, shows the erroneousness and absurdity of many things contained in the Hindu Scriptures, and regarded as sacred. The pupils in these schools, no less than those connected with the different missions, learn that an *eclipse* of the sun is not caused by a monster, endeavoring to devour that luminary; and that the seas

and oceans of our earth are not composed of milk, melted butter, honey, &c. in concentric circles around Mount Meru! Their minds are disabused of these absurd notions, and they are thus far free men; free in truth from the dominion of not merely astronomical or geographical, but also *religious*, error. For these silly notions are a part of their religious belief, inculcated by their Scriptures, and venerable as their religion. Yet the instructions they have received, while they clearly show the errors of their own systems of faith, do not also show the truth of any other system; they demolish, but they do not build up; they subvert the popular belief, but they do not convey any information concerning the Lamb of God that taketh away the sin of the world. They perform an important part of the missionary's duty, and if his instructions could in any way be added, all would be well. As it is, he seldom has any intercourse with those young men; they are convinced of the absurdity of their own Scriptures; but, left to the guidance of their own evil hearts, without any light from above to direct their minds, they become Infidels; believers in no religion at all. Many of the natives, especially in the cities where Europeans reside, and natives, too, whose English education secures for them great influence, are now of this character. Their number is increasing, with much greater rapidity than converts to our religion. To the shame of the church, it must be said that the agency which is directly leading to these results, is far more extensive and influential, than that which is employed to guide their feet to the wells of salvation. In France, we have seen the miserable consequences of infidelity from the Christian religion; and, perhaps, we may yet have to mourn over the evil effects in India of infidelity from a heathen system. In both cases the human mind would be equally blank and dreary as to all elevating, comforting, and holy knowledge; in both cases the natural depravity of the human heart would be equally uncontrolled. Would the effects be less disastrous in the east than in the west? We really cannot appreciate the importance of those Institutions in which, together with our general knowledge, our holy religion is daily taught. Other kinds of missionary efforts are very important. The reaching of the Gospel every where stands first in the order of Divinely appointed means of grace; yet we must recollect that these schools are in a country where 12,000 missionaries, sent from Christian lands, were it possible to send so many, would supply only one to every 10,000 persons; and it is, therefore, essentially necessary to educate and prepare native preachers, in order to have the Gospel preached to every creature. We must recollect, also, that they are in a country where there is great danger, as has just been explained, from the deficiencies of a mighty system, that is exerting an increasing influence over all India, and that, too, without any reference to the efforts of the church, whether faithful, or, like the past, inadequate and dispirited; and then, once more, we must consider the adaptation of these schools to provide suitable ministers of the Gospel, (and in sufficient numbers, if adequate means be employed,) and at the same time to ward off the threatening dangers from infidelity; all these weighty considerations we must keep in view, when we attempt to estimate the importance of the mission schools in India.

It would be interesting to view some other aspects of this part of our subject,—the introduction of our language in India; will the native young men, for example, who, by their English education, are so much superior to their country-*women*, be contented to connect themselves in marriage with persons little suited to be their companions in ignorance, but with whom they can have no communion of mind with mind, now that they have become themselves comparatively well-informed? What, in other words, will be the influence of this superior knowledge, even though but partially diffused, on the condition of the female sex? What will be its influence, again, on the employments of the Hindus? And what its influence on the feelings with which they will regard their subjection to a foreign nation?

We cannot dwell on these points; but merely add, that it is the Christian's comfort to know, that all the affairs of nations and men are under the wise and merciful providence of the God and Father of our Lord and Saviour, Jesus Christ, who will overrule and determine them, so as to fulfil his own purposes, and to promote his own glory.

INTELLIGENCE FROM INDIA.

PAGAN ESTIMATE OF HUMAN LIFE.

A LOW estimate is placed on human life in heathen countries. This results from the character and influence of the idolatrous systems, which prevail there. The religious writings of most heathen nations, as they contain no correct knowledge concerning the great Author of life, so they are destitute of all true information as to its object. Under their instruction, therefore, men form no just conceptions of the importance and nobleness of their destiny. They *cannot* ask, "what is a man advantaged, if he gain the whole world and lose himself, or be cast away?" for they know not the worth of that existence, compared with which the possession of the entire world would be of little value. When men come under the influence of Christianity, they consider life important as the gift of God, and as connected with almost infinite responsibilities. Nominal Christianity, it is true, does not inspire the mind with adequate thoughts of the worth of human life; hence we see the prevalence of riots, assassinations, and duels, among those who are called Christians, in precise proportion to the absence of Christian principles and restraints. But amongst the heathen, where there is no restraint on the evil passions of men, and where there is so little to lead them rightly to estimate the value of life, it receives but little consideration when it comes in competition with self-interest, family pride, or personal feeling. Infant-life, for example, has little value, amongst many heathen families, compared with the trouble of cherishing it, or the risk of not being able to provide for the wants of future years; and hence the frequency of infanticide. Even adult-life is not regarded as by any means so sacred, as it is in Christian countries. Both in ancient and modern times have human beings been sacrificed to appease the wrath, or to propitiate the favor, of idol gods. Human life has thus been degraded to a level with the life of the inferior animals offered in sacrifice; and has been presented with the flowers, rice, sweetmeats, and beating of tom-toms, which are supposed to be acceptable to the gods; so that the testimony of religious worship has been given to its little value. The customs of society have followed the example set at the temples and the altars; and, before the pride of the family can be neglected, or the usage of the people departed from, the attendants must be killed, to accompany their master into the future world, and the widow must burn herself on the funeral pile of her husband. It is a fact worth remembering, that the only association, or society, in India, that is designed to uphold the fabric of heathenism, by direct and combined efforts, is one called the *Dhurma Shubha*, whose object was, and still is, to restore the horrible rite of the *suttee*—an object prosecuted by nearly all the leading native families of Calcutta, and by the Brahmans, with great zeal and even violence; and to which those families bring the aid of intelligence, wealth, and family consideration. Where religion and usage combine in placing a low estimate on the life of man, it is to be expected that violent men, when tempted by the prospect of gain, would not shrink from taking away the life of their fellow-creatures, in order to accomplish their purpose. It is but a few years since the *Thugs* were discovered in India, a class of professed and systematized murderers, who, after sacrificing to a goddess, and invoking her protection and favor, leave their homes during the season when people commonly travel in that country, join themselves to unsuspecting persons as fellow-travellers, and when they arrive at a suitable place, put them to death by strangling their victims with a cord or handkerchief, thrown around their neck. The body is put into a hastily-dug grave; and the clothes and money are the reward of the Thugs. Should the body be discovered, it is in most cases impossible to ascertain how death was suffered, as their mode of murdering leaves no marks of violence. This class of murderers, concerning whom, in recent numbers of this periodical, we have given more minute details, seem to have existed for ages, though but lately detected. At present the British authorities are using every means to suppress them. We copy below an account, from a Calcutta paper, of a newly-dis-

covered *sect* of murderers. The perusal of this notice, which has suggested the foregoing remarks, will prove painful to the feelings; yet we hope that the minds of our readers will be thereby induced to feel a deeper interest in the diffusion of that Gospel—which can convert "the habitations of horrid cruelty" into the abodes of "peace and good-will to men."

DISCOVERY OF A NEW SYSTEM OF MURDER. The Englishman of the 28th ultimo, brings to light the existence of another body of assassins in the Western Provinces, who pursue a similar system of murder to that practised by the Thugs; with this difference, that they poison instead of strangle.

In the year 1836 it is discovered, for the first time, that a set of miscreants, *supposed* only hitherto to exist in any formidable numbers, have, for years past, carried on a course of systematized murder, in a method as destructive and more insidious even than that pursued by the Thugs.

These men have, in the same way as the Thugs, a system of sacrificial ceremonies to *Bhowannee;* to ensure success on an expedition, they have, like them, a slang language of their own; and, in short, appear to be as regularly organized in their system of destruction as their more notorious brethren of the noose. The only difference seems a greater disregard as to the secret of their calling, and greater readiness to turn King's evidence against their companions. They call themselves *meetawallas* in their slang, which might be perhaps translated, *sweetmeat men, meeta* or sweetmeat being the term they apply to the poison which, instead of the noose, they make use of in destroying or stupifying those they rob. The districts in which these murderers are as yet known to exist, are Sarun, and, we believe, Patna. It has long been a matter of common notoriety, that intoxicating drugs are not unfrequently administered with a view to robbery by fukeers in that part of the country, their victims being, in general, unsuspecting travellers, who may chance to stop at their *mutt* or *tuckeea*, the tomb or temple they reside at. The *meetawallas*, however, most of whom seem to be Hindoos, mendicants of the Gosaen sect, attempt much more than this. They go out, like the Thugs, in parties under the ablest man in the gang as jemadar or leader. They travel the country, making, however, no very distant journies in search of victims, and in their trips appear usually to take their way towards Nepaul. The jemadar exercises his powers of pleasing or persuasion in inveigling the persons they meet to join them, occasion being taken of the caste of the travellers of Hindoos, to assume the character of men of the same caste, and get their victims to allow them to prepare their food in common. If this be not practicable, the *meetawallas*, who seem to be well provided for such contingencies, make an offer of dhall, salt, rice, or any article the other party may require. The dressed food or the raw article, intended for the victim, is of course poisoned; but in case opportunity of thus administering it occurs not, it is given in sherbut, or mixed with the tobacco in a chillum. The drugs employed seem equally efficacious, however exhibited, the inhaling them being enough not only to intoxicate, but destroy life. The poisonous mixture consists of dhuttoora root, opium, ganja, or bhang, and one or two other drugs, pounded together and dried. Thus prepared, it is kept in a *lota* [a brass vessel, chiefly used to hold water for drinking,] ready for use. The effect appears usually to be first felt about two *ghurries*, or forty minutes after the poison has been taken; in forty minutes more the victim is usually dead or quite insensible. When the giddiness, which is the earliest symptom of the working of the poison, is complained of by the person who has swallowed it, the *meetawalla* is ever ready with an excuse to account for it: the man 'has travelled far fasting, which is unwholesome,' or 'he has eaten too much after long abstinence,' &c. &c. this being always followed by a recommendation to lie down and sleep. When the effects are fatal, the victim rolls hither and thither once or twice, and dies; but, whether from difference of constitution, or in the quantity of poison taken, the victim is frequently merely stupified, and after being robbed and stripped, recovers his senses when the intoxication has passed off. The *meetawalla*, however, appears indifferent as to this. If his victim die before he leaves him, the body is usually thrown into a river, if one is near, or a well; it is sometimes buried, often left to lie where the man perished. If the victim recover, and find his treacherous companions at the very place in which the attempt at murder was committed (for they appear sometimes to take up a temporary abode or a thoroughfare) his assertions of having been robbed are outfaced by bullying and bold denial; and the poor wretch seems generally still so much under the effect of drugs as to be dispirited, and in a half stupid state, without energy to prosecute the inquiry. The *meetawalla*, however, has no scruple as to taking life. Several instances have been discovered in which they have strangled their victims with a rope, or murdered them with sword cuts. They are on terms of fraternity with the Thugs, and individuals of the two professions seem frequently to know one another professionally as strangler and poisoner. The gang of the *meetawalla* varies in number from five to fifteen. There are Moosulmans among them, who, like the Moosulman Thugs, assist, without compunction, in the idol sacrifice which precedes each expedition. The animal offered is a goat, which is slain with the ordinary ceremonies by the *je-*

madar of the gang and the head bruised. The *meetawallas* do not observe, as the Thugs do, any periodical order for their expeditions: they appear to go out in search of their victims as the whim, or their own necessities, urge them. Hence their journies, as before observed, are much shorter than those of the Thugs, but occur on an average about once every four months. The information, which we have as yet been able to collect upon the subjects of this race of professional murderers, does not allow of the conclusion being drawn as to the existence, or not, of a similar set of miscreants, similarly organized, in other than the district above named. It is far from unlikely that the system of robbery effected by the aid of poisonous drugs is very widely prevalent: the comparative ease with which murder may be effected by this means, the facility of procuring drugs for the purpose, and the knowledge, universal among the natives, of the power these drugs possess, renders it extremely probable that persons professing the calling of *meetawalla* may be found throughout India in districts which may happen to combine the advantages (to these miscreants) of frequented thoroughfares, a wild woody country, and a scattered population. To suppose that any thing like a moral check would interpose to prevent such advantage being fatally employed, is, we fear, a visionary idea, which none but the most ignorant of native character would dare to indulge in.—'*Englishman*,' *quoted by the* '*Friend of India*.'

STEAM NAVIGATION IN INDIA.

Good facilities for transporting articles of commerce are a sure proof of advanced civilization. We need scarcely say that they are never found in countries purely Heathen. In India, for example,—a country where the inhabitants are by no means barbarous, but have a civilization of their own, a kind of *heathen* civilization—it is customary to make use of the great natural channels of internal commerce, the rivers, for the transportation of their goods; but the boats which the natives employ are of a rude construction, badly managed, by no means safe, as may be inferred from the charge of two and a half per cent insurance on articles conveyed but 600 or 700 miles, and require a long time to make the voyage—two and a half months on the Ganges, for the distance just mentioned, being a fair average of the time consumed in ascending the river.

Amongst other subjects that have received *the attention of* the present enlightened rulers of India, is the improvement of the navigation of the rivers, particularly of the Ganges. The high price of fuel has been one of the chief difficulties hindering the employment of steamers. The extract below, from "*the Friend of India*," an able and spirited weekly newspaper published under the direction of some of the Serampore Missionaries, will therefore be read with interest, as it will show the probability that this difficulty will be removed, and also that the success of steam navigation on the Ganges will yet be great. The steamers now employed on that river are the property of the Government; they are small vessels compared with many of ours, and most of them are made of iron. They have been used chiefly for the transportation of treasure—thereby enabling the Government to dispense with the guard of soldiers to protect the money, which it was formerly necessary to send, and also saving much delay as to time. In this way their employment has already proved economical to the Government; but the high price of fuel, and the heavy expenditures necessary to secure the services, in that country, of competent officers and men, and perhaps the absence of individual competition, have made the charge, both for passage and freight, in those boats so high, that they have not been generally employed, even by Europeans; the natives have commonly adhered to their own awkward boats, being prevented, not only by these causes, but perhaps even more by mistrust, and especially by this mode of doing things not being "according to custom." Their regard for their interest, which is exceedingly great, however deficient they may be in other things, will doubtless overcome their reverence for the usage of their ancestors; and as the substantial difficulties which obstruct steam navigation in India are thus gradually removed, we shall hope to see all classes of that people enjoying the facilities which so highly contribute to the comfort, expedition, and economy of travelling and of commerce amongst ourselves. These remarks, and the accompanying extracts, will not be considered out of place in a missionary periodical, by any who feel interested in the general welfare of that country.

The success which has attended the attempt to establish Steam vessels on our rivers has

exceeded the most sanguine expectations. These vessels, which at the outset were employed simply for the convenience of passengers and in conveying goods for personal consumption, have now, from the regularity, speed, and ease which they combine, secured a large share of commercial patronage. No higher proof of their popularity perhaps can be given than the fact that the natives, who manifest so strong an aversion for every thing new, are become eager to employ them in the transportation of their merchandise. It is not, we hear, an unusual occurrence, for native merchants to purchase large consignments of British goods in the godowns [store-rooms] of the consignee, and to leave an order for their being conveyed at once to the Steamer, to be transported to Mirzapore and other stations. The mercantile freight of the Steamers has in fact increased to such a degree as to render it difficult to squeeze in packages of any other description, and the Agent runs the risk, on every despatch, of displeasing more individuals than he is able to gratify. Hence it has become apparent that our present complement of Steamers [four or five] is totally inadequate to the increasing wants of the country, and we hear with much pleasure that Government have indented on England for another supply of vessels, greatly exceeding the last in number. But the new Steamers will scarcely be found sufficient to supply the growing demand. If it be deemed economical to transmit goods by the Steamers even at the present high rate of freight, it will not be too much to assume that, as the enterprise advances and becomes more manageable, and freights are accordingly reduced, by far the largest portion of all valuable commodities will be sent through this channel; and that twenty Steamers will eventually not be found redundant. To hasten this period of general accommodation, nothing appears to be wanting but a supply of coal, at a more reasonable rate, at the higher depots; and this can be secured in no other way than by drawing forth and applying the mineral resources of the Western Provinces. The present discovery of coal, north of the Soane, is the first step towards this consummation. Till lately, we believe, no coal had been discovered but on the southern bank of that river. The nearest mine, in reference to the Soane, was supposed to exist in Palamow, and this coal would have required a tedious land carriage to reach the point of embarkation.

New Discovery of Coal.—We were happy to learn, from an editorial article in the last Agra Ukhbar, that new mines of coal have just been discovered at Hazareebaug, and at Bidgegur in the south-eastern corner of the Mirzapore district; that the coal is said to be superior to that of Burdwan, and that offers have been made to supply it to Government at five or six maunds the rupee, [400 or 480 lbs. for fifty cents.] These offers have, doubtless, been made in the ardor of the moment, without counting the cost of working the mine and of transporting the coal; but if it can be delivered even at eight annas the maund [80 lbs. for 25 cents] at Dinapore and at the neighboring stations, the discovery will form an important era in the history of steam navigation in India.

From the Notes of one of our Missionaries to India.

A Native Mill.—Near *Kot Kai*, in the Protected Hill States, I went to see a native mill for grinding grain. It is a small, rude, stone building, about 12 feet long by 9 broad, and 4 high on the upper side, but on the lower side, perhaps 7 or 8 feet high. The walls are formed of small, flat stones, piled one on another without mortar, and are about 20 inches thick; so that the space inside is much less than is indicated by the exterior littleness of the mill.

So simple and diminutive is the machinery, that not much space is required for its accommodation. It consists of but two parts, a nearly perpendicular shaft, and a pair of stones of perhaps two feet in diameter and six inches in thickness. The lower stone is immoveable, and its upper surface is slightly rounded. The shaft, which is 6 or 8 feet long, passes through the centre of the lower, and is made fast to the upper stone; while to the lower end of the shaft short boards are so attached that a small stream of water, falling through a trough some 10 or 12 feet, causes it to revolve rapidly; thereby causing the upper mill-stone also to turn around with equal rapidity.

In the centre of the upper stone, on each side of the end of the shaft is an aperture for the grain, which, by the jarring of the machinery, is made slowly to fall from a small trough which is inserted into a basket, instead of a hopper. The flour, as it is made, is carried by the rotatory motion of the mill-stones to their outer edge, and falls on the stone floor around the mill-stones, being elevated a few inches above the floor, so that it may fall the more readily. It is then gathered up, and without bolting, or any further process, is considered fit for use. One half of the floor in the mill is about a foot and a half lower than the other; the higher half of the floor, which is entered on all fours through a small door from the upper side of the mill, is the part assigned to the grain and the basket or hopper, while in the lower part are the mill-stones and the flour.

The expense of a mill of this description, I have been informed, is about 20 rupees, or $10. No mills of a different kind are erected, and few are better or larger. Many mills, like

this one, are to be met with, as there is not much difficulty in these mountainous regions about getting water; though these mountains do not, by any means, contain so many nor so large streams of water as are found in our beautiful Alleghany mountain regions. In the plains of India there are few, if any, mills propelled by water-power; nor are there any horse or wind-mills, so far as I have observed. All their grinding is performed by hand-mills, and usually by two women sitting one on each side; "Two women shall be grinding." I was interested in learning that at these mountain mills the miller receives his compensation, as with us, in kind—one sixteenth part of whatever is to be ground being deducted for his wages. Like our millers, they exact the same toll on every kind of grain, and from all persons without partiality. Whether the rich have to await "their turn," as well as the poor, is more doubtful.

Considerable improvements might be effected in these mills, if there were sufficient public spirit, or even due regard to comfort, among the hill people to induce them to incur a small additional expense. Perhaps this may be one matter in which missionary efforts may hereafter effect salutary changes. It is certainly not at all inconsistent, either with the object or the spirit of missionary enterprise, that all suitable opportunities should be embraced by the missionary of promoting the temporal welfare of the people among whom he resides; and thereby he will, in all probability, secure corresponding favor for the great object to which he has consecrated his life.

PRESBYTERIAN FOREIGN MISSIONARY SOCIETY.

MISSION AT ALLAHABAD.

We copy from the Presbyterian the following extract of a Letter from Mrs. Sarah M'Ewen, consort of Rev. James M'Ewen, missionary at Allahabad, India, addressed to her friend in Cincinnati, and dated March, 1837. Its contents are interesting, and will fully compensate pious and intelligent readers for the time which they may employ in its perusal.

Our present location, and that which we shall most probably occupy while life is spared, or we are permitted to remain in India, is Allahabad, situated at the junction of the Jumna and Ganges. This is considered a very holy place by the deluded and degraded Hindoos, who come to the annual fair which is held here, from every quarter, sometimes amounting to seven or eight hundred thousand souls, to wash away their sins, dispose of their various commodities, and distribute and receive alms. This fair has been held since our arrival. My husband was a few times present to distribute tracts, &c. but no Christian female could possibly go, even to look on, the abominations practised among them are so shocking. You will readily, then, conceive that this is an important field for the Christian Missionary, as it regards the natives. It is also important as being the seat of the Supreme Court, and affording opportunity to do much good among a class of persons understanding the language, but who, as regards religious privileges and knowledge, are not *much above the* natives. It is also the head of steam navigation, two boats arriving monthly; and the central point between Calcutta and the extreme northern provinces, and as a place for the setting up of a press, no other, from Calcutta upwards, presents greater advantages.

Our coming hither was entirely providential, being unexpected, unplanned, and undesired by us when we first landed at Allahabad. We then spent five days here. Some friends residing here represented the destitution of the inhabitants, and strongly urged some of our party to remain, particularly my husband; and the subsequent events, which transpired, induced him, shortly before reaching Cawnpore, to determine to return hither, at least for a time. We did so, and immediately opened our house as a place of worship. My husband has preached every Sabbath, with the exception of two, when he was ill, and dispensed the communion three times since we have been here, to some who were members of churches in other places before their coming hither, and to several others on a profession of faith in Christ. We hope soon to receive into our number a native of Madras, in our employ, with whom we are much satisfied, and think him now a fit subject for baptism. We have thirteen children, who have been given up to us entirely, and of whom I think we are secure. We have had a few others; but their parents being alive, their fears lest we should raise them as Christians, overcame every advantage that we held out to them. These children are doing extremely well, as also my day-school, which now numbers forty children.

In my school, there are five native adults,

three of whom understand the English, viz. our Moonshee, a Mussulman, a hopeful young man, who daily reads the Scriptures, and attends upon all our religious services, the native of Madras, who has charge of our native boys, a female assistant, who has been baptized in the English church, but has never communed; the other two are learners, one a Mussulman, the other a Hindoo. The rest consist of Natives, East Indians, and a few Europeans of various ages and attainment. Those understanding English are pursuing all the usual studies, and those who are only learning English, are, by verbal instruction, receiving much useful knowledge, by the aid of those excellent helps, such as the cards of the Sunday School Union, &c. some of which we have with us.

A considerable portion of every day is devoted to religious instruction, as well as the morning of the Sabbath, before preaching, and also a portion of the afternoon. I have much satisfaction in meeting these dear children, for, though I find teaching trying, particularly in this hot climate, having the glory of God in view, and sustained by the hope that some fruit will be found among them, I can say, with the Apostle, "Most gladly will I spend and be spent," in this service, so long as my Master shall honor me with a place in his vineyard. In my own person I have suffered little from sickness, but my husband's ill health has been extremely trying to us both, particularly during our tedious and lonely journey, of four months on the river. But my dear friend, the "tribulation wrought patience," and I now see it was necessary to fit me for the self-denying duties I have now to perform. It was a source of unfeigned satisfaction to me that he was unfitted for duty, at a time when, had he been well, he could have performed but little. His labors since he left home, have been abundant, and although now suffering much from pains in his chest, and nervous complaints, he has sufficient health and strength for the performance of all his duties. He joins me in warm affection for yourself, Mrs. B., and all Christian friends.

I will add, that I trust a happy day has dawned upon Allahabad, and I hope that our feeble efforts to commence a mission here will be seconded most vigorously, both by the Society, [the Board,] and individual Christians, at home. Independently of *my* school, and resulting from our presence here, three native day-schools have been recently formed in villages near us, under the patronage of Mr. E. Frazer. They will be under his own and my husband's supervision, the Bible will be introduced, and such other books as will have a tendency, not only to enlighten the understanding, but amend the heart. This degraded people can, under God, only be raised from their degradation and blindness, by taking up the children, and giving them a thorough Christian education. If Christians be diligent in this work, which must be prosecuted with fervent prayer, we may hope, in a few generations hence, that this will be an enlightened and Christian people. Farewell.

FIRST MEETING OF THE BOARD OF FOREIGN MISSIONS OF THE GENERAL ASSEMBLY.

Our readers are doubtless aware, that at the last meeting of the General Assembly of the Presbyterian Church, a Board of Foreign Missions was appointed, which was directed to convene in the city of Baltimore on the 31st of October. That Board accordingly met in the First Presbyterian Church, and was duly constituted with prayer—the venerable Dr. Green having been appointed Chairman.

The following members were present, viz.

The Rev. Jacob Green, Bedford, New-York.
" William W. Phillips, D. D. do.
" Gardiner Spring, D. D. do.
" John M. Krebs, do.
" Edward D. Smith, do.
" Nich's. Murray, Elizabethtown, N. J.
" Samuel Miller, D. D. Princeton, N. J.
" John Breckinridge. D. D. do.
" Ashbel Green, D. D. Philadelphia.
" Cornelius C. Cuyler, D. D. do.
The Rev. James L. Dinwiddie, Philadelphia.
" Henry A. Boardman, do.
" Robert J. Breckinridge, Baltimore.
" George W. Musgrave, do.
" John C. Backus, do.
" William M'Pheeters, D. D. N. Car.
Mr. James Lenox, New-York.
" Samuel Boyd, do.
" Hugh Auchincloss, do.
" James Paton, do.
" Matthew Newkirk, Philadelphia.
" Alexander Symington, do.
" George Morris, Baltimore.
" William M'Donald, do.
" James Fitzgerald, Virginia.

The sessions of the Board were continued until the evening of November 1st.

The proceedings will be published in a pamphlet form, accompanied, we are glad to learn, by a historical sketch of Foreign Missionary

efforts by our Church, from the pen of the Rev. Dr. Green. Referring those of our readers, who may wish to see the proceedings at large, to this document, we shall only give a brief notice of the more important measures which were adopted.

1. *The transfer of the Presbyterian Foreign Missionary Society to the Board of General Assembly.*—The Synod of Pittsburgh, and the Synod of Philadelphia had, with great cordiality, authorised this change to be made by their Directors of that society, should it be deemed expedient. It was accordingly, with all its missions and funds, made over to the Board of Foreign Missions of the General Assembly. The Corresponding Secretary of that society submitted, agreeably to the request of the Board, a summary statement of its affairs; from which it appeared that forty-five missionaries were in connexion with the society, chiefly laboring among the heathen, though the statement included eight now on the way to their fields of labor; three expecting dail to embark; seven detained for the present, owing to the want of funds; and two in this country for other causes. Of this number, eleven are ordained ministers, one of whom is a physician and another a printer; five are teachers who have finished the usual course of college studies; one is a printer and book-binder; and twenty are females. The society had under its care three printing presses, one high school, two small boarding-schools, and several common schools. The efforts of its missionaries have been encouraged by a number of hopeful conversions, there being twelve native members of the church among the Wea Indians, and three persons of a similar character, besides some inquirers, mentioned in recent letters from India. The receipts during the year ending October 15th, were $40,266—and the balance in hand at the same date was $5,784, which would be wanted for the China mission. It was stated that a large increase of funds beyond the receipts of the past year would be needed, to sustain existing missions, and to meet the expenses of efforts, which are contemplated during the ensuing [present] year.

Those who have watched the progress of that society from its formation, cannot but recognise the favor of the great Head of the Church in prospering its interests. It has had ample cause for gratitude on account of the direct usefulness that has already been accomplished by its labors, and still more, perhaps, on account of the system of efforts, now fairly commenced, which give fair promise of conveying the most important blessings to extensive regions of the heathen world. It is also a source of unfeigned satisfaction that it has proved the means and the occasion of strengthening, and extending throughout our Presbyterian Zion, the conviction, that *as a church we are debtors* to the heathen; the events of its past history have, no doubt, contributed largely to the present general ecclesiastical action of the church in behalf of Foreign missions; and now that, free from debt and all embarrassment, it has been taken under the patronage and direction of the highest judicatory of our church, our hope and prayer to God is, that the streams of sympathy and benevolence may flow towards the poor heathen, more broad, and deep, and pure, from the midst of all our churches, until the time shall come when all nations shall possess and joyfully appreciate our excellent system of faith, and shall with us "worship God in the spirit, and rejoice in Christ Jesus, having no confidence in the flesh."

At this meeting of the Board of Foreign Missions resolutions were read, which had been passed by the Synod of North Carolina, and by the Synod of Virginia; from which it seems probable that the Central Board of Foreign Missions will also be transferred, at the end of the present year, to the General Assembly's Foreign Board; and it is considered probable, also, that the Southern Board of Foreign Missions will eventually be transferred in like manner.

2. The board determined, with entire unanimity, *that the seat of its Executive operations should be established in the City of New-York.*

3. The following gentlemen were elected *Officers of the Board*, viz.

The Rev. Samuel Miller, D. D. President.
Gen. William McDonald, Vice President.

Executive Committee.
- The Rev. W. W. Phillips, D. D.
- " " Jos. McElroy, D. D.
- " " John M. Krebs,
- " " George Potts,
- " " Edward D. Smith,
- Mr. James Lenox,
- " Moses Allen,
- " Henry Rankin, and
- " Hugh Auchincloss.

Mr. Walter Lowrie, Corresponding Secretary.
" James Paton, Treasurer.

4. The Executive Committee were authorized to appoint *an Assistant Secretary, and a General Agent.*

5. It was determined that the *Missionary Chronicle, as the official organ of the Board of Foreign Missions, should be enlarged*, and the Executive Committee were directed to take suitable measures for extending its circulation. Directions were given as to various other matters, among which we observe that persons, who had been constituted Life Directors or Life Members under the Presbyterian F. M. Society, are to be considered such under this Board; and that one hundred dollars paid at one time shall constitute a Life Director, and thirty dollars a Life Member, under the new Board.

The following resolutions were passed—

Resolved, That this Board record their

grateful acknowledgments to the great Head of the church for having permitted them to witness the consummation of the desire, so long devoutly cherished by them, of seeing the General Assembly of the Presbyterian Church in these United States, in her distinctive organization, engage in the work of sending the Gospel to the heathen.

Resolved, That we regard the present crisis in the affairs of our church, as well as the wide fields for missionary labor now open before us in the providence of God, as imposing peculiar obligations on all the friends of the Redeemer in connexion with us, who desire to preserve his truth, and to maintain the order of his house, to unite their exertions for the advancement of his cause and the establishment of his kingdom in the world.

Resolved, That we respectfully but earnestly invite those Synods, Presbyteries, and churches, under the care of the General Assembly which are friendly to this Board, to cooperate with us as auxiliaries, or in such other ways as they may deem most expedient, but in humble reliance on divine grace with fervent and persevering prayer, in carrying into effect the great design of our organization.

Resolved, That all the pastors in the Presbyterian church, friendly to the operations of this Board, be respectfully requested to bring the subject of Foreign Missions before their respective churches, in any manner they may deem best, on the 1st Sabbath in January, 1838.

The Board adjourned to meet in the Second Presbyterian Church in Philadelphia, on the Tuesday after the third Thursday in May next, at 3 o'clock, P. M. The Rev. Dr. Miller was appointed to preach the sermon at the next meeting of the Board, and the Rev. Dr. Spring was elected alternate to Dr. Miller.

We have thus presented to our readers a sketch of the proceedings at the first meeting of the Board of Foreign Missions of the General Assembly. The meeting was one which will long be remembered with great interest by those who were present. It was delightful to witness the assembling together of Fathers and Brethren, as the appointed Representatives of our beloved church, to promote a great and long neglected object, the conversion of the world to the Redeemer; and it was refreshing to see the harmony, and the serious devotional feeling which characterized their proceedings. The cause, the occasion, and the feelings of the members alike invested this meeting of the Foreign Board with a solemn and peculiar interest, which, we trust, augured well for the success of its future efforts to promote the cause of Christ among heathen and anti-christian nations. We would not forget, however, that our hope and our help must still be in God alone. It is his cause which we are endeavoring to promote; to which our best exertions as individual Christians and as a church should be sacredly consecrated, yet "it is not by might nor by power," but by his spirit that his great cause can be made to prosper.

LIST OF CONTRIBUTIONS

To the Presbyterian Foreign Missionary Society, from October 15 to November 15, 1837.

Bridgeton, Sunday School, by Rev. W. Chester, 9,50
Charleston, S. C. anonymous, for missions in China, by Rev. J. A. Mitchell, 5,00
Cole Co. Ill. from individuals, by Rev. J. A. Mitchell, 25,25
Dickinson Pres. Church, (Rev. C. P. Cummins, pastor,) 92,43
Harmony Cong. N. J., by Mr. Love, 50,16
Lawrenceville, N. J., Rev. J. Mahan, 10,00
New-Brunswick Pres. Church, by Rev. Joseph Mahan, 69,00
New-Castle, Del., a lady, 3,00
New-Castle Presbytery, by Rev. J. M. Dickey, Octorara, 15; New-London, 20; Red Clay Creek, 11; Lower Brandywine, 15, Total 61,00
New-York, 8th Pres. Church, by Mr. T. Pringle, 50,00
New-York State, a friend, 10,00
Northumberland, Pa., Mrs. Rebecca Boyd, to constitute Joseph Nourse, of the District of Columbia, a life member, 30,00
Philadelphia, 8th Pres. Church, additional, by H. Miller, 5,00
2d Pres. Church mon. con. coll. by Mr. A. Brown, 21,18
from Rev. Dr. A. Green, to redeem a pledge given at Synod, in 1836, 50,00
Princeton, N. J., Mrs. Dr. Miller, for English schools in India, by Rev. J. H. Morrison, 20,00
Mission Society of Theological Seminary, by Rev. S. B. Jones, 10,37
Rocky Hill, N. J., children in S. School, for tracts, to be sent to India, 2,00
Stewartsville, Pa., Mrs. Hannah Woods, by Rev. A. M'Candless, 10,00

Stockport, Columbia, N. Y. S. School, 7,16; mon. con. coll. by Mr. W. Glenn, 8,35
Sweet Hollow, L. I., by Rev. Chester Long, 14,20
Pittsburg, 2d Pres. Church, by a lady, 5,00
little girl, 25
Wellsville, a monthly concert collection, 7,89
Rev. Isaac Green, a bequest of Robert Barber, coll. of *Northumberland, Pa.* for the benefit of Africans, 80,00
Upper Freehold Church, N. J. by Rev. D. V. M'Lean, 10,00
First Pres. Church of Freehold, 15,00
Unionville, N. Y. ladies, by Rev. Dr. Cummins, 14,00
Ridgebury, Pres. Church, by Dr. Cummins, 30,00
Miss Scofield, by do 14,32
Stockport, for educating a heathen child, 7,16
Mon. con. coll. 1,19
Presbytery of Bedford, by Rev. J. Green, 16,20
Hanover. Pres. Church, by Rev. S. Mandeville. 8,00
New-York, Sunday School of Murray St. Church, by A. R. Walsh, Esq. 40,00
First Pres. Church, mon. con. coll. 42,00
Newcastle, Pby., by Rev. A. Hamilton,
Bellvue Pres. Church, 35,20
Coatsville and Doe Run, 50,00
Forks of Brandywine, 58,00
Upper Octorara, 15,00 158,20
Baltimore, a Lady, 2nd Pres. Church, 20,00
" do do 10,00
" J. T. Kelso, 1,00
Alexandria, D. C., Pres. Church, 64,00
S. S. children of do 11,00 75,00
Peterburgh, Pa. Pres. Church, 13,50
Chanceford, Pa. Pres. Church, avails of Fifty Cent Society, 12,00
balance of subscription, 6,50 18,50
Taneytown, Md. Pres. Church, collected by a lady, for E. Maynadier and Phœbe Key, in India, 43,50
From little children, 6,50 50,00
Proceeds of work by ladies of said church, 10,00
Lansingburg, N. Y. First Pres. Church, mon. con. coll., by Mr. Seth Seelye, 52,82
New-York Scotch Pres. Ch. mon. con. coll. for November, 27,00

The following sums were paid to the Cor. Secretary, by Mr. J. Whetham, Philadelphia, and regularly entered on the treasurer's book, June 10; but, by an oversight, were not published.

Doylestown, Pa., Rev. S. M. Andrews, 47,37
of which $8,37 by Messrs. Dunlap.
Fairfield, N. J., Pres. Church con. coll. by Rev. D. D. M'Keen, 32,62

REPORT OF REV. HENRY R. WILSON, JUN. AGENT.

Abington, Pa., Presbyterian Church, *balance in full* of the pledge given at the *meeting of Synod*, 1836, 400,00
Of which, $50 constitutes Dr. C. C. Beatty a life director; and $150 constitutes Mrs. Mary Steel, Ann Elizabeth Steel, Christiana B. Steel, Reading Beatty Steel, and Sarah Wilson Steel, life members—$30 each; and $25, by the Female Missionary Society in Rev. Robert Steel's Female Seminary, is for the education of a heathen youth in Northern India.
Baltimore. Rev. John M. Harris, 5,00
Female Sabbath School 2d Pres. Church, for support of schools in Northern India, 15,00
Member of 2d Presbyterian Church, 25,00
Little Willy Cross, 31
Bedford, Pa. Pres. Church, in part of former subscription, 53,00
Big Spring Cong. Pa. in part of subscription, 260,00
Bloomfield, Pa. Pres. Church, in part of subscription, 74,10
Buffalo, Pa. Cong. in part of subscription, 6,50
Chanceford, Pa. Cong. in part of subscription, 35,00
Columbia, Pa. Female Foreign Missionary Society, 40,00
which, added to former contributions, constitutes Rev. John H. Symmes and Rev. Wm. F. Houston life directors.
Miss Mary Bethel, 10,00
Great Conowago, Pa. Female Missionary Society, by Rev. J. C. Watson, 35,26
Gettysburgh, Pa. Female Missionary Society, for support of a school in Northern India, under care of Rev. H. R. Wilson, by Rev. J. C. Watson, 50,00
Balance of subscription of Pres. Church, for 1836, by do. 7,25
Hagerstown, Md. Pres. Church, in full of subscription, 127,00
Mr. John Kennedy, 100,00
which constitute him a life member.
M'Connellsburgh, Pa. Pres. Church, Part of subscription, 15,00
Mercersburgh, Pa. Ladies' Society, 2d payment, for support of schools in Northern India. 20,00
Middle Ridge Cong. Pa. in part of subscription, 30,62
Mouth of Juiata, Pres Church, Pa. in part of subscription, 46,85
Newark, Del. charge of Rev. A. K. Russell, 50,00
which constitutes him a life member.
Petersburgh, Pa. Pres. Church, in part of subscription, 14,35
Schellsburgh, Pa. Pres. Church, 2d payment on subscription, 47,00
Shearman's Creek, Pa. Pres. Church in part of subscription, 25,92
Shippensburgh, Pa. Pres. Church in part of subscription, 97,00

Silver Spring Cong. Pa. in part of subscription, 5,20
Taneytown, Md. Mr. Birney's family, 10,00
Pres. Church, collected by a lady, 10,00
Williamsport, Md. Pres. Church. 77,06
Winchester, Va. Little Miss A. Heiskill, 0,50; Miss A. White, 0,50; Miss F. White, 0,50, 1,50

Amount $1693,93

RECEIVED BY MR. SAMUEL THOMPSON, PITTSBURGH, PA.

Bethany Cong. Pa. (Rev. Wm. Jeffrey, Pastor) by Mr. Collins, 112,75
Uniontown, Pa. Pres. Cong. by N. Ewing, Esq. 63,00
A friend of missions, of the Associate Church, 5,00
West Kishacoquillas Cong. Pa. by Rev. Wm. D. Smith, 30,79
Venango Co. Pa. by Mr. C. C. Riggs, from a friend of missions, 2,00
Salem Cong. Pa. balance of coll. by Rev. T. Davis, 40,00
Wheeling, Va. Cong. mon. con. coll. by Mr. Agnew, 105,00
Pleasant Valley, Pa. Cong. by Rev. R. Dilworth, 19,83
Young Ladies Missionary Society, 8,54
Little Beaver, Cong. Pa. 25,00
Washington, Pa. Pres. Sabbath School, toward educating an Indian youth, 7,38
Mrs. Mary Steel, by Mr. S. Steel, 50
Armstrong Co. Pa. by Rev. John Core, Female Missionary Society of New Rehoboth, 38,35
Female Missionary Society of Callensburgh, 12,34
Female Missionary Society of Licking. 30,63
Female Missionary Society of Bethsaida, 8,25
Female Missionary Society of East Concord, 7,00
Brookville, Pa. Female Missionary Society, 40,44
Concord, Butler Co. Cong. by Rev. J. Coulter, 9,00
Muddy Creek Cong. Pa. by do 4,00
Freeport Cong. Pa. by Rev. S. Caldwell, 36,37
Upper Bull Creek Cong., Rev. Abraham Boyd, 9,58 5,00
Congruity Cong. Pa. annual contribution, by Rev. S. M'Farran, 36,50
Lowrie Missionary Society, in full to constitute Mr. W. K. Marshall a life member, 23,33
New Providence and Jefferson Congs., to constitute their pastor, Rev. James Baker, a life director, 50,00
Upper Buffalo Cong. Pa., William Wallace, Esq. 10,00 10,00
Rehoboth Cong. Ohio, to constitute Rev. Wm. Stratton a life member, 20,75
Centre Cong. Pa. by Rev. J. H. Kennedy, 20,00
Saltsburgh Cong. Pa. by Rev. W. Hughes, 33,50
Warren Cong. Pa. by do 3,00
Hubbard Cong. Ohio, by Rev. William Wood, 51,66
Rehoboth Cong. Pa. by Rev. Noah H. Gillet, 42,25
from ladies, to constitute Rev. Noah Gillet a life director. 55,35
Yellow Creek Cong. additional, by M. A. Smith, 6,06
Fairmount Youths Missionary Society, by Samuel Mears, 8,25
Butler, Pa. Female Missionary Society, by Rev. L. Young, 14,00
Butler Congregation, 27,75
Bethel Cong. Pa. 1,00
Elder Ridge Cong. Pa. by Rev. D. Kirkpatrick, 22,00
Poke Run Cong. Pa. by do 14,12
West Liberty Cong. Va. by Rev. John Stockton, 19,00
Cong. of Rev. Joshua Beer, Ohio, from a lady, 93
Sandy Cong. Ohio, by Rev. Wm. Reed, 8,41
Long's Run, Ohio, from an unknown friend, 1,00
New Lisbon Cong. Ohio, by Rev. C. Velandigham, 5,00
Beech Spring Cong. Ohio, by Rev. John Rea, 74,25
Long Run Cong. Pa. Mrs. Hannah Wood, 10,00
Sabbath School class, 4,32
Union Cong. mon. con. coll., 3,00
Hookstown, Pa. Mrs. Mary Moody, 50
East Buffalo Cong. Pa. by Rev. Professor Alrick, 4,37
Morgantown, Va. by Rev. A. G. Fairchild, 10,00
Fayette Co. Pa. a female friend to missions, a gold breast-pin.
Pittsburg, 2nd Pres. Church, by W. H. Lowrie, Esq., 12,00
Butler Co. Pa. by Rev. J. W. Johnson, 12,00
Steubenville, Ohio, Female Seminary, Society of Inquiry, 22,50
Dunlap's Creek Cong. by Rev. Wm. C. Anderson, 13,75
Fairfield Cong. Pa. mon. con. coll. by C. Donaldson, 5,00

COLLECTIONS BY REV. W. J. HOUSTON, ON A VOLUNTARY AGENCY, NORTHUMBERLAND PRESBYTERY, IN JULY AND AUGUST, 1837.

Great Island Cong. 69,70
Milton Congregation, 35,75
Lewisburgh do 35,50
Buffalo do 20,00
White Deer, do 20,00

Williamsfort Cong.	* 103,20
Pine Creek and Jersey Shore Congs.	73,00
Lower White Deer Cong.	15,00
Muncy Cong.	7,12
Derry and Washingtonville, collected partly by Rev. J. B. Patterson,	43,41
Danville Cong. 57,50; Juvenile Sewing Society, 15,00,	72,50
Chilisquaque Cong.	40,20
Warrior Run Cong.	65,05
Newbury Congregation,	* 117,00
New Berlin Cong.	10,50
Mooresburg, Alexander Kerr,	3,00
Northumberland, Mrs. Bradford,	2,00
Shamokin Cong. from Rev. Jonah Sellers,	12,00
New Castle Presbytery.	
Donegal Cong.	63,50
Wrightsville Cong.	147,00
Margaretta Furnace,	53,00
Carlisle Presbytery.	
Hopewell Cong.	53,00

RECEIVED BY SOLOMON ALLEN, ESQ. PHILADELPHIA.

Chanceford, Pa. Cong. by Rev. A. B. Cross, to constitute Rev. Dr. S. Martin a life director, and Mrs. Rosanna Martin, a life member,	94,50
Great Valley Church, Pa. (Mr. Lattas) in part of a pledge of $150, by Wm. Henry,	142,00
Philadelphia 9th Pres. Church, by John Scott.	23,44
Shaver's Creek Cong. Pa. by Rev. J. S. Wood, jun., part of which is to constitute their pastor, Rev. David Sterret, a life member.	77,00

* Of these sums $133 are from Margaret Hepburn, Eliza, Rachel, and Eliza. S. M'Meens, being their parts of a legacy of $300, intended to be left to the society by their sister Rosanna M'Meens, deceased.

Towanda, Pa. mon. con. coll. by Rev. O. Harris,	17,13
Presbytery of Newton, collections by Rev. Isaac N. Candee, voluntary agent.	
Newton Church	45,75
Knowlton, do,	7,50
Musconet Cong. Valley.	47,75
Allentownship, to constitute pastor, Rev. Leslie Irwin,	75,00
Amwell 1st,	25,00
Durham,	28,57
Pleasant Grove,	30,00
Flemington,	24,87
Clinton,	16,72
Oxford Cong. to constitute their pastor, Rev. Robert Love an honorary member,	50,00
Belvidere Church, sacred fund, to constitute their pastor, Rev. Isaac N. Candee, an honorary member,	60,00
	$411,16

PAYMENTS FOR THE CHRONICLE.

Samuel Werrick, $1,50; Robert T. Love, $1; David Miles, 0,60; Josia Gilbert, $1; P. C. Lawrence, Maria Howells, Jane Carpenter, Gitty Case, Mr. Sherife, Rev. Jared Dewing, Elias Woolly, Moses Culver, Mary Johns, Eliza C. Janvier, 50 cents each; Rev. Mr. Mandeville, Josiah Gilbert, Miss Maitland, $1 each; Miss Hamill, Mrs. C. Lawrence, Miss Carpenter, Miss Cafe, 50 cents each. Mat. L Whare, $1,50; Joseph M'Lean, $1; Miss C. C. Lowrie, $1; Mat. Laird $1; Levi Bissel, John M'Callough, Mrs. Mary Craig, Mrs Susan Moore, Wm. Workman, James Johnson, Miss Margaret Hibbets Miss Eliza Irvine, 50 cents each; Andrew M'Lure, $1,50; Wm. Cooper, Agness Gilmore, Francis Alexander, Wm. Kenedy, $1, each; Catharine Jacobs, Joshua Coleman, Samuel Davidson, Robert Donaldson, 50 cents each. $30,10

Payments made to Rev. R. B. M'Mullen, Ala.

Major J. White, $1; P. L. Link, E. Walker, T. Buchanan, Miss Virginia Nove, Mrs. S. W. Reed, Isaac White, Rev. J. B. Adams, and Rev. J. N. Carothers, 50 cents each. 5,00

POSTCRIPT.—*Recent news from India.*—By letters, dated 12th May, we learn that our Brethren were generally in usual health. Mrs. Jamieson was still at Subatha, and was much better. An interesting school of about 20 little Gurkha girls was under Mrs. Wilson's care, in which she was much interested. Mr. Newton had organized a church at Lodiana, consisting of the four members of the mission family, and three converts, admitted by baptism, one of them a pupil of the High School. We trust this is but the earnest of a great harvest.

SECOND ANNUAL REPORT

OF THE

BOARD OF DIRECTORS

OF THE

WESTERN FOREIGN MISSIONARY SOCIETY.

READ AND ADOPTED AT THE ANNUAL MEETING,
MAY 6, 1834

PITTSBURGH:

PRINTED BY D. AND M. MACLEAN.

1834.

WESTERN FOREIGN MISSIONARY SOCIETY.

This Institution, whose object it is to aid in conveying the gospel to Pagan and Anti-Christian portions of the globe, was organized by the authority of the Synod of Pittsburgh, in November, 1831. Its organization is ecclesiastical: its Board of Directors, to whom the appointment of all its executive officers and the general superintendence of its concerns belongs, being chosen, a part of them by the synod, (while the society remains in its bounds,) and the remainder by the several presbyteries connected with the society. The synod elect two ministers and two elders annually, to serve three years; and each presbytery belonging to the society appoints one minister and one elder, to serve for two years. The annual meetings are to be held at any place which the board may appoint, and no alterations in the constitution can be made without the concurrence of a majority of the presbyteries connected with the society. The present synodical and presbyterial members, are

Rev. Francis Herron, D. D.
James Blythe, D. D.
Thomas D. Baird,
Robert Patterson,
Luther Halsey,
Alan D. Campbell,
David Elliot,
Duncan Brown, D. D.
Samuel Tait,
William Jeffrey,
John Moore,
William Maclean,
Charles C. Beatty,
Samuel M'Ferran,
James Roland,
Simeon H. Crane,
Archibald Craig,
John B. Patterson,
John Peebles,
John Gray,
Benjamin F. Spillman,
Andrew O. Patterson,
Elisha P. Swift.

Hon. Harmar Denny,
John Hannen, Esq.
Mr. Samuel Thompson,
Mr. James Wilson,
Mr. Richard Edwards,
Mr. Francis G. Bailey,
Mr. J. M'Farren,
Mr. A. Johnston,
Mr. Alexander Semple,
John Reynolds, Esq.
Mr. J. Whitesell,
Thomas Henry, Esq.
David Hoge, Esq.
Col. Abraham Pollock,
Mr. S. Davis,
Hon. Judge Dunn,
Thomas M'Keen, Esq.
Mr. W. A. G. Posey,
William Montgomery, Esq.

The honorary members of the Board are either such as are chosen at its annual meetings, or so constituted by the requisite contribution of $50, if Clergymen, and $100, if Laymen.

VICE-PRESIDENTS.

Ministers.	*Laymen.*
Rev. Ashbel Green, D. D.	Hon. Walter Lowrie,
Rev. Archibald Alexander, D. D.	Hon. John Kennedy.
Rev. Samuel Miller, D. D.	Robert Ralston, Esq.
Rev. James Blythe, D. D.	Hugh Kennedy, Esq.
Rev. Joshua L. Wilson, D. D.	Samuel Boyd, Esq.
Rev. Wm. W. Phillips, D. D.	Edward Ward, Esq.
Rev. Robert G. Wilson, D. D.	Hon. Charles Huston,
Rev. George A. Baxter, D. D.	Hon. Lewis Cass,
Rev. J. J. Janeway, D. D.	Alexander Henry, Esq.
Rev. Elisha Macurdy.	

DIRECTORS.

Rev. Samuel Martin, D. D.	Rev. David M'Conaughy, D.D.	Hon. John Thompson,
" Moses Waddell, D. D.	" Samuel B. Wylie, D. D.	Solomon Allen, Esq.
" Andrew Wylie, D. D.	" James L. Sloss,	Hon. George Plummer,
" Robert M'Cartee, D. D.	" William Cox,	Robert Elliot, Esq.
" James Hoge, D. D.	" Wm. R. De Witt,	James Lenox, Esq.
" James Culbertson,	" Wm. M. Engles,	John M'Phail, Esq.
" Wm. A. M'Dowell, D. D.	" Thomas D. Baird,	Wm. Morris, Esq.
" John Witherspoon,	" Robert Patterson,	
" Duncan Brown, D. D.	" J. W. Blythe,	
" Matthew Brown, D.D.	" H. Heermann.	
" David Comfort,		

Hon. HARMAR DENNY, President.
Rev. THOMAS D. BAIRD, Vice-President.
" ELISHA P. SWIFT, Corresponding Secretary.
" CHARLES C. BEATTY, Recording Secretary.
Mr. SAMUEL THOMPSON, Treasurer.

EXECUTIVE COMMITTEE.

Rev. Francis Herron, D. D., Chairman.

Rev. Robert Patterson,	Mr. John Hannen,
" Thomas D. Baird,	" James Wilson,
" Luther Halsey, D. D.	" Francis G. Bailey,
" A. D. Campbell.	" Richard Edwards.

And the Treasurer and Corresponding Secretary, ex officio.

The Executive Committee meet statedly in Pittsburgh, on the last Tuesday of each month, at 10 o'clock, A. M.

ANNUAL MEETING.

The 2d annual meeting of the Western Foreign Missionary Society, was held in the *city of Pittsburgh, on the 6th and 7th of May*, 1834.—The Annual Report was read, and appropriate addresses delivered on Tuesday evening; and the annual sermon, by the Rev. *David Lewis*, on Wednesday morning. On the evening of that day, also, the Society of Inquiry of the Theological Seminary, held its semi-annual meeting, when an essay was read by one of the members, an address delivered by another, and the whole concluded with remarks by Drs. Brown, Herron, and Halsey, and Messrs. Elliot and Campbell. The address of the *Rev. A. W. Black*, of the Reformed Presbyterian Church, on Tuesday evening, and the discourse of the Rev. Mr. Lewis, were listened to with peculiar interest; and the gratification of those who attended these different exercises was not a little increased, by the judicious selection of appropriate music, and the skilful performance of the choir of the church. The board adjourned to hold its next annual meeting *in Philadelphia*, on the *Tuesday* preceding the *2d Thursday in May*, 1835, at 3 o'clock, P. M. The *Rev. Robert J. Breckenridge*, of *Baltimore*, or the *Rev. W. W. Phillips, D. D.*, of New-York, his alternate, was appointed to preach the opening sermon on that occasion.

SECOND ANNUAL REPORT

OF

THE BOARD OF DIRECTORS

OF

THE WESTERN FOREIGN MISSIONARY SOCIETY.

The revolution of a year, as it respects the predicted advancement of the Redeemer's kingdom upon earth, has now become a period comparatively *long*, and replete with varied, *eventful*, and *important* consequences. It is *long*, as it indicates the prolongation of the time for which six hundred millions of immortal beings are waiting to receive the gospel of salvation, as twenty millions of them must annually go down to the grave whether it is conveyed to them or not. It is *eventful* in the results which it unfolds, as it marks the rapid approach of those great movements on the surface of society, which are to prepare the way for the political, and moral, and spiritual regeneration of the earth, and fulfil the promise that nations shall be born in a day, as the mountain of the Lord's house rises upon the tops of the mountains. And it is *important*, as it numbers fifty-two days of Sabbath and sanctuary privileges to the church on earth, and twelve seasons of monthly concert, at which her members may offer with one heart the incense of their united and fervent prayers for a perishing world, and on which they are invited by the occasion, to renew and redouble their exertions and their offerings for the extension of their Master's kingdom.

To take a brief survey of the events connected with the progress of this work in its diversified character, and in the various departments of religious improvement to which they refer, both at home and abroad, during that year which we, as a society, terminate to-day, would be both profitable and delightful, as it might serve to awaken our gratitude to God, and animate and quicken us in the work in which we are engaged, but the circumstances of the occasion require us to limit our attention to the operations of our own society.

The Executive Committee, this day, meet their brethren before the Lord on this anniversary, deeply sensible, they trust, that he is to be

praised for having graciously permitted the society to prosecute its work, amidst the increasing support and co-operation of the churches, the gratifying augmentation of missionary laborers, and the continued indications of the Redeemer's favor. Through the good hand of God upon it, this society, in this the second entire year of its existence, has been permitted to send out *sixteen persons*, exclusive of Mr. Savage, to aid in bearing the tidings of everlasting life to the benighted heathen, and the number and zeal of its friends and supporters has constantly increased. In view of the actual necessities of the heathen world, the ability of our churches, and the efforts of some other missionary institutions, this result is indeed small—and small, we trust, in comparison to what it will be hereafter; but, while it is fitted to bury us in the dust of deep humility before our gracious Lord, it certainly shows, that to the full extent of our reasonable expectations, He has prospered the work of our hands upon us, and given us reason to rejoice in him, and in unison of feeling to offer unto him our fervent thanksgivings.

But on earth, emotions of joy and circumstances of encouragement seldom exist, unmingled and unconnected with others of a different character. The past year has numbered with the dead, one of the oldest and most venerable of the vice-presidents of this society, in the instance of the Rev. Dr. John M'Millan—one of its earliest life-members, in the decease of T. T. Skillman, Esq., of Lexington, Kentucky—and a highly esteemed member of the India Mission, in the person of Mrs. *Louisa A. Laurie*. Though dead, they speak to us to-day of the duty of girding on afresh the celestial armor, and renewing, with redoubled effort and earnestness, the Master's work; while the mighty hand which has been let down to lift them to heaven, seems to suspend over us the tokens of mortality, and to turn our eyes to death and judgment, as the near and solemn end and final ordeal of all our mortal actions.

In proceeding to lay before the board, a general view of the missions already established, or in contemplation, the committee adopt the order of the dates of their permanent commencement, and the period at which the purpose of their establishment was formed.

MISSION TO NORTHERN INDIA.

The Mission to Northern India, according to this arrangement, first claims our attention.

The last annual report stated, that the Rev. Messrs. *William Reed* and *John C. Laurie*, with their wives, were expected to leave this country in a few weeks afterwards, to commence their contemplated mission in Hindostan. Arrangements were accordingly made for their embarkation in the ship *Star*, of the port of Philadelphia, in May last. Never, it is believed, was the mind of the christian public in that city, more deeply interested in the foreign missionary enterprise, than during the presence of the mission there, and the

religious exercises which were connected with their final departure from it. The closing meeting will long be remembered by many, as well from the peculiar circumstances which tended to give effect to it, and the divine influence which seemed to pervade it, as the early and lamented removal of that excellent woman, who then, for the last time on earth, participated in the exercises of the sanctuary. This little band finally bid adieu to their native land, and the ship Star put to sea on the 30th of May, and arrived at Madeira on the 24th of June following. The temporary abode of the missionaries at that fertile and lovely spot in the ocean, tended not only to mitigate the fatigues of a long sea voyage, but somewhat to recruit the strength of Mrs. Lowrie, whose health had begun to be so far impaired, during the last few weeks of her residence in this country, as to threaten a confirmed pulmonary affection. The voyage was resumed on the 15th of July, and the Star arrived in the port of Calcutta on the 15th of October. The change of air incident to her passage into the southern hemisphere, and severe gales in doubling the Cape of Good Hope, appeared, the committee regret to state, to confirm all the fears which had been entertained as to the character of Mrs. Lowrie's illness, and from that period she began gradually to waste away, so that before the arrival of the Star in port, all hopes of her recovery were blasted.

The mission was received at Calcutta with every mark of respect and affection, and to the Rev. William H. Pearce especially, will they and their friends in this country feel long and deeply indebted, for the hospitality and kindness which were shown them. They were immediately taken into his family, and amidst the assiduous and affectionate attentions of Mr. and Mrs. Pearce and their friends, Mrs. Lowrie lingered until the 24th of November, when she expired; and from his hospitable mansion her mortal remains were borne to the house appointed for all living. To her deeply afflicted husband, thus early bereft of a partner in a strange land, to the other two surviving members, to the society and the cause of missions in India, the death of this amiable, intelligent, and devoted woman, must be regarded as a very severe affliction. Her desires to devote herself to the spiritual good of the heathen were fervent, and her qualifications for the station were, to human view, uncommon; but He, for whose glory she left her native land, and bore her feeble, exhausted frame half round the globe, was pleased, doubtless for wise reasons, to disappoint her earthly hopes, and to require her earthly associates, a few short weeks after their arrival, to consign her to the dust, there to proclaim, as she sleeps in Jesus on India's distant shores, the compassion of American christians for its millions of degraded idolaters; and to invite others from her native land, to come and prosecute the noble undertaking in which she fell.

The committee were led, from the information which they had previously obtained, to direct these brethren to seek some eligible

would be extremely serviceable. "If one hundred additional missionaries could be sent out, there would be," say these brethren, "an abundance of work to employ them all."

MISSION TO WEST AFRICA.

We now proceed to notice the principal events connected with *the Mission to West-Africa*, since the last report.

In July last, *Mr. John Cloud*, and *Mr. Matthew Laird*, who had been previously received under the care of the board as candidates for the missionary service, were designated as a reinforcement to the African Mission, and shortly afterwards, the Rev. J. B. Pinney unexpectedly returned to spend a few months in the United States, and to go back to his station in the fall. The reasons assigned for this step by Mr. P., were approved by the committee, and from the valuable information which they received from him, they were enabled to select *two* stations, whose relative situations, both as to the colony and the interior nations, are such as to afford great facility for the dissemination of the gospel in Western Africa. The information received from Mr. P. as well as from other sources, sufficiently show that in its indolent, vicious, and repulsive habits, and its great debasement as to intellectual and moral culture, the state of society among these miserable tribes is not only among the lowest and least inviting on the globe, but one which calls most earnestly for the compassionate aids of a civilized and christian people; and to none more justly, or directly, than those of the North American Continent, where the wrongs of the African race have been so extensively seen, and we trust, have been so sincerely deplored. The committee have been led to the conclusion, also, from what they have learned, that primary schools, for the instruction of the natives in the elementary principles of the English language, can be established with as much prospect of success as among any people so degraded in their character, and inhabiting a country presenting such formidable obstacles to the enjoyment of health and comfort.

After spending sometime in visiting the churches, these missionary brethren, together with Mrs. Laird and *Mr. James Temple*, a young man of color and a candidate for the gospel ministry, under the care of the Presbytery of Philadelphia, who had been received as an assistant, were regularly organized in the city of New-York, in October last, and sailed from Norfolk, Va., for Liberia, on the 6th of November following. The organization and departure of this mission, gave, especially in the eastern cities, new strength and vigor to that impulse which has been increasingly felt for some time past, in behalf of Africa, and the fact that missionaries from two other societies in this country, repaired to the Western Coast of that benighted continent about the same time, must be regarded as an auspicious circumstance, in respect to the future prospects of that necessitous portion of the globe.

Mr. Pinney, shortly before his embarkation, received from the Board of Managers of the American Colonization Society, the appointment of temporary agent and governor of Liberia, and after consulting with the Corresponding Secretary and other friends of the society, it was judged best that he should consent to act in that capacity until a permanent agent could be obtained and sent out to Africa. This arrangement was assented to, on the part of Mr. P. and his advisers, with some degree of reluctance, on account of its being likely, for a time, to deprive the mission of the benefit of his counsel and his assistance, at a time when they would be peculiarly needful. On the other hand, his declination might, it was believed, leave the colony in a disastrous situation, and in one which might impede the operations of the missions which were about to be commenced within its territory. Mr. P. is now, therefore, in the exercise of the duties of the Colonial Agent, but he expresses in his last letter, the hope that other arrangements may soon be made by the Colonization Society.

The *Jupiter*, in which the missionaries, and several other passengers, besides about fifty emigrants, embarked, arrived at Monrovia, after a passage of fifty-six days, on the 31st of December. The brethren were enabled, soon after their arrival, to rent a suitable tenement for their accommodation during their stay in *Monrovia*, and all the members of the mission soon experienced, in succession, the attacks of the African fever. In most instances, the fever has been uncommonly mild in its character, the past winter, at Monrovia, and much fewer cases of mortality have occurred among the emigrants, than in former years. Most of the members of the mission had, however, experienced one or two returns of the disease, and it is generally understood, that during the first year of a residence in the colony, little can be done to any advantage, as physical and mental effort, and exposure to rain or the heat of the sun, is almost invariably followed by relapses, more protracted and dangerous to the subject, than the first term of illness.

The missionaries, at the date of their last letters, appeared to have entertained encouraging hopes of being able to pass the usual period of acclimation in safety. They speak favorably of the general state of morals in the colony, and express an earnest desire that the interests of education, and especially the establishment of a *high school*, may engage the attention of the friends of Liberia. The colonists are said to be, some of them, anxious on this subject, and to have expressed regret that the missionaries did not expect to remain, but repair to the interior.

Mr. *A. H. Savage*, then of Cincinnati, offered, early in the year of 1833, to put himself under the care of the board, as an assistant in a mission to Africa; but the operations of the society not then requiring his services, his application was, with his own consent, deferred. Under the influence of an ardent desire to do something for its degraded tribes, he resolved to go out to Liberia on his own responsibili-

ty, and set up a school for the benefit of the natives, sustaining himself by his own industry. Mr. S. repaired to the colony, with the New-Orleans expedition, eight months ago, and endeavored as far as the circumstances of the case permitted, to labor for the good of Africa. He was the attendant of the Rev. Mr. Cox, of the Methodist Episcopal Church, in his last moments, and "for his kind attentions to Mr. C.," says Mr. Spaulding, "he will ever consecrate his memory among the pious."

When the mission left this country, in November last, they were apprized of the previous application of Mr. Savage, the conversations of the members of the committee respecting him, since he repaired to Africa, and the rumor of his intended speedy return, and they were verbally advised, if he should still be in the colony—if the way appeared open, and his own wishes and christian character accorded with such a measure, in the meantime to receive him conditionally, and until a formal disposition of his case should be made, as *an assistant in the mission*, agreeably to the desire expressed in his previous application to the committee. On their arrival, they found him at the Government House, alone and in a very debilitated state. They immediately took him into their family, and afforded him, in his exhausted condition, every possible attention, for which he seemed extremely grateful. He was "too far gone, however, to be restored, and after enduring, with almost *unprecedented christian fortitude*, much pain and suffering, until the morning of the 7th of February, he then, without a sigh or a groan, closed his eyes on mortality, to open them, we have no doubt, upon the happy scenes of the New-Jerusalem."

MISSION TO THE WESTERN INDIANS.

The Executive Committee, on turning to a review of their Proceedings in relation to the *Mission to the western Indians*, would congratulate the board on the more favorable condition in which the before scattered remnants of the smaller tribes are likely to be placed, by their concentrated location on the reserved tract by the general government, and also on their apparently increasing disposition to receive religious teachers. It was stated in the last report, that the Rev. *Wm. D. Smith*, one of the two missionaries then under the direction of the society, was about to start on a tour of exploration, through the Indian territories west of the Mississippi.

Mr. Smith spent most of the summer, in visiting and conferring with the Shawnees, Delawares, Kickapoos, Kanzas, Ottawas, Weas, Ihoways, and Omawhaws; and the results of his exploration were approved by the committee. They finally determined to select the Weas, as the tribe among which their operations should be commenced; and arrangements were accordingly made to despatch a mission to that station in November last. Providential circumstances having, in the estimation of Mr. Smith, precluded the fulfilment of his original design of personally embarking, as a per-

manent member of this mission, in connection with Mr. *Joseph Kerr*, the Rev. *Wells Bushnell*, late pastor of the Presbyterian church in Meadville, who had previously resigned his charge and offered himself as a missionary to the heathen, was appointed to that field, and Mr. Kerr having been ordained to the work of the holy ministry as a missionary to the heathen, these two brethren and their wives, with Miss Nancy Henderson and Miss Martha Boal, were, on the 4th of November last, duly organized as a mission family, and left this city for the place of destination on the 6th. After experiencing one or two disasters, one of which became the accelerating cause of such a state of impaired health, in respect to Miss Boal, as made it necessary to leave her on the way, the missionaries arrived at Independence, a town in the state of Missouri, about forty miles east of the Wea village, on the 21st of December following.

Having ascertained that some delay would necessarily occur in the preparation of a suitable dwelling for the family at the station, and that the furniture and other supplies had not been sent up the river, (it now being too late in the season for navigation,) the brethren concluded to pass the winter in Independence, occasionally visiting the Indians, and making other preparations for the commencement of their labors early in the spring. By the latest advices from them, it appears that they have been considerably among the Indians, preached to them through an interpreter, and have learned much of importance connected with their character.

It is the intention of the committee, to form local school establishments among the Weas and such other smaller tribes in their vicinity, as are not already provided with the means of instruction; but they consider the present location of the principal establishment among that people as but temporary, and as preparatory to a more advantageous position, to be determined after the emigrations shall be more complete, and the circumstances and the dispositions of some of the larger tribes shall be better understood. Mr. *Henry Bradley*, a young man whom the committee had previously accepted as an assistant in the agricultural department, has been recently sent on with additional supplies, to join this mission; and the committee hope to have it in their power still further to enlarge their operations in the west, during the present year. The adoption of a resolution by the Synod of Pittsburgh, at their last annual meeting, to sustain the society in attempting the immediate supply of every unsupplied and accessible tribe of the Western Indian Reservation, with the means of grace; and the favorable disposition on this subject entertained by the general government, as appears from our correspondence with the war department, lead the committee earnestly to desire that suitable missionaries for this field may be speedily obtained.

The Executive Committee are now engaged in maturing a plan for the commencement of A MISSION AT TRIESTE, an important com-

mercial mart, and a free port in the Austrian dominions, at the head of the Adriatic. The Rev. *Joseph Huber*, a member of the presbytery of Transylvania, and a native of Switzerland, who has for some time sustained the office of Professor of Modern Languages in Danville College, recently communicated to the committee some important suggestions in respect to that field—most of them the results of his own observation—and tendered himself to the society as their missionary to it. Mr. Huber has since been duly accepted by the committee, and is now engaged in visiting the churches in Kentucky, as an agent of the society. The accession to the missionary corps, of one qualified and inclined to associate himself with Mr. Huber, in this important enterprize, is an event of anxious concern at the present time.

The constitution of this society contemplates missions, as well to *Mohammedan* and *papal*, as pagan countries; and in so far as the rule of Protestant nations, to tolerate a freedom of conscience in matters of religion, is reciprocated by Catholic powers, it certainly becomes the duty of Protestant missionary societies, to extend the means of grace to such of their fellow-men as may be inclined to receive them. On the South American republics, where toleration and free institutions seem likely to rise or fall together, the attention of the committee has been constantly fixed, with peculiar solicitude; and they rejoice in the hope, that soon a door may be opened and laborers secured for the commencement of a mission among our brethren in these interesting republics.

Encouraged by a special and eloquent appeal on the subject, from the Rev. *Josiah Brewer, missionary at Smyrna*, the committee, some months ago, resolved to commence a mission *in Asia Minor*, as soon as a way should be opened in providence, for such an undertaking; and more recently, a similar resolution has been adopted, in respect to a mission to *China:* without intending, however, to occupy either, to the exclusion or even the preference of more important and encouraging openings, should any be in the meantime presented.

Imperious, however, as may be the necessities of our benighted fellow-men, and loud and importunate as may be the call of distant lands for the everlasting gospel, the march of evangelization can be accelerated only in as far as well-qualified and devoted missionaries come forward and surrender themselves to the call of their heavenly Master, and as the means of their support are provided by his churches. In two instances, during the past year, the expectations of the committee have been blasted by the indisposition of two young men, who were to have been employed in the missionary work; and several presbyterial and congregational arrangements, for the maintenance of missionaries are now at a stand for the want of the laborers to be employed. Through its Corresponding Secretary, the wants of the society, in this respect, have been made known to several of the colleges and theological seminaries of our

land, from which its future heralds of salvation to the heathen have been expected to proceed; and although the present number of candidates for the missionary service is unusually small, we are happy to learn, that there is a large and promising band of pious young men, in the less advanced stages of academical and theological education, in whose hearts the hallowed spirit of the missionary enterprize seems to be enkindled.

The progress and present state of the *financial affairs* of the society are encouraging. The total receipts, during the past year, have amounted to $16,296.46, and the disbursements, including a pretty large advance on the Mission to Northern India, to $15,369.44; leaving in the treasury, including the balance at the commencement of the year, the sum of $4,963.52.*

* In compliance with the request of several members of the board, the corresponding secretary would here add a note of explanation, in reference to the general subject of missionary expenditures. Many persons, but little acquainted with subjects of this kind, are not aware of the expenses necessarily connected with the establishment of missions in some foreign countries. It has been requisite in founding missions in the Sandwich islands and in West Africa, to send out from this country, not only furniture, and stores, and provisions, but even the materials for houses to shelter them; and where the freight of articles would usually far surpass their original cost. The price of a passage singly to and from Calcutta, has commonly varied from $200 to $600 per passenger. And when a mission, like the one to Northern India, has arrived at its destination, it must perhaps immediately incur the expense of rearing a dwelling, where one of very moderate dimensions could hardly cost less than from 500 to 700 dollars. Similar expenditures must also occur in the outfit and commencement of Western Missions. In West Africa, articles of provision and clothing, mechanical labor, &c., are so high, that for the present, at least, supplies can best be provided from this country, notwithstanding the cost of freight. It may be proper also to observe, that the price of passage to foreign ports has a fixed rate, to those only, to and from which packet-ships regularly sail. In all other cases, this is a matter of special contract, varying according to circumstances. In the expenses usually incurred, there was in the sending out of our first mission to Africa, a nett saving to the society of from 150 to 200 dollars. The sum paid last spring, for the conveyance of our missionaries to Calcutta, though regarded, in Philadelphia, "but as a fair compensation," to use the words of one of its oldest and most respectable merchants, was then supposed to be somewhat higher than it might have been from some eastern port, and by a detention of three or four weeks later in the season; but when it is considered that these brethren were personally anxious to sail from that port, at that time, and in that ship, and that they had voluntarily relinquished, in favor of the society, from the usual sum allowed as an outfit, more than this difference in the price of a passage, it would hardly have been regarded as a virtue in the society, to disappoint their wishes: and more especially when it is remembered, that many ministers and elders, then attendant on the General Assembly, were anxious to participate in the interesting scenes connected with their embarkation—when their friends from a distance were waiting the painful hour of separation, and when every delay beyond the proper season might be attended with peril. Nor is this all. Persons at all conversant with business, know very well that the lowest price does not always, in fact, imply the cheapest article, nor does it create the same sense of obligation, to study the comfort of passengers, a thing so desirable on a long voyage. Hence, when a mission is in readiness to depart, the destination of a vessel, her accommodations, and the time of her sailing, are things of greater moment, than the place of her departure or the price of passage. The question, whether Boston, or New-York, or Philadelphia, or Baltimore, is, in point of economy, the cheapest place from which to send missionaries, when they go to foreign countries; or whether a conveyance by land or water is the best, when to the western tribes, is one of very small practical consequence, so long as every society has alike the

The committee have found it expedient to establish committees, or boards of *agency and correspondence*, in the principal cities, both in the East and West; and it is their design to obtain the services of three or four general agents, to each of whom a certain district may be assigned, and by whom the churches may be organized into some systematic form of contribution. Considerable progress has already been made in this arrangement, and the hope is entertained that in the course of a few months, provision may be made for the stated presentation of the claims of the foreign missionary cause to all such churches co-operating with us, as are not regularly applied to by their respective presbyteries.

During the last winter, the *Rev. A. G. Fairchild* has been employed as an agent in the south-western states, and the *Rev. Mr. Smith* in Ohio. Our Missionaries, Messrs. *Pinney*, *Laird*, and *Cloud*, each spent some time in this service, previously to their embarkation for Africa, and Messrs. *Huber* and *Wilson* are now similarly engaged. These brethren have all been received with kindness and affection by the churches, and a general interest in behalf of foreign missions has been manifested. The Presbytery of *Huntingdon*, and the First Presbyterian Church in the city of New-York, have exceeded the stipulated amount for the support of a missionary, and the Presbytery of *Miami* have likewise promptly redeemed their pledge. The Female Missionary Associations in the cities of *Philadelphia*, *Baltimore*, and *Natchez*, are also entitled to the thanks of the Society, for the example of active co-operation which they have set. The committee would state in this connection, not only that one of the members of the Western Mission, was, at the time of her engagement, and still is, in the communion of the *Associate Presbyterian Church*, and that one of the congregations belonging to the *Reformed Presbyterian Church*, numbers itself as among the most liberal contributors to our funds, but that an association has been recently formed in Mercer county, in this state, for the support of a Missionary in the foreign field, in which the pastors and churches of these two bodies, and those of the *Associate Reformed* and General Assembly

choice of either, and would never think of preferring one to the exclusion of the others. The indirect benefit to the cause of missions, connected with the departure of interesting missions from different ports, and their passage on different routes, may more than compensate for any slight variation in expenditure, even if no reference is had to the claim which the friends and supporters of the cause, in different places, have to participate in the religious exercises which are often connected with scenes of this description. Accordingly we find, that though the principal foreign missionary boards in this country, are located in Boston, yet their missions are as often despatched from other places as from that—and the reason is obvious. The moral effect of an occasion of this kind, in a more distant port, more than counterbalances the difference of cost. To say that a society at Pittsburgh can conduct western missions cheaper than one at Boston, because it requires 500 miles less expense of travel and of transportation, would be reasoning to very little purpose, so long as the intercourse of missionaries with the churches, as they move on to their respective fields of action, becomes a very useful if not necessary means of advancing the cause itself.

Presbyterian are united in the undertaking. The committee rejoice that the principles and constitution of this society are such as to admit the presbyterial judicatories and congregations of these respectable bodies, as well as those of the *Reformed Dutch Church*, on the same footing as those belonging to the General Assembly, and without any change in their denominational peculiarities or ecclesiastical relations; and they entertain the hope that it may form, in respect to many, a point of concentrated effort in behalf of the benighted heathen.

In the month of March, of last year, the Executive Committee resolved to issue a SMALL MONTHLY JOURNAL, under the direction of the Corresponding Secretary, to make known the plans and proceedings of the society, and to cherish and extend missionary feeling and action. To this publication, a respectable list of subscriptions has already been made, but to its profitable continuance, and its desirable usefulness, it needs a much more extended circulation. It will hereafter be prepared for the press by the assistant clerk, under the immediate direction of the Executive Committee.

In what method the christian public can be best supplied with MISSIONARY INTELLIGENCE, the Committee would not take it upon them to say; but as to the fact of a great and lamentable deficiency of information among the majority of religious people, in respect to the wants of the world, and the means and the duty of disseminating the gospel, there can be no question. In view of this fact, the committee have noticed with pleasure, the commencement of a plan by the students of Jefferson College, annually to provide and distribute a Missionary Tract among all the families in Western Pennsylvania, and the adjacent parts of Ohio and Virginia, willing to receive it; and the adoption of a similar arrangement, more recently, by the students of Danville College, in reference to the state of Kentucky. They hope that similar efforts will be eventually made by Presbyteries, Congregations, and benevolent individuals, to diffuse abroad the spirit of the missionary enterprize; as well to enlist and direct the supplications of those who call upon the Lord, as to enforce upon those whom God has made the stewards of his bounty, the duty and privilege of aiding to fill the earth with the Redeemer's glory.

Such, IN CONCLUSION, is the statement of the operations of the society during the past year, which the committee would submit; and if the results which it discloses attest the increase of the foreign missionary spirit among us, they furnish the occasions of regret that it is so feeble in its manifestations, and so limited in its influence. They teach us that if there is, ere long, to pervade the entire household of faith, a common feeling of determination, by the grace of God, to fulfil at once, the *command of Christ*—to make a sincere and strenuous and holy effort to disenthral the millions of mankind, and establish the claims of the Savior of the world, then it is but too manifest, that in many of our churches, as well as in other places, the spirit of this enterprize has

but *begun* to appear. The binding obligation of personal duty—the constraining influence of the love of Christ, and the inward fervor of a renewed soul to honor God, by unfolding to the darksome mind of sin-beclouded man, the true light of his perfections and his salvation, are emotions yet to be felt in their clearness and power! The solemn realities of eternity—the worth of a Savior's blood—the temporal blessings which his gospel gives, and the glorious immortality which it alone reveals, are too little considered by professing christians of these times, when crowds are treading the paths of wealth, and pleasure and ambition, to produce, by the force of contrast, a becoming commiseration for nations held in barbaric degradation, and immortal souls shut out from the light of revelation. They read, indeed, of their Master's tears over a world lying in wickedness—his earnest injunctions to "disciple" "every creature"—of the blood of prophets, apostles, and saints, freely spilt in this noble cause; but in vain, do these considerations appeal to their tenderness and compassion, as the reputed partakers of the same spirit. When they survey the extent of "the land yet to be possessed," and the formidable obstructions in the way of its acquisition, which every where exist, their "faith staggers at the promises;" and if they pray for an issue to them so improbable, it is with a cold and unbelieving heart, and if they yield their contributions, it is with a reluctant hand.

How otherwise shall we account for that indifference to the acquisition of missionary intelligence—that languid inattention to the monthly concert, and that reluctance to aid in this hallowed cause, which here and there still exist; exist, however, the committee are happy to say, with scarcely an effort at palliation, and with less and less prominence every revolving year. In works of public usefulness and christian charity, the Presbyterian church has not heretofore lingered in the rear, and if any thing shall prevent her from pouring the main tide of her liberality into this noble channel, with the volume and the velocity which these eventful times require, it will doubtless be the number and the pressure of her other objects of benevolence. She will not, however, fail to move in a line with the other large evangelical denominations of our land, each of which, in its distinctive character, is girding on the heavenly armor. Indeed, the entire kingdom of the Son of God, on earth, appears to be waking from its long trance, and turning its slumbering resources to their proper and legitimate end, and it would now be idle to anticipate any other result. On the bosom of the mighty ocean, tidings of the transcendant excellence and power of the religion of Jesus, have been borne to distant lands, and at the period when ancient superstitions are falling into disrepute, and the despotisms that sustained them are crumbling away. The human mind, weary of its wrongs—its oppressions—its dreary existence, seems every where impatient to yield itself to the master principle of its emancipation. The church of God, must therefore, in good earnest, unfurl her ban-

ner, and set forward her apostolic soldiery, at those points to which Providence so distinctly leads, or prepare herself for the time when these moral elements, let loose from the sway of a hated and despotic superstition, may be expected, if then unblessed by her influence, to pour upon her the fury of their storms. The onward roll of this solemn—unequalled crisis, nothing can impede; and partial and irresolute efforts to fulfil so high and glorious a destiny, are entirely out of the question. Ruin, or redemption—atheism or an elevated grade of piety—the prevalence of deadlier crime and deeper desparation—or the rapid growth and diffusion of all that is excellent and glorious in the ascendency of the gospel, would now seem to be, in respect to extensive portions of the Pagan world, the only alternative. Amidst the millions of India, the ancient fabric of Hindooism is shaken to its foundation. A spirit of inquiry pervades the empire of Burmah and the coasts of China. From island to island in the broad Pacific, and amidst the tribes of continental Africa, and New-Zealand, attachment to existing systems is yielded to an intense desire to receive the heralds of the cross: and to what a state of things will they doubtless return, if to them the gospel of salvation is denied? Shall these oppressed fellow-men escape the degradation and pollution of Paganism, only to lapse into the horrors of infidelity—or wear the chains of a sensual and vindictive Islamism?—or will Protestant America, regarding itself, in connection with Protestant Europe, as the last hope of liberty, and of the church of Christ on earth, nobly meet the exigencies of the occasion, and solemnly resolve to overcome every difficulty? This great question remains not *undecided* before Him who "sitteth on the throne." In his singular Providence, the way is preparing for the nations, and the word of promise which has proceeded out of his mouth, cannot return unto him void. The period of the Redeemer's reign, as sketched by all his prophets, is one of unwonted holiness, as well as of unequalled felicity, and to this, his visible kingdom must instrumentally rise through the fearlessness and self-denial, and importunity which the great achievement itself elicits. The spirit of avarice, and selfishness and worldliness must be exiled from those who pledge their faith to each other, and to the Master at the communion board, that the chief end of life to all, may be to glorify God, and enlighten and save their fellow-men. Universal love, thus impelling them to earnest prayer—and growing vigilance, and Christlike charity and self-consecration, will also abridge their superfluous wants—purify their lives and elevate their piety. Heart must combine with heart in effectual prayer, and willing offerings flow into the treasury of the Lord. Christian parents, as they pronounce around their domestic circles, in connection with the story of Calvary, the thrilling utterance *ye are not your own*, ye are not ours, but are "wholly given unto the Lord," must breathe the spirit of this enterprize into the bosoms of their children, until their eyes glisten with emotion, and their hearts melt in compassion

for the heathen. Shame and self-denial; separations and diseases, trials and privations, must be regarded as the marks of honor, when endured for the sake of the world's redemption, and every heart and hand must unite and commingle its best and holiest efforts in the work of God. Then will He who keeps the "book of remembrance" listen to the voice of his servants, and pour out his Spirit from on high, "as showers that water the earth." Impressed with his providential "tokens," and swayed by his invisible hand, Indian tribes, and Tartar hordes, and Arabian caravans, shall pause and listen to the accents of his gospel, as in the wilderness, and the desert, and in the cliffs of the mountains, it comes to their rude souls in the "*demonstration of the Spirit and with power.*" And *then*, when the requirements of Christ and the spirit and action of his church meet each other, and the excellency of the power is felt to be of God, will the "*temple*" *rise*—will *the day of redemption open*—will the "*kingdom*" *widen*, until ALL THE ENDS OF THE EARTH SHALL SEE THE SALVATION OF OUR GOD.

Per order of the Committee.

E. P. SWIFT, Cor. Secretary.

Pittsburgh, May 6, 1834.

THIRD ANNUAL REPORT

OF

THE BOARD OF DIRECTORS

OF THE

WESTERN FOREIGN MISSIONARY SOCIETY.

READ AND ADOPTED AT THE ANNUAL MEETING,

MAY 23, 1835.

PITTSBURGH:

PRINTED BY MATTHEW MACLEAN.

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1835.

WESTERN FOREIGN MISSIONARY SOCIETY.

ANNUAL MEETING.

PITTSBURGH, MAY 23, 1835.

The Board of Directors of the Western Foreign Missionary Society met agreeably to adjournment. In the absence of the *Hon. Harmar Denny*, the President of the Society, the *Rev. T. D. Baird*, Vice-President, took the chair, and the Board was constituted with prayer.

The following members were present, viz.—

MEMBERS OF THE BOARD.

MINISTERS.		ELDERS.
ASHBEL GREEN, D. D.,	WM. JEFFERY,	HENRY LONG, ESQ.,
CORNELIUS C. CUYLER, D.D.,	JOHN GRAY,	SAMUEL THOMPSON,
FRANCIS HERRON, D. D.,	JOHN MOORE,	JAMES WILSON,
THOMAS D. BAIRD,	CHARLES C. BEATTY,	ALEX. SEMPLE,
CHARLES CUMMINS, D. D.,	AND. O. PATTERSON,	JOHN HANNEN, ESQ.,
JAMES BLYTHE, D. D.,	N. L. PRICE,	EDEN BURROWS,
ROBERT PATTERSON,	JAMES COE,	ALEX. SYMINGTON,
ELISHA P. SWIFT,	SAMUEL TAIT,	THOMAS M'KEEN, ESQ.
SAMUEL M'FARREN,	J. W. BLYTHE.	

HONORARY MEMBERS.

REV. JAMES CULBERTSON, JOHN WITHERSPOON, JAMES HOGE, D. D., SAMUEL MILLER, D. D., WM. W. PHILLIPS, D. D., WM. A. M'DOWELL, D. D., JOHN BRECKENRIDGE, ELISHA MACURDY, THOMAS DAVIS, JAMES LENOX, ESQ.

The *Annual Sermon* was delivered in the First Presbyterian Church, in the evening of the 24th. After singing a suitable hymn, prayer was offered by Rev. Dr. *Ashbel Green*, of Philadelphia. The Sermon was preached by Rev. Dr. W. W. Phillips, of New-York, from 2 Cor. 4:3. "If our Gospel be hid, it is hid to them that are lost." The speaker clearly exhibited, from the Scriptures of truth, the depraved and ruined condition of man; and the gracious remedy which God has provided and revealed in the Gospel of his grace. In the application of the discourse, Christians present were exhorted to participate in the great enterprise of sending the Gospel to every land of Pagan darkness. After prayer by Dr. P. and singing Heber's missionary hymn, the assembly was dismissed with the apostolic benediction.

Another *public meeting* was held in the evening of the 28th. Rev. T. D. Baird, the first Vice-President, occupied the chair. After an appropriate hymn had been sung, prayer was offered by Rev. Dr. James Hoge, of Columbus, Ohio. Rev. E. P. Swift, the Corresponding Secretary, gave a statement of the operations of the Board during the last year, the state and prospects of the Missions under their

care; and adverted particularly to the favorable position selected for the Mission to Northern India, in a very extensive country, of vast population, and now open for the propagation of the Gospel. Its local situation he pointed out to the assembly on a transparent map of the world, suspended over the pulpit, representing in different colors the comparative degrees of moral light and darkness which overspread the nations of the earth; and he showed, that from this missionary station the Gospel may with facility be communicated to other countries which are now enveloped in thick moral darkness.

Rev. Michael Osborne, of Raleigh, N. C., read and moved the adoption of the following resolution; viz.

Resolved, That the present aspect of the world is pre-eminently such as to demand of all, who love our Lord Jesus Christ in sincerity, the use of more vigorous and efficient exertions to occupy those extended fields, white for the harvest, which are now open, and to accelerate, as fast as possible, the great and difficult work of converting the world.

Mr. Osborne spoke, at some length, in support of this resolution, and remarked that *Satan* is engaged in foreign missions—in sending out his servants to teach the heathen covetous practices, the arts of destructive war, the use of intoxicating liquors, and the death-fraught sentiments of infidelity by disseminating such books as Paine's Age of Reason. And from these facts, the speaker justly inferred the great necessity of sending out faithful evangelical missionaries, to counteract this diabolical influence.—Rev. Dr. John T. Edgar, of Nashville, Tenn., seconded and sustained the resolution, by depicting the deep depravity and wretchedness of the world, and exhibiting the excellence of the Gospel, as revealing a glorious way of salvation through the atoning sacrifice of the Son of God; the knowledge of which must be communicated to all men by the heralds of the cross.

Rev. George Potts, of Natchez, Miss., moved the adoption of the following resolution; viz.

Resolved, That this meeting recognize in the events of the past year, as well as in the general fact of the dependence of the work of foreign missions upon the blessing of God and the influence of the Holy Spirit for all its successes, the indispensable importance of fervent and importunate prayer to Almighty God; and this subject should, in their view, be impressed with increasing earnestness upon all the congregations of our body.

Mr. Potts showed, from the testimony of God's word, that the success of the Gospel ministry depends upon the influence of the Holy Spirit; and that all missionary operations, without the special blessing of Heaven, must be utterly unavailing. And as God is the hearer of prayer, and has promised the Spirit to the prayer of faith, Christians ought, with increasing fervency and unwearied importunity, to implore this inestimable blessing, to render the Gospel effectual for the conversion and sanctification of the heathen: and while they give thanks to God for the unspeakable gift of his Son to be a Savior, they ought to be equally grateful for the gift of the Holy Spirit to apply the redemption of Christ and give saving efficacy to his Gospel.

Rev. Dr. Samuel Miller, of Princeton, N. J., read and moved the adoption of the following resolution; viz.

Resolved, That, in view of the limited number of missionaries furnished as yet by the Presbyterian Church to carry the Gospel to the heathen, it is incumbent upon the friends of the Society to use special efforts to secure suitable lay-assistants, as well as missionaries, for this hallowed work; and thus to co-operate with the Executive Committee in this difficult and arduous part of the work assigned them.

Dr. Miller well sustained the resolution. He considered it highly advantageous to send out to important stations missionary assistants in great numbers; as promising the continuance of the work without those interruptions to which small missions have been frequently subjected; as tending to exert a powerful evangelical influence by missionary labor and Christian example; and as forming, even in Pagan lands, such a state of religious society as will render it unnecessary for missionaries to send their children home, to preserve them from the corrupting influence of heathenism, and secure to them a suitable religious education.—Rev. Dr. C. C. Cuyler, of Philadelphia, expressed similar views; but particularly, in an impressive manner, addressed young persons of piety and intelligence upon the subject of devoting themselves to the service of the Lord among the heathen.

All the resolutions were adopted; and the meeting was finally addressed by Rev. Dr. A. Green, of Philadelphia; who spoke with great zeal and energy upon the importance of foreign missions—expressed a deep interest in the Western Foreign Missionary Society, as the only institution in the United States in which the Presbyterian Church, in her distinctive capacity, prosecutes the great work of sending the Gospel to the heathen—an institution which he considered worthy of encouragement and support. And he expressed his ardent desire, that the whole Presbyterian Church, without interfering with other institutions, would come forward as a body, to the work of foreign missions; and his conviction, that the displeasure of God rests upon our beloved church for her neglect of this duty.—Other Christian denominations, in their respective ecclesiastical organizations, have very successfully conducted foreign missions; and no good reason can be assigned why Presbyterians may not do the same. He closed the exercises by solemn prayer and the apostolic benediction.

THIRD ANNUAL REPORT

OF THE

WESTERN FOREIGN MISSIONARY SOCIETY.

In connection with our Savior's last injunction, "*Go ye and teach all nations*," was spoken the memorable and monitory sentence to his disciples, "*Verily ye shall weep and lament, but the world shall rejoice.*" The ministry assigned you, (as though he had said,) is to be productive of inestimable and eternal good to others, but one of trial and of sadness to you, as the history of the growth of my family and kingdom here below must often be, like the earthly allotment of its Head, a record of suffering and sorrow, as well as of triumph and joy. Of the continued verification of this prediction, as it respects the enterprise of evangelizing the world, the Executive Committee are forcibly reminded by the act of forming a summary of their proceedings since our last anniversary.

The past year has been a period of unusual mortality in the missionary ranks of almost every society, and in almost every field. From our estimable fellow servants in the foreign missionary cause across the ocean, we have heard, in this respect, tidings of heavy import. Without adverting to the suspension of the labors, and the consequent removal from the field, of some tried and faithful messengers of salvation, the decease of others, and of some valuable female, and native assistants, it is enough to say, that the year which records the departure to a heavenly reward of such honored men—such apostolic missionary fathers, as Dr. CAREY and Dr. MORRISON—the one after forty, and the other more than twenty-seven years of labor and conflict on heathen ground, must be rendered painfully memorable to all good men.

The oldest and most extensive Board on our own continent, also, has been called to deplore the removal by death of from ten to twelve of its active laborers, including its senior and much *lamented secretary*, and two heroic messengers of salvation cut off from the land of the living by the hand of savage violence.

Within the little circle of our own consecrated band, out of seven ordained ministers of the gospel, and eleven other assistants actually in the field, at our last annual meeting, *three* of the former and *one* of the latter, have closed in death their missionary career when just upon its threshhold; and five others, from the change thus produced, from impaired health, or other causes, have been withdrawn from the field of action; thus making the additional laborers actually sent into the field during the past year, to exceed only by three or four the number then reported.

These mysterious doings of the God of missions, if they awaken among his people a spirit of contrition and self-searching, deepening their convictions of dependence upon him, and of solemn, immediate duty to the heathen, will prove to his church as a furnace of fire to try, indeed, her faith and zeal, and bring forth in respect to them new purity and lustre, to strengthen and adorn the most important of all earthly enterprises.

In every pursuit of life, man, even regenerated man, is prone to fix his mind upon the operations and results of second causes, and the visible successes which he has attained, until he is lulled into a forgetfulness of the direct and alone efficient agency of God; and is betrayed into the act of transferring the vigor of his hopes and the ardor of his desires, from the supreme end and design in view, to the humble and dependent means of its accomplishment. Thus, amidst active effort to promote and extend Christianity, the real spirit of religion languishes, and many, who were vigorous and ardent before, are prepared to abandon, without compunction, an instrumentality the moment it becomes perplexed. On the other hand, the faith, and zeal, and perseverance, which survive and cling to the ark of the covenant of the Lord, as well from the recollection of what it achieved in the hour of darkness and of trial, as the result to which it will surely lead, prepare its possessors, with chastened and hallowed feelings, to reap the success which may await their toils.

That grade and tone of piety which Providence intends to give to the world, excludes every idea of its propagation on any other plan than one which fosters its holiest aspirations, evolves in hours of darkness and peril, an elasticity of its graces, a re-action of its zeal, which nothing can repress; and displays a *faith*, which in every night of discouragement will assure his people, that the sacred enterprise will re-assume its former brightness—the little stone surely grow until it becomes a great mountain and fills the earth.

It becomes the duty of the friends of missions, then, to repress every murmur, to awake to new activity; and with an increased and lowly reliance upon him, who corrects in mercy and rebukes in love, to go forward, resolving never to relax their exertion, and never to be overcome. To say nothing of other kindred institutions, there are, it is true, many reasons why your Committee might have fondly desired to meet their constituents on this occasion, under circumstances of unmingled congratulation. The infancy of the Society itself—and the consequent fewness of its missionaries, and inexperience of its conductors—the proneness even of good men, when but recently combined in an important enterprise, to act rather from sudden impulse than established principle, and be thus exposed, as well to a morbid despondency at one time, as to a groundless expectation at another; the relative importance of the unoccupied fields to which our departed brethren were sent; and in fine, the disadvantages under which every enterprise must labor when its plans are defeated—its lines are broken before a single engagement occurs, or a battle is won, and the warm attachment of its supporters can fasten with deep and hallowed recollections upon those scenes of wise and heroic action, and of devoted labor, with which the names of their departed servants might have been associated, would each and all present inducements to hope and pray that it might be so. The lapse of time, also, as well as the visible monuments of usefulness, seems requisite to consecrate any institution in the best affections of the Redeemer's followers. As the infant upon its mother's bosom might perish for lack of protection and appropriate nourishment before it had time to expand its powers, had not a kind Creator provided, in the sympathy of our common nature, and in the strength of maternal love, a feeling of tender interest growing out of the fact of this unconscious dependence; so human institutions of every kind must, of necessity, rest their prospects of ultimate maturity and usefulness upon the reality and constancy of a principle of regard which precedes the possibility of actual inherent power. The experience of mankind, and especially of the Christian church, has sufficiently shown how precarious an affair it is during this period of dependence and immaturity, to meet painful reverses, and especially if the transfer of the main and all-absorbing sympathies of the public mind to other topics is likely to leave the claims of adversity itself unanswered.

God, however, who knows better than we how to fulfil his will, and who is to be loved and honored, as well when he takes away as when he gives, has in some respects assigned us a different allotment; and to Him we would say, with unmurmuring acquiescence, "Nevertheless not our will, but thine be done."

Still, in "midst of judgment he has remembered mercy;" and we would by no means intimate in what we have said, that there are not other aspects of his Providence, in its dealings with us as a society, which afford abundant cause of gratitude and encouragement. These will appear in the narration and events of the past year: and in presenting to the Board a view of the present state of the Society's operations, in their usual order, the

MISSION TO NORTHERN INDIA

will first claim our attention. Our last Report left its three surviving members, viz., the *Rev. John C. Lowrie*, *Rev. William Reed*, and *Mrs. Harriet Reed*, in *Calcutta*, diligently prosecuting the study of the language of the Punjab; and making preparations to leave that city for the north of India, as soon as the appropriate season should arrive. In the mean time, however, the health of Mr. Reed became visibly impaired, and a bad cough and fever were soon followed by the painful evidences of a confirmed consumption. From this period the decline of this amiable and devoted missionary was so rapid that all expectation of his being able to labor in India ceased; and after long and trying consultation, and after having obtained the best medical advice, it was resolved that Mr. Reed and his partner should take passage for the United States, while Mr. Lowrie proceeded to Loodianeh, to make preparations to commence the mission.

This arrangement at the time, and on the representations with which it was made, doubtless appeared to our brethren and their kind friends and advisers, the most judicious choice which could be made in behalf of the diseased and afflicted brother; but the exhausted *state to* which their patient had been reduced before his embarkation for America, and

the extreme heat of the season, render it more difficult for the Committee to see how his medical attendants could have entertained the expectation, that he could survive to reach his native land.

Mr. and Mrs. Reed embarked on the 23d of July, and on the 12th of August, after a few days of rapid decline, the dying missionary closed in serenity and peace his earthly sufferings, and his remains in the evening of the same day were committed to the watery deep; leaving his bereaved partner in the most delicate and trying circumstances, to prosecute the tedious voyage on which they had just entered. The gratitude of the Board is due to Captain Land, of the ship *Edward*, for his affectionate sympathy and unremitting attention to Mr. Reed while he survived, and to his widowed companion, who reached this country in safety on the 12th of December following.

Mr. Lowrie left Calcutta on the day after this painful separation from his beloved associates, and, at the date of his last communications, had arrived within a few days travel of Loodianeh, having ascended the Ganges to Cawnpore, and thus gained by personal observation much useful information as to the state of society and morals, the customs and religious rites of the Hindoos, the trade and various phenomena of that far-famed river, and of the scenery, soil, productions, cities, temples, and military stations, along its banks.

In view of the providential reduction of this mission to a single individual, it is cause of unfeigned thankfulness to God that the survivor, and the pioneer in the enterprise, should be a man who, by the union of judgment, and prudence, and energy, with gentleness, fortitude, and devotedness to the work, is so well fitted for the difficult and responsible situation.

In the beginning of November last, the Rev. Messrs. *James Wilson* and *John Newton*, with their wives, and Miss *Julia A. Davis*, sailed from Boston as a reinforcement to this mission; and probably ere this have arrived at Calcutta, from whence, after becoming acquainted with the friends of missions in that city, and making the necessary preparations, they are expected to proceed in time to join Mr. Lowrie early in autumn. The Rev. *J. R. Campbell*, of the Reformed Presbyterian Church, and the Rev. *James M'Ewen*, of the Presbytery of Philadelphia, and Mr. *David Hull*, licentiate of the Presbytery of Northumberland, have since been appointed to the same field, and are expected, in connection with a physician, and one or two assistant teachers, if suitable persons should, in the mean time, be obtained, to leave this country in October next. If this reinforcement shall be permitted to reach Loodianeh in safety, and find the force already sent not materially weakened, it is the expectation of the Committee that an additional station, either at Cashmere, Umbala, or some still more promising position, will be soon formed. Through the distinguished munificence of a single individual, an excellent philosophical apparatus for a native high school has already been sent to Upper India, and it is the purpose of the Committee to provide a printing-press and apparatus to be forwarded next fall; and from the number of young men who are known to have that field in view, and other indications of Providence in reference to it, they are led to believe that these and every other desirable facility for the vigorous and extended prosecution of this mission should be provided. In view of the disproportionate amount of effort which the Committee have already resolved to apply to North Western India, the Board may desire a brief statement of the considerations on which this policy is founded. They are such as apply to Hindoostan in general, and such as respect that part of it in particular.

As to the former, it is unnecessary to speak of India as an immense country both in territory and population; as occupied by Pagans; and to some extent by a reading people, having some of the arts, and thrown so entirely under the dominion of English authority, that no political impediments to the propagation of the gospel are likely ever to arise: as a people whose rulers, substantially true to their best interest, look with approbation upon the introduction of missionaries, and *American* missionaries, and as a country for whose spiritual renovation no adequate means have been provided; since all these and similar facts are familiarly understood.

It is in the contemplation of India, and with it as an instrument, the whole of peninsular Asia, as apparently on the eve of a great revolution, in its intellectual and religious prospects, that we feel a special interest in it as a missionary field. If the train of causes which led to the establishment and the extension of a protestant power in that country, and which will inevitably lead to the far greater extension of its moral influence, develope the singular wisdom of Divine Providence, not less so are now the means by which the fearful structure of Buddism is crumbling away. The native press, originally got up to sustain it, is now, through its concessions and the tone of feeling it encourages, becoming a most powerful engine in its overthrow. It now contributes with other means to weaken

prejudices and soften the asperities of bigotry; to excite a spirit of inquiry; and is, with the influence of native schools, creating a thirst for knowledge, and making Christianity a topic of familiar conversation, tending to aid the civil authority in the suppression of those cruelties and excesses by which superstition maintains its firmest hold of an ignorant and deluded people. The Bramins, it is said, fully expect the speedy termination of all the sanctity of their idolized rivers; and then, as one of them recently observed, "nothing will remain to Hindoos but to embrace the Christian faith." If this is the feeling beginning to possess the minds of the most bigoted and influential among a population of one hundred and twenty millions, and that in a land which has been the strong hold of Buddism, and at a moment when Burmah, on its border, is also powerfully shaken, we may easily see how eventful to the missionary enterprise is the crisis which it has attained.

There is one other aspect of India, at this time, which is deeply interesting; as must be every portion of the unevangelized globe, where there exists a rational prospect of the extension of the English language with all its sacred treasures, to millions of benighted men. The amount of labor, and expense, and time, which may be saved by making the language of Britain and the United States, the two nations on which the work of missions must chiefly devolve, the vehicle of Christian knowledge, would be immense, and the prospect of such a result as to India is extremely flattering. There is, it is understood, a growing desire of this kind among the nations; and the government has already done much for this by the *substitution of the English instead of Persian language* in their courts of justice. The question first proposed by Sir Wm. Jones, as to the practicability of *substituting the Roman in the place of the Asiatic alphabets*, has been recently revived and ably discussed in the Anglo-Indian periodicals, and a complete Roman alphabet for seven of the Indian languages, as well as for the Arabic and its branches, has been already formed. The result is said to be, that a reader of the English may, after a very brief attention to this alphabet, read all these languages with tolerable fluency, while the natives by its adoption may acquire their own language, with a good degree of speed and accuracy. "It is now for the government," says the Calcutta Christian Observer, "to do its duty, and forthwith to organize a plan for carrying into effect a measure which will work better for the solid good of the people of India, than any adopted within the memory of man, and will prove a mighty engine of conversion to a purer faith." There is in our possession a specimen of this, containing our Savior's sermon on the mount, in Hindoostanee, and also the Dib Nagri and Persian alphabets in the same, printed at the Baptist Mission press in Calcutta, last year, and whatever may prove to be the ultimate utility of the plan itself, it seems likely to facilitate the extension of the English language in all parts of India. But what may perhaps be considered as more important than all, as to the religious prospects of India, is the growing *desire of distinguished natives to give their sons a regular English education.* Of this fact there can be no question, and its effect upon the missionary cause cannot be mistaken. Nor is it, even *now*, confined to Hindoostan. The first man who is said to have already resolved to send his son, for an English education, to the high school of our missionaries at *Loodianeh*, is the brother of the reigning Rajah, or prince of *Cabool.*

We, however, proceed to notice the *local advantages* of Northern India.

In the execution of the Redeemer's commission, no part of the earth, it is true, is to be excepted on account of the insalubrity of its climate, or the degradation or ferocity of its population. Still, at every stage of the progress of its evangelization, it is proper, other things being equal, to prefer locations of less moral or physical obstruction, to those which have greater. The intense heat and periodical winds of the day, and the extreme humidity of the atmosphere, in the wet seasons of Hindoostan, have always made almost every part of it a precarious and very often a fatal abode for both Anglo and American emigrants. Although the cold is doubtless considerably greater in these upper provinces, than in other parts of India, *Burns* found the heat so great at Lahore, Loodianeh and Moultan, that in the month of June, the thermometer stood at 100°, even in the shade of a Bungalow artificially cooled. The chief consideration, therefore, in favor of this field in this respect, is its proximity to some of the most elevated and salubrious posts in Asia. *Simla*, a place of considerable resort for sanitary purposes, which attains an elevation of 7,800 feet above the level of the sea, and where, according to captain Mundy, the thermometer in May or June never rises higher than 72°, and never sinks lower than 55°, is but 100 miles from Loodianeh. *Roopur* and *Subathoo* are still nearer, while *Umbala*, which has been sometimes mentioned by our brethren for a second position, approaches still closer to the base of the Asiatic range. If, in securing these advantages of locality, we have receded several *hundreds of* miles into the interior, ordinarily precluding frequent communication, and re-

quiring a long and expensive journey, it is to be recollected that 1000 miles in the navigation of rivers destitute of every obstruction will bring the trade of the Punjab as high up as *Loodianeh*, to the ocean on the line of the intended thoroughfare from India to Europe, not less than 2000 miles nearer the latter than Calcutta itself. The manufactories of that country, consisting of the shawls and carpets of Cashmere; silk scarfs of superior quality; satins and fine cottons; the abundance of its mineral and vegetable productions, consisting of salt, coal, iron, grain of every kind, rice, indigo, and the vines and fruit-trees common to Europe, form the surest pledge that an extensive and thriving commerce must soon be established.

Apart from the fact that the opening of the Indus and its tributaries to an active commerce by steam communication, now in contemplation, and the concentration of a considerable trade from Thibet and Tartary, through the defiles of the mountains carrying back into these benighted regions the arts and religious light of Christian nations, it is to be observed that the *political ascendency of the powerful chief of the Seik nation, already makes the Punjab the most safe and convenient entrance into Cabool, Bokara, and Western Persia.* In these countries, it is true, the Moslem faith, in a milder form than in Western Asia, has long prevailed; but it is believed that Christianity would even now be tolerated, as Hindooism is: and Burns states that, while traveling in these infrequented countries, he gathered from the conversation of the Mahommedans of Cabool and Persia among themselves, that there existed among them a prediction that Christianity was speedily to overturn the entire structure of their faith. While, therefore, the character of the Uzbeks and Tookmuns, and the migratory habits of many, at least of the Tartar tribes, would render it a perilous undertaking, *at once to come in from any other quarter* and sit down among them as propagators of Christianity, our missionaries in the occupancy of the territories of the Seik chieftain, as high up as Cashmere, would possess the key to these remote tribes, and through them to the territory of Chinese Tartary. In all this portion of the eastern continent, the structure of civil society has undergone but little change for many centuries, and if, in consequence of the advance of commerce and the arts, and the political changes now adverted to, it shall please Divine Providence, so to combine their influence with that of the Gospel, as to break the force of opposition to missions in a region where the revolutions in society which they are to produce must be so great, there will be but the same exhibition of wisdom and goodness which is apparent in other parts of the globe. The scriptures have been translated into the Mongolian language—a language spoken by many tribes, from the shores of the Baikal to the borders of Thibet, and from the Caspian to the gates of Pekin, including millions in the Chinese empire: and if our society should eventually establish a mission at Selinga, Kiatka, or some other spot under the protection of a Christian power, in Asiatic Russia, on the borders of China or Tartary, and on the great thoroughfare from Pekin to Tobolsk and St. Petersburgh, these two remote positions would stand towards each other, and the great plateau of Central Asia, in the most interesting and powerful relation.

THE MISSION TO WEST AFRICA.

Consisting of the Rev. *John B. Pinney*, Rev. *Matthew Laird* and *wife*, Rev. *John Cloud*, and Rev. *James Temple*, had, at the date of our last Report, arrived and taken up their temporary abode at Monrovia, and sustained the first attacks of the African fever with less than usual prostration. These cheering prospects of a safe and easy acclimation, and an uncommonly healthful season in the colony, were but the precursors of a mortality which thinned the ranks of the emigrants, while it almost entirely extinguished the hope of the two important missions which had just arrived. Mr. Cloud, unwilling to lose time by unnecessary delay, and anxious to ascertain the prospects at Cape Mount, a place one hundred and fifty miles up the coast, before the arrangements of the mission were finally made, resolved, (too soon it would appear after his recovery,) to embrace an opportunity then offering to embark on board a vessel going up the coast. The heat of the weather—the detention of the coaster by adverse winds—an incautious exposure to night air, and the yet debilitated state of his health, brought on an early relapse, which, in the absence of needful medicines; of even a tolerably comfortable place in sickness, or a kind friend to attend him, soon prepared the way for cholera morbus, and the transition of this to a malignant dysentery. When the vessel returned to Monrovia, on the 8th of April, after an absence of ten days, our young brother was found unable to walk or stand, and his physician soon after pronounced it impossible then to arrest his malady. During the few days of his survival, *Mr.* and *Mrs. Laird*, with a kindness and solicitude which nothing could surpass, waited

night and day around the bed of their beloved associate, so that he had no sooner expired than it was found that the fatal malady had transferred itself with undiminished violence to them. Mr. Laird was first attacked, and his partner, though a woman of no ordinary faith and fortitude, sunk before the prospect of another victim so soon, in the person of her husband, insomuch that her extreme anxiety would seem both to have invited and accelerated the fatal termination of her disease. She expired on the 3d of May, and on the day following, her husband closed his eyes in death, and thus, after a few hours of separation, they experienced, we trust, a blessed re-union in the mansions of the just.

When it was known among the native tribes around Monrovia, that the voice of those kind and devoted friends, who had come to them with the words of eternal life, was to be heard no more in the silent and desolate mansion which they had but so recently entered, they are said to have exhibited a regret as solemn and striking as it appeared to be sincere; and who, that considers how often the light of hope for this unfortunate people has but reached the shores of Africa and died away, can avoid a heartfelt sympathy in these touching expressions of a conscious bereavement!

Of these three courageous and devoted servants of Christ, as of Mr. Reed, of whose lamented death mention has already been made, this is not the place to speak. All that we would add is, that they carried with them from their native shores the esteem of all who knew them, and entered upon their perilous undertaking with great apparent desire to live and suffer for the good of the heathen; and met its early and beclouded end, in the possession of a calm and cheerful anticipation of immortal life.

Soon after the decease of Mr. Laird, Mr. Temple withdrew from the mission and returned to the United States, while *Mr. Pinney*, temporarily fulfilling the duties of Colonial Agent, and still resolving to resume and prosecute the missionary work, remained at his post, amidst the most appalling scenes of dispersion and death, among those who had accompanied him on his return to Africa. The Committee rejoice to add, that amidst the pressure of varied and important duties, and occasionally also of severe indisposition, the life and the uninterrupted usefulness of this devoted friend of Africa have been graciously continued. After having conferred important good upon the colony by the judicious fulfilment of the duties of Colonial Agent, Mr. P. has retired from that office and resumed his missionary labors.

When these lamented brethren left the United States, it was with the fond hope that soon a number of teachers of native schools would be needed; and the minds of not a few, in various places, began to cherish the determination of following them to Africa, in this capacity, while other indications of public interest in that field seemed to promise a speedy and heart-cheering expansion of that mission. After a short interval of repose at Monrovia, it was supposed that we might hear from them, as safely established on some commanding elevation of the interior, removed from the pestilential malaria of the coast. But in the hour in which the destroying angel laid his cold hand upon the last survivor, these prospects were, for a time at least, entirely clouded; and this disaster, the Committee regret to state, would seem, in connection with similar and preceding ones, to have led to the formation of an opinion, in some parts of our country, that West Africa is to be abandoned as a missionary field; and, indeed, that our Society itself had been indiscreet in risking so much expense, and so many valuable lives in its attempted occupancy. If we but attentively consider how much, in such cases, the hasty interpretation of the language of Providence tends both to relax exertion and defeat, as it were, the salutary designs of Heaven; and especially, if we ponder upon the amount implied in such a conclusion, in respect to a large portion of our injured fellow men, we shall at once see how much unintentional injury even good men may thus do. If, while engaged in earnest prayer, and the use of every just precaution, pestilence, persecution, or barbarian degradation, is, according to the admission of his church, to arrest the progress of the Redeemer's widening empire, in its way to overspread the whole earth, what conclusions are we to draw in reference to the conduct and the results of the perseverance of the primitive Christians, the unsubdued Reformers, and, indeed, of the early supporters of the missions to Tahiti, South Africa, New-Zealand, and Madagascar, without which some of the most glorious pages of evangelical history could never have been written?

And besides, what is the world to think of those Bibles, which assure us not only that Ethiopia shall stretch forth to God her supplicating hand for a share in his redemption, and that the dominion of his Son shall eventually fill the earth, but that there is power in the Lamb to overcome every impediment, if any part is to be given up to perpetual heathenism? The Committee owe it, indeed, to the Society and to themselves to say, that they never intended *to make Monrovia*, or the territory of Liberia, the permanent seat of their mission, but

regarded it simply as a convenient place of debarkation for the interior; and this fact has been uniformly stated in their instructions to the missionaries. Other positions on the coast and in the interior of Africa, are undoubtedly to be sought, but the Committee desire and pray that it may distinctly stand before the children of God in our land, as a settled fact, that *somewhere* this peril must be met, and that we should all more earnestly pray for a favorable issue *now*, as every appalling circumstance will increase just in proportion as each new levy of evangelical warriors must, in reaching the theatre of action, pass over the silent graves of another and another band of their predecessors. If the necessity is inevitable, does not the character of the Sovereign Lord of providence, without whose permission no pestilence can walk in darkness, or destruction waste at noon-day, so stand out in the light of all past history, as to assure us that when his people beseech him with persevering prayer, and fasting, and many tears, he will be entreated of them, and make for himself a name and a praise even on the arid sands of Africa. If Zion but felt this, and to this God is leading her, surely West Africa would soon contain heralds of salvation whom no pestilence could destroy, and no tainted air or burning suns discourage. Relaxation of effort, and torpidity of feeling, are not therefore the drift of the lessons which Jesus Christ is now giving us, in reference to that most helpless and destitute land, which must receive a written language, the arts of life, rudimental education, and, as it were, the very elements of thought, as well as the gospel of the grace of God, from us, or die without light.

The tempest-beaten mariner, when after a thousand hair-breadth escapes, he at last reaches the desired haven, feels an elevation of joy proportionate to the depression which preceded it; and so, if the churches of our Lord are faithful to their Master, to their begun work and to Africa, they will eventually rejoice with exceeding joy over the establishment of this part of the work of their hands upon them.

But to return; Mr. Pinney being thus left alone, devoted such time as he could spare from the duties of his office, to the main object of his residence in Africa. In the September following he was joined by Mr. *J. F. C. Finley*, who had repaired to Liberia to become a superintendent and teacher of native schools, and they soon after proceeded to erect a comfortable mission house at Millsburgh, and open a small farm for the use of the mission, on which a supply of coffee, lime, grove, and orange trees, and also of cassada, sweet potatoes, plantain, and banana, were planted.

In the autumn, also, Mr. P. employed one or two persons to engage in the superintendence and instruction of *village schools* among the natives, and from recent communications it appears, that the one taught by Mr. and Mrs. Titler, near the Tunk river, is progressing under very favorable auspices. At the date of our last advices from the coast, Mr. Finley was absent at Boatswain's Town, sixty miles in the interior, as one of the commissioners appointed by the colonial government to mediate between two chiefs who were waging a destructive and sanguinary war on the borders of the colony. A similar, though less important conflict, was at the same time in progress between two petty chiefs in the vicinity of Cape Mount: and these commotions, especially the former, were proving disastrous to the commercial prosperity of the colony.

In accordance with the earnest solicitations of Mr. P., the Committee have recently published an intimation, that ten or twelve persons, qualified to take the charge of native schools, would be gladly received by the Society and sent out to join the mission; and it now remains to be seen whether among the white or colored members of the Presbyterian church, in the United States, there are any to respond to this call, and share with Mr. P. and Mr. F. in the dangers and in the hopes connected with the establishment of the Redeemer's kingdom in these gloomy dominions of ignorance and sorrow.

Much attention has, during the past year, been bestowed upon inquiries intended to ascertain the possibility of planting new missions in the interior, or at other points upon the extended coasts of that great continent, but they have not as yet resulted in any satisfactory conclusion. Kindness, docility, and industry, as well as shrewdness, appear to be no uncommon traits of character among the natives of the interior kingdoms; and it is probable that a careful examination of their localities would make known positions not particularly unhealthy. The mountains from the eastern side of which the Niger takes its rise, in its long and winding course through the great and fertile valley to the bay of Benin, cannot be far from the immediate influence of the Liberian colony; and if there were one or two men of sufficient moral courage, and zeal, and enterprise, to undertake an expedition of but a few months, in that direction, they might probably become the instruments of dispelling that dense cloud which now hangs over the prospects of Africa. Along the whole line of the sea-coast, however, or not far from it, there exists a belt of tribes and petty states, whose

ferocity, and cupidity, and knavery, interpose serious obstructions to either a free or safe communication.

THE MISSION TO THE WEA INDIANS

Was properly commenced about one year ago. They are a small tribe residing upon lands recently ceded to them, situated about 20 miles west of the western line of the state of Missouri, and on one of the northern branches of the Osage, and between that river and the Kansas. They have manifested a disposition to receive and treat the missionaries with respect and kindness; and during the last summer and autumn, besides erecting a school-house, finishing their own dwellings, and making preparations to open and till a small farm, a school for native children has been kept, and the Indians assembled for public and social worship as often as circumstances would allow. The infant school, under the direction of Miss Henderson, which was suspended during the winter in consequence of the absence of the Indians on their winter's hunt, has been recently re-opened, and the Rev. Mr. Kerr and his associates appear to be prosecuting their respective labors with commendable diligence, and not without some indications of success. At the formation of a Temperance Society, they were somewhat discouraged by the reluctance of many of the Weas to give the pledge of total abstinence, but were subsequently agreeably surprised, when two of the tribe not then present came forward, without solicitation, and requested their names to be entered.

MISSION TO THE IOWAYS AND OMAHAWS.

These two tribes reside on the west of Missouri river; the latter about 250 miles nearly north of the present station: the former consists of about 1100 souls, and the latter 1400. The Committee have resolved to form schools, and a small agricultural establishment in each of these tribes, and one or two others in their vicinity; to be for the present under the general supervision of Mr. Kerr, who is expected occasionally to visit each in rotation, and preach the gospel and administer its ordinances as occasion may require. Mr. *Aurey Ballard* and *his wife*, and Mr. *F. H. Lindsay* and *his wife*, have recently left this city, to commence, (with such aid as may be spared from the Wea station,) these operations as soon as preparations can be made; and one or two additional assistants are expected to follow them in the fall. These two tribes speak dialects of the same language, and elementary books, prepared for them, might be useful to three or four other tribes whose dialects do not materially differ. These tribes are understoood, like almost all others on the borders of the white population, to be addicted to the common vice of an unrestrained use of ardent spirits whenever they can be obtained, and it is a source of regret that the provisions which have been made by law, to prevent the introduction of this pernicious article, have as yet proved almost entirely unavailing. This fact, in connection with their migratory habits, their decrease of population, their exposure to bad example, and the comparatively small number, congregated at any one point, to whom the missionary can hope to be directly useful, almost unavoidably suggest discouragements which nothing but a sense of duty, a firm trust in God, and a steady perseverance can overcome. Doubtless these little fragments of once powerful nations should not be neglected because they are few, and have unhappily merged the noblest traits of their former character in the acquired vices of the whites; nor should they, simply because they are the border tribes, and are of more safe and easy access, wholly engross that amount of Christian philanthropy, a share of which might flow, with better hopes of lasting good, to regions less infected with the contagion of borrowed vices.

On these accounts, the Committee have held it as a fixed purpose to carry forward their principal operations in behalf of the aborigines of the American continent, to those more remote and numerous tribes in the west and north, for which no provision has been made. To the *Mandans* of the Missouri—the *Sioux*, a powerful tribe on the left bank of the Mississippi, above its confluence with the Missouri—the *Arickaras*, the *Crows* and the *Winnebagoes*, the word of life should be sent, and each of them are sufficiently numerous to justify, if necessary, the preparation of elementary works in their own language. The Indians within and west of the Rocky mountains are variously estimated, but seldom less than 100,000 souls, for none of whom, with the exception of the mission of the Methodist Episcopal Church to the Flatheads, have any means of salvation been provided. Indeed on the subject

OF NEW MISSIONARY FIELDS,

the Committee would observe, that, from present appearances, no one duty of the conductors of Foreign Missions is likely soon to be more trying than the act of deciding what openings are to be preferred, and to whom, for the present, the lamp of life must be denied. Although the Society has not yet been able to commence its intended missions in *Asia Minor* and *China*, no event has occurred but to strengthen and confirm its sense of the importance of these measures. If our hopes as to Northern India are not disappointed, the question may be expected at no distant period to arise, whether *Cabool* and *Bakara* should not form advanced posts in the direction of the missions of our brethren of the American Board in Western Persia. Nor should it be imagined that the regions of *Farther India*, and even Malacca, Burmah, and Siam, are as yet adequately provided with the word of life.

If we turn to the Indian Archipelago, the *Dyacks* of the great island of *Borneo* and *Celebez*, the Bottas of Sumatra, and the Mohammedans of the *Sooloo group*, present themselves to our view, as possessing, some of them at least, features of character in the last degree appalling to civilized man, but on these very accounts awakening the strongest sympathies of the pious heart. To say nothing of other parts of *Australia*, the great island of *Papua*, or *New Guinea*, stretching out 1400 miles in length, with an average of 200 in breadth, and containing millions of immortal beings, is represented as surpassing, in the beauty, and richness, and variety of its productions, any other spot on the globe. Its population consists of acute and discerning, but rude and degraded savages, of the African descent. For their conversion no measures have been taken, though as a point of observation in reference to other islands, as well as a field of labor, this is an important post.

If a mission could be safely planted on this or one of the adjoining islands, it is presumed that American vessels, bound to and from China, could touch sufficiently often to keep up a regular communication.

To the republics of South America, we seem at present to look in vain for that degree of toleration which even kings and pagans do not deny. The law in favor of protestant toleration, which, some two years ago, passed the legislature of Venezuela, appears to have meant no more than that existing protestant Christians should be allowed their own forms of divine worship. Most of the constitutions of these republics establish the Roman Catholic religion, and do not permit the exercise of any other, and the extreme bigotry of the lower classes, and the scepticism of the higher, constitute a pledge that the spirit will not be behind the letter of their interdictions.

On the subject of

ADDITIONAL MISSIONARIES,

the Board, and the Christian community at large, will, we trust, participate largely in the anxieties which the Committee have experienced as they have seen anticipated fields white unto the harvest unoccupied, their own plans and measures enfeebled, and the attainable resources of the churches unelicited, simply because missionaries in sufficient numbers could not be obtained. The number of candidates for the holy ministry, who eventually make up their minds to go to the heathen, is comparatively small, and in the commencement of its career, every new institution of this kind might naturally be expected to experience here its strongest pressure and its most helpless dependence. The London Missionary Society waited eight years after its resolution to enter China, before it had received its first adopted laborer in the person of the late Dr. Morrison and in respect to almost every Foreign Missionary Board, cases constantly occur, in which the selection of a position anticipates by months, and even years, the possibility of its occupancy.

Besides two or three assistants, the Committee have under their care, including one student of Theology, six ordained ministers of the gospel and licentiates, devoted to the missionary work, and a number of others are known, who will become connected with the Board, as soon as their preparations shall have approached sufficiently near their anticipated entrance upon the work to make it expedient to form the connection. At present, the Committee are solicitous to enlist the co-operation of the friends of the Society generally, in obtaining a number of teachers for the African service, and two or three men of a good ordinary education, to be connected as teachers in the High School now being formed in Northern India. A physician, of established piety, for each of our missions, would be

an almost invaluable acquisition: and the Committee have learned, with surprise, that personal consecrations, among this class of the young men of our country, are more painfully rare than among any other in the community, while to none is the prospect of usefulness greater.

The causes and the remedy of this lack of persons, ready with a holy ardor to buckle on the armor and enlist in the self-denying warfare, are doubtless to be found in the state of missionary feeling in the church itself. It were unreasonable to expect that amidst a body of Christians, remiss in prayer and missionary intelligence, or reluctant to give even a tythe of their incomes for so great an object, or striving mainly to increase in riches and roll in worldly affluence, there would spring up a host impelled by the matchless love of Christ to seek their highest happiness and their only honor, in spreading the triumphs of the cross among the companionless sons of our western forests, or the sooty and spiritless children of Africa! What if the pursuits of knowledge, or the sources of a lucrative trade, may lead worldly men with an enthusiasm which no changes of climate, or prospect of savage violence can repress, to adventure the perils of every sea and every land, who does not know that to give up all earthly hopes, and to go and sit down for life, to cope with the most inveterate of human prejudices, in the attempted overthrow of superstition, and to conflict with the deep corruptions of the human heart, is an affair too different in its nature, to admit a parallel! The presiding influence of vital godliness, in the collective family of Jesus, consecrating talent of every kind—kindling up in every Bible class, and Sabbath school, and place of supplication, the love of Christ and of immortal souls, and turning the desires and prayers of Christians, as a steady, undying stream, towards the thirsty deserts, alone can bring the needful soldiers to the Redeemer's ranks, and sustain the lingering hopes of dying nations. Such offerings will proceed from every region where pastoral or parental piety steadily and faithfully holds up before the young, the injunction of the Redeemer and the destitution of the heathen. They have already come from the obscure recesses of our mountain valleys, as well as from more public places, and their backward pathway may often be traced to the humble and retired closet of a godly mother.

The Committee dwell upon this momentous topic with the hope and prayer, that through consultations of this Anniversary, it may please Almighty God to shed a new influence over our churches, and lead them "to fast and pray," "*to try and prove Him,*" and see whether He whose is the silver and the gold, and the hearts of men to turn them whithersoever he will, will not pour out a blessing upon us. Were the hearts of God's professing people in this favored and happy land, really moved without compassion for the multitudes who are continually going down to the grave, with a bare surmise that there is in the heavens a God and Savior who hath mercy upon sinners, there would not be wanting among the enterprising and noble-minded youth of our country, candidates for the Master's service in distant climes. May it not be added, also, that if every church-officer in our connection would resolve to hold up this accession as a distinct object of desire through the walks of his public and private intercourse, there would soon arrive a new era in the history of Protestant missions.

ON THE SUBJECT OF FUNDS AND PERMANENT AGENCIES,

The Executive Committee would state, that, agreeably to an intimation contained in the Report of last year, they formed three general agencies—viz., the *Eastern*, *Western*, and *South-western;* and, as to the two former, made two successive appointments, without having been able, with one exception of less than three months, to obtain the services of either of the brethren to whom the application had been made. The latter was accepted, but the fulfilment of its duties almost entirely prevented by indisposition, so that, aside from the labors of one of our missionaries for three months, all that it has been possible to accomplish in this work, through the direct agency of the Society, has been carried on by a single officer, a part of whose time and attention is always required in other departments of the service. When this fact is taken in connection with the prevalence of an impression, that the decrease of the disbursements of the Society for the current year, in consequence of the diminution of its missionaries, would leave a considerable amount of funds in the hands of the Treasurer unapplied, the Board will not be surprised that the financial interests of the Society have not grown as rapidly as might have been desired. The total receipts of the last year, including a balance of four thousand nine hundred and sixty-three dollars and fifty-two cents then in the Treasury, amount to the sum of *twenty-two thousand six hundred and forty-one dollars and four cents*, and the total expenditures to *twelve thousand*

and nine dollars and fifty-one cents, leaving in the hands of the Treasurer, *ten thousand six hundred and thirty-one dollars and fifty-three cents.**

The Committee do not think it necessary to dwell upon the utility of agencies, or those peculiar hardships and privations which so often deter ministers of the gospel from relinquishing other stations in the church to assume this employment. They hope eventually to succeed in this arrangement.

They confidently believe, however, that necessary and expedient as this system is, there is, in the present course of things, a hurtful tendency to devolve the entire cares and labors of our benevolent institutions upon their regularly appointed agents: a tendency which is *hurtful*, because it goes to supersede an occasional instrumentality which might often be more efficacious than any other—*hurtful*, because it goes to perpetuate a method of operation confessedly unadvisable, and which, if possible, should be eventually dispensed with—*hurtful*, because it tends to release the friends of the Society, and even many of its official guardians, from such local effort and occasional concentration of counsel and action, in particular neighborhoods, as would promote their own edification and missionary zeal, while it increased the resources of the cause itself—and *hurtful*, because in reposing so much dependence upon a form of solicitation always liable to interruption, it may subject the Treasury of the Society to great and painful embarrassment. It has long been the economical and efficient method of the London Missionary Society, in replenishing its Treasury and diffusing missionary information, to secure the attendance of three or four ministers in each particular district, upon an anniversary, at which the combined influence of their knowledge, zeal, and eloquence, might be brought into the service. In like manner, the American Board, some years ago, adopted a plan by which its stated efforts should mainly depend upon the instrumentality of auxiliaries, made up of District Associations, to be visited by a deputation from the members of the Board itself; and in 1827, a resolution was passed, the spirit of which it is believed has been in a good measure carried out, that it should be considered the duty of each of its members to attend, (their travelling expenses being paid,) at some one of these anniversaries, whenever appointed by the Prudential Committee to do so. Nor is the evil of which we speak confined to this loss of stated and powerful action. There are occasions when a wakeful attention to what is felt to be a common cause, and one whose varying allotments should move the hearts of many thousands of the devoted friends of God, might originate simultaneous movements in many parts of the church, and do more to deepen the spirit of the missionary enterprise, than all its ordinary instrumentality. When, for example, as in the departed year, the grave swallows up, in quick succession, an appalling number of the ambassadors of Christ to the heathen, how might the self-originated and cotemporaneous efforts of piety and of eloquence, in every convenient centre of religious influence in our church, poured forth from the pulpit and from the press, give a new and unequalled impulse to the prayers of the closet, the benefactions of the pious, and the enlistment of new recruits for the holy warfare; and thus convert the very disasters of the enterprise into the most efficient means of its advancement.

No part of the interests of Messiah's kingdom on earth more truly needs or requires these spirited exertions of his servants. The education of young men for the holy ministry, so far as it is the business of charitable provision and ecclesiastical superintendence, involves the instrumentality of pastors and examining committees in every section of the church; and in reference to domestic missions, there are, in almost every presbytery, feeble congregations, for whose spiritual welfare these judicatories are the appointed guardians, and thus an established train of circumstances inevitably call the attention of pastors and churches to them. Like Bible, and Tract, and Sabbath-school institutions, also, they can recur to wants which exist around us—to scenes of desolation which are palpable to our senses, and appeal to our national prosperity, our personal interest, our denominational preferences. But there are on our presbyterial and sessional dockets no standing references to the unknown privations of millions of our brethren in Africa, and Asia, and the distant wilderness, who are perishing without a ray of gospel light. They are not here to point us to murdered victims, desolating wars, the gloom of savage darkness, and with a humility and tenderness sufficient to melt a heart of stone, to assure us that, after all, the entire miseries and privations of Christendom are "*but as a drop of the bucket and as the dust of the balance*," compared with theirs. *They are not here* to entreat us to remember that the population of our beloved country, for whose eternal good so great an amount of

*It should be observed, that the existing liabilities of the Society will soon anticipate a considerable part of this balance.

spiritual resource and of prayer is devoted, sinks to a fraction when compared with theirs.

The Committee more distinctly advert to this topic, from the apprehension that there is growing up in our churches an impression that our civil and religious liberties are in danger of subversion, and that the attention of our young men should be more entirely drawn to the

SPIRITUAL WANTS OF OUR OWN COUNTRY.

While the Committee cherish the highest sense of the importance of domestic missions, they fear that the prevalence of such a sentiment, in the present state of the world, will not only diminish the growth of piety in our churches, and impede the progress of Foreign missions, but partially, at least, defeat the design proposed. The essential elements of the religious prosperity of our country are not wanting. Our own denomination alone has, in these United States, upwards of two hundred and fifty thousand professing Christians, and two thousand preachers of the gospel; and there are at least two others, whose numbers quite exceed ours. That which the church, and the country itself needs, is the actual development of this spiritual energy—the activity of this mass of consecrated mind in diffusing over itself, and over the world, that vitality which itself has partially received. If this cannot be done, the wants of our own land must, for centuries to come, outrun its wisest and most vigorous efforts. Without this, the augmentation of numbers will but demand the increase of operative means to keep up even an ordinary action of the system; and if even two hundred and fifty thousand living children of God cannot leaven a population of fifteen millions, what possible enlargement of numbers could raise the active pulsations to that inherent vigor, without which the brightest promises of millenial holiness can never be realized? Whence then, under God, is to come the impulse that moves the mystical body of Jesus on earth, in this and every other part of Protestant Christendom, to seek the sources of its prosperity? not in the artificial retention of its own increasing vital warmth, but in the freeness and activity of its own healthful diffusion; and, indeed, in the deep impression of this image upon each portion of the world which it may instrumentally incorporate with itself.

Certainly it is not mere conjecture to affirm, that nothing but the reactive influence of such ardent, and extended, and successful exertions to evangelize the pagan world alone, are suited to the nature of a pure and apostolic church. There will accumulate in all great religious communities, under the smiles of outward prosperity, an unapplied amount of possible resource and ardency of feeling, which without a sufficiently great and appropriate object will, in some way, prey upon, weaken, and derange the true interests of the community to which it belongs: while its utmost application to the greatest good of millions of benighted sinners becomes the hallowed means of healing divisions, banishing error, diffusing vitality and power over the community, and, in fact, enabling a country to attain its highest elevation of real, intellectual, and social prosperity. We produce no arguments to prove the accuracy of these statements, because they are grounded upon principles, the soundness of which has been experimentally shown both in ancient and in these latter times. Who, for example, can doubt that the Foreign Missionary cause has more than compensated for the amount of funds and consecrated talent which it has transferred to foreign climes? Is it not rather a gain than a loss, that the warm affections of many in the Redeemer's family clung to the regenerated islands of the Pacific—the inviting groves of Southern Africa, where, to all that is rich and beautiful in the productions of nature, is now added whatever is simple and sincere in the piety and gratitude of minds, before in a state of almost intellectual nonentity and sensual brutality, now disenthralled and filled with the joys of a new existence. If the world stands deeply indebted, in the departments of philology, history, geography, and natural history, to the labors and researches of missionaries, how do the noble examples, the pious journals, and the patient, toilsome lives, of such men as Brainerd, Martyn, Carey, and Hall, to add no others, arouse and stimulate Christians in the performance even of the ordinary duties of life! The artless zeal, the honest self-consecration, and warm affection of converted pagans, and the Sabbaths, and prayer-meetings, and death-beds of New Zealand, and Caffraria, and Tahiti, and the Sandwich islands, are already beginning to throw back upon the churches of England and America, an amount of impulsion which more than recompenses for the means originally expended upon these missions.

Nor is it upon the *magnitude of the enterprise of Foreign Missions*, or the *reflex influence of its advancement* upon the churches at home, that we found its claim to an

increased, instead of a diminished, share of the spiritual resources of our religious community. It is upon the equally obvious consideration, that in preparing to meet and fulfil the will of Christ and the emergencies of his empire, the actual despatch of his ambassadors into the foreign field is an affair *which lingers far behind every other acknowledged duty of his collective body.* And when it is considered how large an allowance should be made for the irrecoverable loss of health, and for frequent and early decease, among those who are to be assailed by the effects of change, privation, and every variety of climate, the number actually sent would not furnish a fair estimate of the real provision. And in some departments of this system the work must soon stop if this proportion is not restored. It is painful to think, that after all that has been done by Carey and Morrison, now numbered among the illustrious dead, to provide a translation of the Bible for one-third of mankind, that for this part this holy volume tarries, if not in their studies, or in the vicinity of the spot where they left the world, yet nearly so, and because there are too few to bear it onward in its destined way. The great Bible, and Tract, and Sabbath School institutions of Britain and the United States, by one great effort might, in a few years, if urged by the pressure of a glorious emergency, pour their respective means of salvation over all the tribes and territories of Asia and of Africa; but if there were not missionaries to go and carry the proffered boon, of what avail are the splendid and noble resolutions to supply the world in a given time—and of what avail do the supplications of Bibleless, Sabbathless, Christless nations reach their ears and move their hearts? The licentious fables of the Shasters must continue to be revered, and the leaves of the Koran to be worn as a charm.

And do the five protestant denominations in our land, who have embarked in Foreign Missions, remember, at this late hour, that while, for a population of ten or twelve millions, they retain from eight to ten thousand ambassadors of Christ, their present entire quota for six hundred millions is less than two hundred! And does the Presbyterian church, with her two hundred and fifty thousand communicants, and two thousand gospel ministers, remember that her lists contain the names of but *forty-four* now representing her ability, her piety, and her zeal, for the coming of the latter day, in heathen lands? And even this is beginning to be thought too great!

But if such is the posture of the church, such is not the posture of our country, or of the providence of God. Of our country it is not, for her commerce is widening the circumference of our national influence, with a rapidity that outruns all show of affort to spread that Gospel to which her present internal prosperity and relative standing is to be ascribed. *Burns* states that he overheard the merchants of Ispahan, in Persia, comparing the respective claims of British and American chintzes brought to their markets, and awarding to ours the preference; but who, in Ispahan, ever heard of an American Bible or an American missionary? A commercial treaty has been recently formed by our government with the Iman of *Muscat*, whose political ascendency on the coast exceeds that of any native prince, from the straits of Gibraltar to the Farther India, extending through 20° of latitude on the African and Arabian coast, along which American productions now find their way to the interior kingdom of Adel in Africa, and the regions of Arabian Persia; but where on that extended line of communication has a messenger of heaven, from us, ever set his foot on shore, or attempted to speak a word for the living God? To the natives of *Solomon's Navigators*, and indeed all the important *groups of islands* in the wide Pacific, American sailors are known, and new discovered islands, peopled by thousands of immortal beings, are now first visited by the enterprise of our seamen; but of God and eternity they hear nothing from us. As to the range of our commerce with *China*, and the *Spice Islands* in the *East*, and the shores of the *Black Sea* in the *West of Asia*, and through the vast regions of Continental America, from the borders of the upper lakes, to the shores of the Pacific in one direction, and the plains of Mexico in another, it were needless to advert, but to express our grief, that on the tide of the commercial prosperity of a nation so much indebted to the gospel of God for all its wealth and glory, there might not be borne the tidings of everlasting life.

When we speak of the paramount importance of our country and its protection against the dangers arising from a demoralizing emigration from abroad, we should remember that as Christians, *our country is the world*, as it all belongs to Christ. We should not forget, that while science in the first half century of its earnest application of its principles to the useful arts, has, in a sort, annihilated time and space, and multiplied a thousand fold the elements of commerce, the actual and prospective *spread of the English language* is bringing the whole human race into a proximity which will diffuse moral influence as over one indivisible community. God, in his mysterious wisdom, is so combining and arranging the events and languages, the pursuits and intercourses of mankind, that soon the security and

religious repose of any one spot on the globe must be found in the improvement of the whole, and what is now thought by the church to be an act of mere disinterested philanthropy, Providence will compel her to regard as an affair of self-preservation. If the present train of events are not arrested in their accelerated course, how common will it soon be to find on the banks of the Missouri, or in the forests of Arkansas, the man who was last year in the cities of China, or on the banks of the Niger, thus transmitting, in a thousand forms, over all parts of one country, the virtues or vices of another!

In the absence of other movements, the Mediator of the new covenant is speaking through the channels of commerce, to the ear of benighted islands and continents, in accents which already begin to arouse them to open wide their doors and to call for the lights of knowledge and salvation. It is truly a humiliating, while it is a joyful truth, that, in these and other ways in themselves entirely independent of the agency of his church, he is now doing more for the conversion of the world than all its efforts put together: and soon it will be but for His people to throw, as it were, the treasures of the gospel upon the stream of human activity, and the great current itself will float them to the utmost ends of the earth. How much, indeed, like all the other dispensations of the tender and compassionate Victim of Calvary, are these outgoings of Providence, through which he is, by the power of circumstances, bringing poor, ignorant, cruel savages, to feel their need of a Gospel and a Savior, and preparing them to greet, with grateful hearts, the men whom he will send to turn them from darkness to light, and from the power of sin and Satan unto God!

Nor is this all. The same mysterious Providence which is thus arousing the pagan world, and by the force of contrast impressing a sense of its necessities, is, by the same instrumentality, accumulating and rolling back upon Christendom those developments of heathen misery, guilt, and pollution—those exhibitions of the state of society where God is unknown, which more and more deeply moving every sentiment of Christian philanthropy, powerfully enforce the necessity of hastening the promulgation of the gospel. If, in one aspect of the subject, the Zion of our God is taught that good or evil, virtue or vice, truth or error, *this current* in all its overflowings of moral influence must now bear upon its bosom to the most distant abodes of man; by another it is made distinctly to appear by every new research, by the augmented influx of correct information, how unutterably needful it is that this ignorance and gloom should be dispelled, and every power of truth and holiness be put in requisition, to win the nations over to know the true God, to receive redemption, to love the Bible, and walk in the paths of eternal life. Thus has Jehovah-Jesus spoken once, yea twice, and it waits to be seen whether it *must be added, but she "perceiveth it not."*

E. P. SWIFT, *Corresponding Secretary and Clerk of the Committee.*

PITTSBURGH, May 23d, 1835.

FOURTH ANNUAL REPORT

OF THE

BOARD OF DIRECTORS

OF THE

WESTERN FOREIGN MISSIONARY SOCIETY.

MAY, 1836.

PITTSBURGH:

PRINTED BY WILLIAM ALLINDER.

1836.

Western Foreign Missionary Society.

ANNUAL MEETING.

Pittsburgh, May 26, 1836.

The Board of Directors of the Western Foreign Missionary Society met according to adjournment. In the absence of the President, Hon. *Harmar Denny*, the Vice President, Rev. *Thomas D. Baird*, took the Chair. The Board was constituted with prayer, and afterward transacted such business as required attention. The Anniversary of the Society was held in the evening, Rev. Dr. *Francis Herron* in the Chair; when several resolutions were passed and interesting addresses delivered.

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Rev. Alexander Brown, Michigan.
" Job F. Halsey, Missouri.
" John B. Pinney, Connecticut.
" C. B. Bristol, Virginia.

BOARDS OF AGENCY

Appointed June 27, 1836.

GENERAL AGENCY OF NEW-YORK.

COMMITTEE. The Rev. W. W. Phillips, D. D., Gardner Spring, D. D., Joseph M'Elroy, D. D., Rev. John M. Krebbs, Rev. George Potts, Rev. Elias W. Crane, Rev. James V. Henry, Rev. John N. Campbell, D. D., Rev. W. D. Snodgrass, D. D., Rev. Charles Cummins, D. D.. Rev. Jacob Green, Rev. Nicholas Murray, and Rev. H. R. Riley, with Messrs. James Lenox, Moses Allen, Henry Rankin, Hugh Auchincloss, A. Platt, Samuel Boyd, George Douglass, —— M'Kown, Robert Jaffray, Eliph. Weeks, and Robert L. Stuart.

———————— General Agent.

Mr. *James Paton*, New-York, Assistant Treasurer.

GENERAL AGENCY OF THE WEST.

COMMITTEE. Rev. Messrs. William L. Breckinridge, H. Humphrey, James Blythe, D. D., John Matthews, D. D., J. L. Wilson, D. D., James Hoge, D. D., Rev. R. H. Bishop, D. D., T. F. Russel, Jos. Huber, R. Davidson, Daniel Russel, Samuel Cassady, Abijah Bayless, D. A. Sayre, John Green, James Stonestreet, J. S. Berryman.

Rev. W. C. ANDERSON, *Louisville*, General Agent.

The Rev. Messrs. *Benjamin F. Spillman*, Shawneetown, Illinois; and *James Coe*, Piqua, Ohio, Agents.

Mr. *Henry E. M'Clelland*, Louisville, Assistant Treasurer.

GENERAL AGENCY OF THE SOUTH.

COMMITTEE. The Rev. A. W. Leland, D. D., Rev. Professor Howe, Rev. John Witherspoon, D. D., Rev. S. S. Davis, Rev. J. Le Roy Davis, Rev. Samuel Graham, D. D., Rev. George Baxter, D. D., Rev, Horace S. Pratt, Rev. P. J, Sparrow, with Messrs. Eugenius Nesbit, Dr. Dunlap, Gilbert T. Snowden.

Rev. JOSEPH W. BLYTHE, Columbia, S. C., General Agent.

Rev. *Samuel D. Campbell*, Lexington, Va., Agent.

Gilbert T. Snowden, Assistant Treasurer.

The Rev. *D. Newell* is also an Agent of the Society in the cities of Philadelphia and Baltimore, and their vicinity.

Solomon Allen, Esq., Philadelphia, Assistant Treasurer.

☞ In the following Report there is frequent mention of an anticipated *transfer* of the Society to the General Assembly. The reader will easily account for this, when he recollects that the Report was prepared before the Assembly had decided adversely upon the question of the transfer, and the members of the Board and of the Executive Committee had no apprehension of such a result. The Report, as presented to the Board, was expected to contain a historical record of the proceedings of the Society and the operations of their missionaries; and to present suggestions and motives to Christians for increased exertions to advance the great cause of Foreign Missions, and should now be read in connection with the Circular published in the August No. of the Chronicle.

REPORT

OF THE WESTERN FOREIGN MISSIONARY SOCIETY.

PRESENTED MAY 26TH, 1836.

THE VISIBLE CHURCH OF CHRIST looks for the renewal of her earliest and best days, in her home-condition, and the extension of her banner, with all its primitive and precious blessings, to all the kingdoms and nations of the earth. This expectation rests on the word of God, the nature of Christianity, and the analogies of Providence. To a realization of her own hopes, in this respect, she is now beginning to apply, with some degree of earnestness and faith, the instrumentality which God has given her. These efforts can alone apprise her how great and eventful the undertaking is.

A vast and difficult course of Christian labors must doubtless be gone through, before the ancient, and firm, and powerful bulwarks of Satan shall be effectually shaken, and the way be prepared for God to magnify his grace and mercy, in bringing all nations out of gross darkness into the marvellous light of the gospel. The strength of *Pagan superstition* in many places, and the characteristic obstinacy of *Mohammedanism*—its haughtiness and contempt of other religions; and the inactivity of mind, and its cold indifference to eternal things generally prevalent in all ungospelized lands, are almost incredibly great; and thus Christian enterprise and self-devotion have a hard work, a strong opposing current, when all other obstacles arising from climate, difficult languages, repulsive and sinful customs, and political impediments, have been surmounted.

The God of grace, however, has ordained the arrival of that glorious day, and, with an Abrahamic faith in his word of promise, the congregation of true believers must go forward, in his name and strength, to fulfil the duty; never yielding to despair, and never thinking of relaxation until the work is done. As prayer becomes more earnest, Divine energy may be expected to blend itself, in these dark regions, with human instrumentality, in forms of grace and wisdom at once mighty and delightful; and salvation thus advance with unexpected glory, through the aid of many unanticipated co-operations. It is enough for us, as to present duty, to be assured that the mind and will of God is known, as to the precept and the issue, and that he will make it plain.

We must remember that the great purposes of God in the government of the universe, in their ends and the manner of their fulfilment, very far transcend the ranges of human thought; and that hence, in many things, the actual dispensations of Providence disappoint the anticipations of the most considerate, and the plans of the most calculating.

The duration of any single generation here below is too short to allow the children of Zion to take into *actual observation* more than a few of the windings of the highway of progressive holiness, by which the church is to ascend to the tops of the mountains, and be elevated above the hills, that all nations may flow unto it; and thus, at any given period, the fact of the conversion of the world to God must be more a matter of faith than of sight.

As the time, and manner, and circumstances, of the introduction of the law in the wilderness, the advent of Jesus, and the establishment of Christianity in the fulness of time, were such as, in many respects, to fill the minds even of good men with surprise; so the ways, the times and seasons of Messiah's coming to reign over the nations may not be such as the wisdom of men devise. That *he will come*—that he is *now* upon his way, and is preparing his work before him, should arouse all his friends, and all denominations of his people, to provide that vast sum of spiritual resource which the circumstances of the times, the urgent claims of the Heathen, and the importance of the work require. In proportion as particular churches, as well as individuals, embark in this cause, will the prayers of the pious among them be enlisted in its behalf; and we, therefore, rejoice that each of the large evangelical denominations of our land, *as such*, have taken up the work, both because of the aid and intercession which they may be expected to consecrate to it, and the inherent good which they are likely to receive from it. We are glad, also, that the General Assembly of our church, by the assumption of the management of this Society from and after our present meeting, will have enrolled itself in the list of denominational action. The Executive Committee meet the Board at this time as the last anniversary on which its immediate superintendence is to devolve upon either them or us, with the sentiments of congratulation, founded in the hope that the Society, by this change, is to realize the more extended and efficient means of usefulness to the perishing heathen. We hope that, under such an organization as is now to be established, our great community will address themselves to the glorious undertaking with new and redoubled zeal and spirit.

The measures connected with this change of relations have unavoidably produced some interruptions in the course of the proceedings of the Executive Committee, during the year of which they are now called to render an account; and some important arrangements have been deferred for the action of the new organization. In other respects, the operations of your Committee have been carried forward as usual, if we except the obvious disadvantages resulting from the want of Agents to aid us in the collection of funds. To our covenant God, and Redeemer, we are called to render devout thanksgivings for the preservation of the lives of all our Missionaries; for the encouragement which he is affording them; and many other instances of his providential favor graciously allotted to us.

In the PRESENT REPORT, the Committee would first *lay before the Board, a general view of the present state of the several missions under their care, the events connected with the internal arrangements of the Society, the state of its agencies and its funds; and then conclude with some remarks on the subject generally.*

MISSION TO WESTERN AFRICA.

Following the order of their respective dates of commencement, the *Mission to Western Africa* would first require our notice. But, in reference to this field, the Committee have little of an encouraging character to communicate. At the period of our report last year, Mr. *Pinney* and Mr. *Finley*, with one or two colored assistants, were still engaged in performing such missionary services as the state of their health and other circumstances permitted. Shortly afterwards, however, these two brethren, exhausted by disease, and no longer able to prosecute their labors, embarked for the United States; having suspended all further efforts for the present, and left

the mission premises and property in Millsburg, in trust to the members of the Baptist Mission, by whom the house has since been occupied.

Mr. Pinney's health has been gradually improving; and he has recently expressed to the Committee a willingness to return to the coast of Africa, whenever it shall be thought best, and a few additional laborers shall be found ready to accompany him. On this subject no decision has been made, nor have the Committee any facts or considerations to submit in addition to those which were presented in their last annual Report. They still retain the belief that the Board should not think of yielding to the pressure of discouragement; but that either another and well-concerted effort should be made to reach the high and mountainous regions in the interior of the Colonial Establishment, or that its operations should be resumed in some other quarter. To whom is that great continent to look for the largest share of its interest in the legacy of Jesus Christ, if not to the Christians of these United States? and, even in view of all the physical and political barriers which rise before us at every step, who will say that the long-deferred gift *cannot* be conveyed to her? Besides, these obstacles are for the most part, such as promise no natural alleviation. Under the operation of causes, among which those connected with the slave-trade have been far the most considerable, the moral and social character of man, as he exists along the borders of the African slave-coast, has sunk to the lowest point of degradation, and now nothing can lift him up, but that great power of God in the gospel, which the southern tribes and kingdoms of that continent are now so happily experiencing.

The attention of the Committee, as well as of these missionary brethren, has been recently turned towards a location lower down the coast than the territory of Liberia; and it seems not improbable that in the course of the ensuing year a new effort should be made, at least to introduce the means of education to some of those towns, from which direct and earnest applications have been made. In the event of such an effort, a pious, judicious, and devoted physician, for that field, will be an almost invaluable acquisition.

Proceeding in our usual order, the

MISSION TO NORTHERN INDIA

next claims our attention. This at present consists of fifteen individuals, comprising five ordained ministers of the gospel and three candidates for the ministry, and possessing two printing presses, a philosophical apparatus, and good library. The Committee rejoice in being able to state, that since the last annual Report, the operations of the Mission to India have been attended with the continued marks of the divine favor. The lives of all the missionaries have been preserved, and the health of Rev. *John C. Lowrie*, the only one of them who has been seriously indisposed, has not materially changed during the year. Rev. James Wilson and John Newton, with their partners, after a prosperous voyage, arrived at Calcutta in due season, and remained in that city, as was expected, until the 24th of June last, when they proceeded by water, on their way to the Upper Provinces. During their stay, and on their protracted voyage up the Ganges, they were all blessed with good health and spirits; and, at the last date of intelligence from them, they were proceeding, by land, from the river to Lodiana, where they probably arrived early in December last. Miss *Julia A. Davis*, who

accompanied this reinforcement, as an assistant to the mission, was induced, some time after her arrival at Calcutta, and with the concurrence of our brethren, and the friends of the missionary cause in that city, to form a matrimonial connection with Rev. *John Goadby*, of the English General Baptist Mission at Cuttack; and, in consequence, withdrew from her connection with this Board, with the hope, it is believed, of being enabled, with greater prospects of usefulness, to prosecute the work for which she left her native land.

Our missionary brethren appear to have met with great kindness and hospitality at all the stations and British settlements on their way up the Ganges, and to have experienced a growing conviction of the importance of India missions, and the desirableness of a great enlargement of our operations in that country.

Mr. Lowrie having, in compliance with a special and repeated invitation from the powerful sovereign of the Panjab, made an excursion to the court of *Lahor*, conferred with the government on the subject of education, and visited some of the principal cities and other objects of interest within its territory; and, having spent the dry season at *Simla*, in what is familiarly called the *Hills*, or Hill Provinces, and made several tours of observation during the summer, for the purposes of information, as well as of exercise and change of air, has thus collected an amount of knowledge which may prove highly useful to the cause of missions.

In education, agriculture, and morals, Mr. Lowrie found the population of the Maha Rajah, *Ranjet Singh*, consisting of Sikhs, Hindus, Mussulmans, &c., much like other parts of Hindustan. This territory was originally divided among a number of independent Sardars, who now acknowledge the sway of this powerful Chief. But on the termination of his life, now considerably advanced, it is supposed that things will revert to their original condition; and the whole eventually fall, as other portions of India have done, under the direction of the British power. As there is a want of enterprise, of sound policy, and moral energy, in the existing government, and an apparent jealousy as to the influence of Christian education, such a change would doubtless prove highly beneficial to the temporal and spiritual condition of the population. A considerable part of the country through which Mr. Lowrie passed is neither fertile nor densely populated; but the vicinity of the capital was covered with luxuriant wheat and fine gardens, extremely fertile, and adorned with the beautiful mango and tamarind trees. *Amritsir*, the seat of Sikh learning and devotion, the resort of pilgrims, and the site of a beautiful and picturesque sacred reservoir, is important also as the commercial emporium of the Panjab, and the mart of the fine fabrics of Cashmere; and may thus be regarded as the most eligible position in Lahor for a missionary station, whenever our operations in that quarter shall demand a selection. The result of Mr. Lowrie's observations, however, would seem, for the present, to give a decided preference to the population of the Hill provinces, as, in some respects, more likely to be benefited by missionary efforts, and as possessing a climate more favorable to the health of missionaries. The people are less attached to caste than those of the Plains, and to those immoral habits and customs which so extensively abound in India; being simple in their habits and modes of life, devoted to agriculture, and combining a larger share of industry, uprightness, and thoughtfulness of character. The natural productions of the soil, and consequently the staple articles of subsistence, correspond also much more

with those of our own country; and this fact, while it might promote both the comfort and the health of our missionaries, would enable them to transfer to this simple-hearted people, and introduce among them, many of the improvements in agriculture and horticulture which exist in their native land.

On the other hand, regions remote from the centres of trade and intercourse, and of the pursuits of the merchant and the artisan, have generally a sparse and scattered population, and afford far inferior advantages for the propagation of moral and religious influence, and consequently promise a less speedy sanctification of the main channels of public sentiment in an extensive and populous country like India, mainly undivided by any political or natural barriers.

In November last, a second reinforcement, consisting of Rev. *James M'Ewen*, of the Associate Reformed Synod; Rev. *James R. Campbell*, of the Synod of the Reformed Presbyterian Church, with their wives; and Messrs. *William Rogers* and *Joseph Porter*, graduates of Miami University; and Mr. *Jesse S. Jamieson*, graduate of Jefferson College, with their wives, sailed from Philadelphia, in the ship Charles Wharton, for Calcutta; and, at the date of the last advices, these ten brethren and sisters, with Rev. Messrs. Winslow and Dwight, and their wives, of the American Board, were all in good health, and expected to reach their destined port about the first of March last. Neither of the three last named brethren of this reinforcement had prosecuted a regular course of theological education before leaving this country; though each had completed his academical course with uncommon respectability, as to scholarship and correct moral and religious deportment. From information previously received, and of high authority, the Committee were led to believe that these brethren, by spending a few of the first years of their missionary labors as *teachers* in the higher departments of education in India, might promote the great object of its evangelization, as effectually as any other; and that, while an entrance upon these pursuits, fresh from the studies of an academic education, and with a view to enter the holy ministry as soon as they should be prepared for it, and the progress of the mission might demand it, would bring them more speedily into active service, it would not materially affect their prospective usefulness as ambassadors of Christ to the heathen.

Two printing presses and fonts of type, as well in the Roman character, as that of the principal languages of the Northern Provinces of Hindustan, have in the mean time been sent forward; and Mr. *Reese Morris*, of Philadelphia, a practical printer, with his wife, has been accepted as an assistant in the mission, and is expected to repair to India with the next reinforcement. In the intervening time, provision has been made to employ the service of printers on the spot, and a very considerable portion of the expense of this part of our establishment in India will be defrayed by the publication of a paper about to be established by the British Agent at Lodiana.

On the arrival of this reinforcement at the station, it is expected that the missionaries, after all due inquiry and observation has been made, will so divide and arrange their forces as to occupy one or two additional positions. Nothing has occurred since our last Report to change the opinion then expressed as to the importance of continued and enlarged efforts in behalf of that field, and the plans and policy best adapted to it; and, therefore, without repeating the considerations therein presented, the Committee would express the hope that the future arrangements of the Board may contemplate

such an augmentation of this system of operations as shall soon extend, not only to Lahor and the valley of Cashmere, but to Thibet, Cabul, and Bakhara, advanced posts in the extended lines of evangelical conquest. Nor should it be forgotten that Lodiana itself is so far in advance of any circumjacent missionary stations that there will remain between it and the nearest establishments of other societies many important positions which it will most naturally fall to our lot to occupy; even though we leave to them extensive portions of the vast territory of Hindustan and Peninsular Asia, of India itself.

Bishop Wilson, in a recent charge, justly remarks—"What can exceed the inviting prospects which *India* presents? The fields white for the harvest and waiting the hand of the reaper. Nations bursting the intellectual sleep of *thirty* centuries. Superstitions, no longer in the giant strength of youth, doting to their fall. No desolating plague, as in Egypt—no intestine wars—no despotic Heathen or Mohammedan dominion prowling for its prey; but legislation going on in her laws—science lighting her lamp—education scattering the seeds of knowledge—commerce widening her means of intercourse—the British power ever ready to throw its ægis around the pious and discreet missionary. Shall the civil and military services of India be sought for with avidity by the first families in the kingdom, and shall the service of Christ be declined?"

The *Rev. Mr. Lowrie*, having suffered considerably from impaired health during most of the time of his residence in India, and having been advised by his physicians to return and spend a year or two in this country, received some months ago from the Committee permission to do so, and, if no material change should have since occurred, his return to the United States may be anticipated during the course of the present year.

We may also add that the arrangements of the Committee contemplate a considerable accession to that Mission this season; and, if circumstances allow, this measure may be connected with some special examinations as to the prospects presented to the cause of Missions, in the regions west of the *Indus*, especially CABUL and AFGHANISTAN.

We now proceed to the review of the

MISSION TO THE WEA INDIANS.

This is located in the eastern border of the reserved tract allotted to the emigrant Indians; and may be properly said to comprise two stations about four miles distant from each other. Our excellent missionary, Rev. *Joseph Kerr*, and Messrs. Lindsay and Bradley, with Mrs. Kerr, Mrs. Lindsay, and Miss Henderson, comprise the present members of the mission. During the last summer, the schools were fuller and better attended than at any former period, and the prospects of usefulness flattering.

Mr. Kerr has spent some time during the year also in visiting and inquiring into the state of some of the adjacent tribes; and from the information received from him, the Committee entertain the belief that a station might be commenced among the Osages, with good prospects of success; and by a location which would easily connect it with the stations already formed. The Weas, though not numerous, are an interesting people, and have uniformly manifested a disposition gratefully to receive instruction; and this mission has, during the last year, enjoyed special tokens of the divine favor. Besides a growing and very encouraging attention to the means of grace on

the part of the Indians, and visible improvement in their morals generally, our brethren have been rejoiced to witness the manifestations of the special influences of the Holy Spirit. Early in the last winter, it pleased the all-wise Disposer of events suddenly to remove, by death, one of the most promising of the young men of that tribe, under circumstances which gave encouraging evidence to the missionaries of his interest in Christ. More recently, a church has been organized, to which five native converts have been admitted, and fifteen or twenty more are supposed to be the subjects of religious impression. One of the native converts, a man advanced in years, with locks whitened with age, burst into tears, and indeed into loud weeping, as, in the act of receiving the ordinance of Christian baptism, he publicly submitted himself to the authority of Jesus Christ; and these events, taken collectively, seem to have produced a general excitement among the whole of that tribe of Indians; some becoming warmly enlisted in behalf of the mission, and others aroused to resist its progress. Speaking of one of the oldest and most venerable of the chiefs of that tribe, and in connection with a small prayer-meeting held at the mission house, Mr. Kerr states, that, after each had led in the devotions, old *Kemassa* knelt down and offered an apparently fervent supplication in his own language, on the very spot where, one year before, he lay upon the floor in a state of stupid and helpless intoxication. The progress of reformation and of saving conversion to God among these unhappy remnants of our border tribes must necessarily be connected with many formidable obstacles; and we are not surprised that our missionary brethren, with these pleasing indications of success in their benevolent work, begin also to experience the opposition of the more debased part of the natives whom they are striving to turn to God.

THE IOWA MISSION

comprises one station established among a considerable division of the tribe of that name, about eighty-five miles from the Weas. It consists at present of Mr. *A. Ballard* and wife, and Mr. *E. M. Sheppard.* Two or three schools were sustained during most of the last summer; and when the missionaries have found it impracticable regularly to assemble the children together, they have spent most of each day in going from lodge to lodge through the village, and giving to their pupils in each family their stated lessons, accompanying them with suitable instructions to the parents and other members of the family. The Iowas, like other tribes, have been much addicted to the excessive and ruinous use of ardent spirits. But the mission has already been highly serviceable in arresting the progress and diminishing the evils of this vice; and the missionaries have been a good deal encouraged by the apparent desire on the part of many to be brought to the knowledge of God.

From information which they have been enabled to obtain, the Committee believe that the policy of the Board in the establishment of missions among our Western Indians should contemplate a speedy extension of its efforts to those more numerous and distant tribes which reside near the sources of the Missouri and its tributary waters. Those people are far less debased and contaminated by the borrowed vices and bad example of our frontier settlements. They are comparative strangers to the use of ardent spirits; and many of them, it is understood, are well inclined towards the great objects of missionary effort. If the planting of stations in those distant regions

is likely to be attended with some inconvenience from the difficulties arising from the want of a regular communication, they are likely to be more than counterbalanced by a comparative exemption from the evils attending the prosecution of these evangelical undertakings among people constantly liable to exterior influence of the most hurtful kind. The

MISSION TO ASIA MINOR

has been but recently commenced, and would not, in view of the anticipated change of the relations of the Board, have been undertaken by your Committee at the juncture at which it was, had it not been for the providential circumstances which seemed to require the immediate action of the Committee on the subject. They did, as early as July, 1833, form and express in their minutes, the design of establishing a mission at some eligible position in the Mediterranean, as soon as suitable missionaries should be obtained. This purpose has never been abandoned. The city of *Trieste* was, for a time, contemplated as a place of commencement, and an advantageous post of observation, in consequence in part of the Committee's having received an offer of missionary consecration in special reference to that location. Considerable time was required for inquiry as to the disposition of the Austrian Government to tolerate Protestant missionaries, under any form within its dominions; and the result of information, thus far obtained, is to render such an event extremely improbable. The actual and prospective extension of the Society's operations in Northern India have, in the mean time, given increased importance to the formation of such a link in the chain of communication as a mission at some commercial centre in the Mediterranean would eventually constitute. Under these circumstances, while the Committee were waiting the openings of Providence, they seemed to be especially called to decide, in reference to a specific application, whether such a mission should be undertaken. Rev. *Josiah Brewer*, whose name has been frequently mentioned in the Foreign Missionary Chronicle, and other missionary Journals, both English and American, has labored for nearly ten years, as a missionary in Asia Minor. During the last six years, he has been the superintendent and principal actor in "the American Independent Smyrna Mission, under the patronage of the New-Haven Ladies' Greek Association." By them he was chiefly, but not exclusively, sustained in his missionary operations, and his exertions to establish and conduct schools based on Christian principles. From a history of the first four years of this mission, printed at the Harlow press in Smyrna, in the year 1834, it appears that the labors of Mr. Brewer had been extensive and instrumental of much good. The Association continued to be well satisfied of his piety, fidelity, and the course of labor which he pursued. But in the diminution of their pecuniary resources, they reluctantly consented that his relation should be transferred to some other Society, under whose direction and patronage his labors might be more effective and his usefulness increased.

Mr. Brewer, some months ago, transmitted to the Society an offer, in his own and Mrs. Brewer's behalf, to place themselves under the direction of the Board, for the missionary service in the Mediterranean; and, having recently returned on a visit to the United States, he had an interview with the Committee, and renewed the expression of his willingness to form such a connection. As Mr. Brewer had left his family at Smyrna, and was anxious

to return to them without unnecessary delay, it was thought expedient that his application should no longer remain undecided. Accordingly, having received satisfactory testimonials as to his ministerial and Christian character, and as to his qualifications for the missionary work, the Committee unanimously received him under their care and direction, on a plan which promises to be mutually satisfactory. Mr. Brewer left this country about the first of April last, on his return to his family, and the field of his former labors. It seemed requisite that he should not go out without some associate at that important station, and, as Mr. *Thomas Brown*, previously appointed as a missionary *printer*, to be connected with our Mission to Northern India, did not reach Philadelphia in time to sail with our last reinforcement, and there was no prospect of his obtaining a passage for Calcutta, to reach it in time to join them before they should leave that city, it was deemed advisable to change his destination, and connect him with Mr. Brewer in the Mediterranean Mission; the Committee having received an additional printer, who is destined for Northern India, and is expected to go out next fall. Mr. and Mrs. Brown accordingly sailed with Mr. Brewer. It was also determined that measures should be taken to purchase a printing press and apparatus for the use of the mission in the Mediterranean, to be employed in printing portions of the Scriptures, religious tracts, and school books, adapted to the wants of the diversified population of that interesting region where the apostles and evangelists originally promulgated the gospel of peace; where stood, and flourished for a season, the *seven churches* to which the Lord himself, by his beloved apostle John in banishment on the isle of Patmos, addressed his *seven epistles*, which are recorded in the Apocalypse for the admonition of all succeeding generations. Such, at present, is the moral and religious state of the Greek and Frank population, who inhabit that region and other countries in which the apostles labored—Lycia, Pisidia, Pamphylia, Cilicia, Cappadocia, Pontus, Galatia, Bythinia, &c.,—that they greatly need the republication of the gospel in its simplicity and purity, "with the Holy Ghost sent down from heaven."

The interesting region in and around the Mediterranean contains, it is true, a number of missionaries, sent out by different societies; but there is a necessity of a great increase of their number, and of the means and facilities which they should possess for promoting education and diffusing the light of evangelical truth. In this view of the subject, we trust all the friends of the Society will see the propriety of our attempting to fulfil some part in the spiritual renovation of Western Asia and Northern Africa; and will remember that the enlargement of our efforts must, of course, demand an increase of the resources which are placed at the disposal of the Board.

After the views which have been entertained by the Committee, in relation to this field, shall be approved and adopted by those to whom the Institution is to be hereafter intrusted, it will become expedient speedily to despatch an additional number of laborers to that region, that some at least of those important, and yet unoccupied stations, to which the attention of the Committee has been turned, may be supplied with the means of spiritual illumination.

APPOINTMENT OF CORRESPONDING SECRETARY AND GENERAL AGENT.

The First Presbyterian Church of Allegheny having prepared a unanimous call for the pastoral labors of the *Corresponding Secretary of the*

Western Foreign Missionary Society, the path of duty became to him, in his circumstances and those of the Society, a subject of serious consideration. At a meeting of the Executive Committee, held August 10, 1835, he requested the advice of his brethren in relation to his resigning the office which he held in the Board, and accepting the call of said church. And, after some conversation, it was agreed that he should be permitted to do so as soon as some suitable person could be obtained as his successor in the office of Corresponding Secretary and General Agent of the Society. At a meeting, held September 1, the Committee, "On motion, Resolved, That the Vice President, Rev. *Thomas D. Baird*, be requested to call a special meeting of the Board of Directors, to be held in the Lecture Room of the First Presbyterian Church in Pittsburgh, on Thursday the 24th of that month, at 3 o'clock, P. M., to consider the propriety of appointing a Corresponding Secretary and General Agent of the Society, in the room of the present incumbent, who was about to resign that office whenever the interests of the Society would permit."

At a meeting of the Board of Directors, convened at the call of the Vice President, and for the purpose of considering this subject, the Corresponding Secretary tendered his resignation to the Board, and requested their decision of the question involved in it. The Board, after mature deliberation, resolved to accept the resignation of the Secretary, and to proceed to the election of a successor. On counting the ballots, it was found that the Hon. *Walter Lowrie*, Secretary of the Senate of the United States, was unanimously chosen. As the Executive Committee had conferred with Mr. Lowrie on the subject of his appointment, previously to the above mentioned meeting of the Board, and received encouragement to hope that he might be willing to consecrate his highly gifted mind and valuable resources to the service of the Society, they entertained the fond expectation that, ere the present time, he would have been found in the active discharge of its important duties. Mr. Lowrie, however, ultimately declined the appointment; and the Committee, finding themselves near the time when the Society was expected to pass into other hands, judged it inexpedient to renew the efforts which had been made to fill the office; relying, in the mean time, upon the former incumbent to fulfil its duties until the close of the current year. As this vacancy has existed several months already, it will, of course, be highly important that measures should be early taken to have it filled; and, in connection with this, that the services of *two or three General Agents* should if possible, be promptly secured.

TRANSFER OF THE SOCIETY TO THE GENERAL ASSEMBLY.

In September last, the Committee received from the Committee appointed by the last General Assembly, through Rev. Dr. *C. C. Cuyler*, their chairman, the terms on which they were prepared, agreeably to the instructions of the last General Assembly, to assume, in its behalf, the supervision and direction of the Western Foreign Missionary Society, and, with this document, the Committee intimated, that, as it contained their final action on the subject, the said transfer would be duly ratified on the assent of the Synod of Pittsburgh to these terms. This paper, and all the proceedings of the General Assembly and of the Board of Directors, were laid before the Synod at its annual meeting in October following; and, after a deliberate and highly interesting discussion, the Synod gave their unanimous assent to the

proposition submitted to them in the name of the General Assembly, and directed the present Board and Executive Committee to surrender the mission papers, funds, &c., into the hands of the Board of Foreign Missions of the General Assembly, whenever that appointment should be made. A copy of the terms of agreement, together with a certified copy of the minutes of the Synod on the subject, is herewith submitted.

From a resolution, adopted by the Synod subsequently to the ratification of the transfer, it will be seen that they have expressed a desire that the Assembly should take such further order on this subject as may admit the *General Synod of the Reformed Presbyterian Church, and the Associate Reformed*, to a proportionate share in the direction of the operations of Foreign Missions, provided they shall unite with us in this work, and shall be inclined to exercise the same. As this was one of the features of the plan of the Western Foreign Missionary Society; and as there are among our missionaries one connected with each of these bodies, the Executive Committee would respectfully recommend this subject to the favorable consideration of the Board, with a view to its presentation to the General Assembly. By the conditions of this arrangement, it will be seen that, as soon as the Assembly shall have appointed a Board of Foreign Missions, it will devolve upon this Board to put them in possession of all the property belonging to the Society, and close all its business, and its accounts in their present form. The Committee have, in the mean time, adjusted their business; and they are happy to say, that this will be done without involving any pecuniary embarrassment, or interposing any obstacle to the steady prosecution of the plans and measures which the interests of the cause demand.

FUNDS AND AGENCIES.

As the Committee have already stated, a variety of circumstances have concurred to prevent the Society from engaging the entire labors of any agent, or the services of more than two, or three occasionally, or for a part of the year. The contributions made to our funds have not, of course, been as large as they would have been, if regular application to the churches had been made. The receipts into the Treasury, during the year, amount to $19,123.36; which sum, including $10,631.53 in the hands of the Treasurer, at the commencement of the year, make the sum total at the disposal of the Society, $29,754.89. The expenditures, during the same period, have amounted to $22,757.29; leaving in the Treasury, for future use, the sum of $6997.60. Having been enabled to proceed thus far without embarrassment, the Committee entertain the hope, that such a system may be adopted as shall fully sustain the Board in a greatly enlarged and extended course of operation.

THE PRESENT ASPECT OF THE CAUSE

of Foreign Missions demands the considerate and prayerful attention of all who look and wait for the Redeemer's coming. Its visible growth and external expansion, though less than it should be, is not small. The number of fields and stations partially occupied is increasing, and a great and interesting work is doubtless in progress. But, if we turn our thoughts backwards upon the distance of twenty years, and ascertain how good men *then* spoke and felt in reference to the signs of the times, we must receive

the conviction that, in many respects at least, the anticipations of that comparatively recent period have not been realized. God has done more indeed to open the way for the conversion of the nations than they could have expected; and the march of trade and knowledge, in remote and barbarous climes has, within a few years, transcended all previous calculation. But in the progress of a meek, humble, uniform, and solid piety at home—its love for the Gospel—its devotion to prayer, and its sincere and steady compassion for immortal souls; and in the tokens of God's presence in Pagan lands, in the conversion of sinners, and in making bare his holy arm for the glory of his name, it is sufficient to say, that the hopes and prayers of the fathers of that day have not been realized. Could they return to earth, would it not be to invite the entire host of God's elect to weep, and mourn, and pray over indulged sins, earthly affections, and unblest efforts to spread the savor of the Redeemer's name? Surely, this is a case which demands from *Protestant Christendom* an earnest and solemn consideration. Could its importance strike the souls of believers as the capture of the ark of God touched the hearts of the pious in Israel, *these* would *become* the *years* of unexampled humility and intercession in all evangelical denominations.

The large and prosperous Institutions of Britain are annually augmenting the number of their stations and their laborers; and, in this country, the American Board is progressing in its work with undiminished wisdom and success, and constantly accumulating resources. In comparison with these, and indeed with some lesser organizations of different denominations, our Society as yet has been a small and humble co-operator. It has now been in existence little more than four years. *During this period*, 17 *Ministers* and *Licentiates*; 15 *male* and 21 *female Assistants*, have been taken under its care, for the service of Christ in Heathen lands. Of these 53 persons, some have been prevented by death, others through impaired health, and other causes, either from entering upon the work at all, or continuing in it; and 25, besides four or five temporarily withdrawn from the work, and two or three waiting an opportunity to enter upon it, are now sustaining the toils of a missionary life. For the support of these incipient exertions in the Foreign Missionary cause, the Society has received in all, exclusive of donations in books, clothing, &c., for the use of the missions, the sum of $36,721.74; and expended $49,934.14. It has three printing presses established, and a number of schools provided for, or in actual operation, in connection with each of its missions. The establishment of other missions it has had in contemplation, in past years; and these or other positions will be probably occupied by our successors, as soon as a sufficient number of additional missionaries can be obtained.

In our last report a general view was given of the most interesting openings for the commencement of missions, on the *Eastern Continent*, and in the Islands of the *Pacific* and *Indian Oceans;* and we shall, at present, add nothing to that statement. Of the Indian tribes within and beyond the *Rocky Mountains*, all recent information is such as to encourage evangelical effort, whenever laborers can be found, who are willing to exchange the comforts of civilized life for that mode of subsistence which alone can be provided in those distant regions. These remote and warlike tribes present the Indian character, in some respects, in brighter shades than belong to their more corrupted countrymen on our western borders. For these dispersed nations of the wilderness, as well as for the untaught millions of other portions of the earth, how few are there to break the bread of life! To pious

youth, of both sexes, and indeed to the minds of all who pray for the growth and success of missions, this great deficiency in the number of consecrated laborers should awaken searching inquiries, while it should lead the church, by "prayer and supplication," to ask of the Lord of the harvest, that he would thrust more laborers into his vineyard.

The change which is now to occur, in the relations of this Society, naturally awakens in our minds a shrilling interest in reference to the

ULTERIOR OPERATIONS

of the Board, and its agency in promoting the growth of the spirit of missions in our land. That our church did not, many years ago, organize itself for the service of the Lord in Foreign Missions, in its distinctive character, must now be regarded as a matter of deep regret. If it continues undivided, and increases in the same ratio for twenty-five years to come, as it has during the same period in the past, the correctness of this remark will be apparent to every mind; and every other course of policy will then appear to have been founded in limited and partial views of the size and resources of the body required to act, and of the manner and the forms in which its agency was to be applied. According to the ratio of increase just referred to, our church, in twenty-five years from this time, should contain about *eleven thousand congregations*, upwards of *five hundred Presbyteries*, and *seventy Synods*. And, if each Presbytery should then sustain but *one missionary;* and the number of churches, able and disposed to support one missionary each, should increase in the same proportion, not less probably than *six hundred* missionaries would be required for the Presbyterian church alone, even on the supposition that no more were done in proportion to our means than is felt to be practicable at the present time. In fifty years, on the same calculations, the number of Presbyteries would amount to upwards of *two thousand;* and the churches, to more than *forty thousand;* demanding a number of missionaries, which, if any thing like a regular correspondence, and an individuality of intercourse and of counsel, were to be kept up, would swell the business of two or three societies beyond the possibility of its execution, even if its Board or Committee were constantly and exclusively devoted to it. These calculations may indeed never be realized, great as shall be the anticipated zeal of God's people for the conversion of the world. But they are sufficient to show how just is the conclusion which we have advanced. This feeling of regret is not founded simply in the belief that a misapprehension of the true policy of the church, not less than remissness in duty, retards the growth of the enterprise itself; but from the persuasion that the nature and gradual developments of the Foreign Missionary undertaking especially requires that organizations exclusively intended for it should commence with its infancy, grow with its growth, and strengthen with its strength. Those, who are early in the field, not only enjoy a better opportunity to select the most convenient and promising positions; but they can acquire a mass of experience, and form a train of prospective arrangements, which may be of the utmost service in future years.

Besides this, no principle in common life is more plain than, that those, who are expected to direct and apply the energies of a distinct community, in a great and permanent system of measures, should be closely identified not only with that community itself, but with those in it especially who are

relied upon to draw forth those energies, and possess an intimate knowledge of their application. Their connection should not be liable to interruption, and not be founded in a single relation. It will, therefore, ever be impracticable, as a permanent thing, for the members of one denomination of Christians to superintend the missionary movements of another; and it must, therefore, be a subject of regret that time and opportunity should be lost in making the experiment.

Nor is the economy of Providence in this thing less salutary than it is sure. Missionary effort, so far as it is of any permanent value, is, in one view, the result of holiness in the community to which it belongs; while, in another, it becomes the means of maturing and strengthening the principles from which it proceeds. Thus, it not only imparts a rich inherent recompense, but, where error is to be checked, extravagance and fanaticism to be repressed, animosity allayed, and spiritual apathy and sluggishness aroused, it maintains such a character for consecration to God, and preserves such a tone of holy feeling, as enables each denomination to fulfil this arduous duty with the best prospect of success, and in a temper most becoming the gospel. Had the commotions, which now agitate our church, found its ministry and its churches bound together by the hallowed ties of one harmonious and life-inspiring effort to evangelize the world, those waves, whose rockings now threaten her destruction, would scarcely have left the traces of their existence.

The past, however, is beyond recall; and though our church must now take her stand at the post of duty under the obvious disadvantages of a late beginning, it is possible for her *yet* to do a great and glorious work for God. This sentiment, however, cannot be expressed without painful apprehensions. If distraction, inefficiency, and languor, darken her first days of opening promise; if wisdom, and zeal, and life, do not attend her steps in now laying the foundations of her future usefulness, in vain shall we hope that the errors of the past will be retrieved in the unfoldings of the future. Nothing can now enable the Presbyterian Church to fill up her history for the coming half century with details becoming her privileges, her capacities, and duty, but the application of all her strength, and wisdom, and piety, to the provision of the men and the means for founding such an institution, in aid of the conversion of the world, as our Congregational Brethren are likely to realize in the American Board. To attain an object so important and precious as this, every heart should burn with holy ardor; the spirit of union and co-operation should be cherished in every bosom; and all minor considerations, whether of local interest or party preference, should be made to yield to a design more durable in its results, and glorious in its consequences, than any other. Individual cases of discipline, and questions of voluntary or ecclesiastical organization, like the exciting topics of a day, will pass away. The revolution of years, not only carries multitudes down to the chambers of the dead, but produces great changes in the opinions and the partialities of the living. What shall be hereafter none can tell. But the church of God *survives all changes* of time, and all fluctuations of opinion; and her chief visible denominational organizations, as they now exist, may be expected, with some occasional modifications, to travel on far at least into the era of the world's illumination. Abandoning all narrow and limited conceptions of this subject, and looking beyond those varying forms of party-feeling and conflicting opinion, which belong to particular times and circumstances, it becomes the Presbyterian Church to adopt a

harmonious and liberal policy on this subject; and earnestly strive to concentrate the sympathies, and piety, and self consecration, of its members in the salvation of the nations. If there is not coherence and unity enough for this, it only remains for those, who would that there were, to go forward with the endeavor, in the spirit of kindness and charity, hoping and praying that, ere long, it may be so. The days of division and inaction cannot last for ever. The Spirit of our God will return, in glory and in power, to the churches; and the spirit of love and of concord, to the bosoms of the saints. "*The night is far spent and the day is at hand.*" "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem;" and "unto Shiloh shall the gathering of the people be."

By order of the Executive Committee.

ELISHA P. SWIFT, *Corresponding Secretary.*

PITTSBURGH, May, 1836.

FIFTH

ANNUAL REPORT

OF THE

WESTERN FOREIGN MISSIONARY SOCIETY.

MAY, 1837.

PHILADELPHIA:

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ANNUAL REPORT.

In entering upon the details of the preceding year, the Executive Committee desire first of all to record their grateful acknowledgments to God for his continued blessing, in sustaining the enterprise when placed in circumstances of unexpected and extraordinary embarrassment—in uniting in its favour large portions of the Church—in giving a spirit of unity to the councils of its friends—in preserving the lives of its missionaries abroad—and in inclining the hearts of others to offer themselves for the same service.

When the last report was written, it was understood that the Society was about to pass into the hands of other directors. By an arrangement with the regularly constituted agents of the General Assembly, the Society had been transferred, with all its missions and funds to the Supreme Judicatory of the Church. But the General Assembly did not carry into effect the stipulation touching the receiving the Society under their care.

When the Synod of Pittsburgh, in the fall of 1835, agreed to the transfer of their beloved and cherished institution, it became with the committee a matter of importance, so to have their whole business arranged as that it would pass easily under the direction of another board. The contemplated transfer, very properly withheld them from submitting to the churches, a system of operations proportionate to their resources. Neither with any propriety could agencies have been established, by a committee, whose powers and duties were to terminate in so short a time. The effect of this state of things on the interests of the society is too obvious to need exposition. When the time for the change came, the whole enterprise was returned to their direction; and thus after one whole year had been taken up in arrangements and preparations for the transfer, the stipulations were not carried into effect, and their work was again to be resumed, under all the embarrassment growing out of a state of things so unexampled and so strange.

It was in this emergency—this crisis in their affairs as some thought—this end of all their exertions as others feared, that the committee found how dear the sacred cause of Foreign Missions, conducted under their own direction, was to the hearts of so large a portion of the Church; and that the cause was not permanently or even seriously affected by the circumstances of difficulty in which it had been placed. For this instance of Divine favour

and interposition, in behalf of an Institution, established, as the committee humbly trust, for the promotion of his glory, in sending the knowledge of the blessed Saviour to the perishing, dying heathen, they desire to record their devout gratitude to God. He has overruled all these transactions for good, and to his name be all the praise.

When it was found that the highest judicatory of the Church, refused to engage, as a Church, in obeying the last command of her risen Lord, it became evident, that some change in the organization, and perhaps in the location of the Society would be necessary, to unite on terms of equality all the friends of the institution. These alterations in the constitution of the society could only be made by the Synod of Pittsburgh. At the meeting of that Reverend body in October, it was provided, that any other Synod becoming formally united with them in this enterprise, should possess an equal representation in the Board of Directors; and that the Board should have the power to change the location, whenever in their judgment the interest of the cause rendered such a change necessary. Thus by the constitution, was an equal participation in conducting the business of the society offered to every Synod and every Presbytery in the Presbyterian Church; and, at the same time, the institution was retained in the hands of its friends. These alterations, after being fully discussed, were adopted by the Synod of Pittsburgh with entire unanimity; thus affording the surest pledge, how desirous they were to unite with their brethren in building up the kingdom of their common Lord. Other resolutions were also adopted in aid and encouragement of the operations of the society; one of which recommended that an effort be made to raise within their bounds $15000 during the current year.

As the meeting of the Synods generally takes place about the same period, there was not time afforded to communicate to them the above alterations with the exception of the Synod of Philadelphia. With great unanimity and cordiality that enlightened Synod, united in this blessed work. They also passed resolutions recommending their members to assist the society by voluntary agencies; and for the raising of $30,000 during the year. Whether any of the other Synods would have united with the society, had they been notified of the change made in the constitution, is not known to the committee. The cordial manner in which the society has been recommended to their churches by the Synods of New York, New Jersey, Kentucky, Ohio, Mississippi and Alabama, amounts in substance to the same thing. The society it is true would be greatly assisted by having in their Board of Directors, members appointed by those Synods; but while these venerable *bodies give* to the society the weight of their recommendation, *the committee* would find in that circumstance additional motives

so to conduct the operations of the society, as to promote its best interests.

To the Synods of Virginia, North Carolina, and South Carolina and Georgia, letters were addressed by the committee inviting them, if they thought proper, to co-operate with the society in spreading abroad the knowledge of the Redeemer's name. These letters were written before the alterations in the constitution of the society took place. From North Carolina, and South Carolina and Georgia, resolutions were returned expressing their confidence in this society, but stating that owing to existing engagements, they deemed it best for the present to continue as now organized. The Synod of Virginia expressed their good wishes for the interests of the society, but decidedly preferred their present organization, and expressed a hope that no agents from other societies would be sent into their bounds.

The number of Presbyteries who have united with the society, in accordance with the provisions of the constitution, is thirty, each of whom are entitled to have two members in the Board of Directors. The committee have received information, that a number of other Presbyteries, would most likely have united with them, but their members preferred to await the meeting of the next General Assembly, in the expectation that their highest judicatory would not longer delay the appointment of a Board of Foreign Missions under their own direction.

At the time when the business of the society, was by the decision of the General Assembly, placed again in the hands of the committee, they were without a Corresponding Secretary. The prospect of the transfer to the General Assembly, had tended to keep this office vacant for months before that period. In the month of August, at a special meeting of the Board of Directors, WALTER LOWRIE, Esq. Secretary of the Senate of the United States, was appointed Corresponding Secretary of the society. Owing to the peculiar nature of the office which he then held, he could not, with propriety, give up the discharge of his public duties till the meeting of the Senate of the United States. So soon as he could leave Washington City, he had been instructed by the committee, to spend a part of the winter in the cities of New York and Philadelphia, devoting whatever time he might deem proper to the Theological Seminary at Princeton. Very soon however, after reaching New York, he was attacked with severe illness, which confined him within doors for the most part, till the last of March. Thus, by the providence of God, was the only officer of the Board, whose whole time was given to the society, prevented from discharging the duties waiting for him on every side. In this dispensation, the committee would desire to realize the hand of their Heavenly Father, and to feel with a deeper

interest, that this work is the Lord's, and that without his blessing all their efforts will be in vain.

To transact the business of the society in the absence of Mr. Lowrie, and also to give more efficiency in conducting their extending operations, the Board of Directors in October appointed the Rev. E. P. SWIFT, an additional Corresponding Secretary, his compensation and duties to be designated by the Executive Committee. After conferring with him, and with the elders of his church, it was agreed, that he should retain his pastoral relations, and devote what time he might have to spare to the business of the society in Pittsburgh. Owing to the protracted illness of his colleague, these duties have been at times truly laborious.

After the adjournment of the General Assembly, a board of agency was appointed in Philadelphia, to aid the society in bringing out the resources of the churches. Until the meeting of the Synod of Philadelphia, the brethern of this agency by the decision with which they supported the enterprize, and their personal efforts in its behalf, rendered it efficient assistance. Since the meeting of the Synod, they form a part of the society, and still continue its steadfast and active friends.

The temporary agency of the Rev. D. Newel for this field, terminated on the 1st of November.

A similar board was appointed in New York. Their Executive Committee have regular monthly meetings, and have cordially engaged in the duties entrusted to them. They have felt deeply for the illness of Mr. Lowrie, who was expected to co-operate with them. But they have not been discouraged; on the contrary they have been induced to greater exertions, by the appointment of voluntary agents; who, with true missionary spirit, are giving their time and their labour, without compensation to carry forward the great work.

Another similar board was appointed in the South, at the request of several brethern from that region. It was at one time contemplated to send a permanent agent to that field. But a little reflection satisfied the committee that it was better to leave it unoccupied till after the meeting of the Synods. Since that time nothing has been done; the committee having acquiesced, most cheerfully in the expressed wishes of the venerable Synods in that section of the Church, as related in another part of this report. The Rev. J. W. BLYTHE, assigned to this field when it was decided to suspend further proceedings, resigned his agency in that service. The committee with reluctance consented to the resignation, chiefly because at that time they had no other suitable field unoccupied.

The Rev. WM. C. ANDERSON was appointed agent to reside at Louisville, Kentucky where there is a board of agency for the West. *Owing to indisposition* and other causes, it was not till late in the

fall, that he was enabled to enter upon his duties, since which time he has been prosecuting them among the Western churches.

The Rev. HENRY R. WILSON, Jr. one of the missionaries of the board, assigned for Northern India, spent some time in August and September, in visiting the churches in the Presbytery of Carlisle. As the reinforcement to that station has been delayed, Mr. Wilson has been obliged reluctantly to remain till the present time. Owing to this delay, however, the committee have availed themselves of his aid in bringing the cause of Missions before the churches in the Synod of Philadelphia.

PUBLICATIONS.

During the last year, the subscriptions to the Missionary Chronicle have been constantly increasing. There are now printed and extensively distributed 2100 copies of this publication. It was the intention of the committee to have commenced a quarterly paper on the 1st of January, to be continued regularly; but the illness of the Corresponding Secretary has hitherto prevented its appearance. This measure will be commenced as soon as circumstances will permit. Three thousand copies of a circular to the female members of the Church have also been printed.

RECEIPTS AND EXPENDITURES.

The facts and circumstances already stated will, in part explain why the receipts for the year have not been larger. Until the meeting of the Synods in the fall, little was done to obtain the contributions of the churches; and, owing to the causes already adverted to, the last year has, in fact, been like the first year of a new society. Still there is cause for deep and painful reflection that the receipts have amounted to so small a sum. Many churches, and individuals have exhibited a spirit of christian liberality, far in advance of what has been usual heretofore; but, on the other hand, many of the churches, in connection with the society, have not for one whole year contributed any thing. The receipts through ordinary channels have amounted to $22,832 54, from the 26th of May, 1836, to the 1st of May, 1837, and making with $6497 60, the balance of last year, the sum of $29,329 14. The expenditures during the same period have amounted to $26,222 15. Leaving a balance in favour of the society of 3106 99.

For printing the Bible in the Chinese language, the Treasurer has received, from the Young Men's Bible Society in Pittsburgh $500; and $3000 from the American Tract Society, for printing tracts in India, Asia Minor, and China. As these sums have just been received no part of them has been expended; but measures

will be adopted without delay, for their employment according to the intention of those respective societies.

Various donations in clothing and useful articles have also been received, for the benefit of the society.

MISSIONS.

MISSION TO WESTERN AFRICA.

This mission, the first commenced, has always engaged the attention of the committee. Since the last report, it has been renewed under circumstances of much promise. Mr. Ephriam Titler, a coloured man and a licentiate of the Presbytery of Philadelphia, has been sent to the Bassa tribe, on the river John, 18 miles from the flourishing settlement of Bassa Cove. Mr. Titler had spent some time in Liberia, and had left his wife there when he visited the United States. He was instructed to commence at Boblee, a station previously selected by Mr. Pinney, having every facility of access to the natives, and owing to its elevated situation, affording every prospect for health. Mr. Titler sailed from Wilmington, N. C., on the 31st December, in a vessel chartered by the American Colonization Society, with a number of emigrants to Liberia. They arrived at Monrovia in safety early in February. To the managers of that institution, the committee express their cordial thanks, for giving their missionary a free passage to Africa.

It is the intention of the committee as fast as they can procure suitable and educated coloured men, to strengthen and enlarge this mission. The employment of coloured men, for building up the Redeemer's kingdom in Africa, the committee now believe, has not been sufficiently attended to by the churches. Their own most painful experience, in the loss of their first missionaries; the lamentable loss of lives, among the missionaries of other societies, and particularly of that noble institution, the Church of England Missionary Society, whose persevering and untiring efforts in behalf of Western Africa exceed all others, have brought the subject of some other agency strongly before the committee. Of their own missionaries sent to this field, but one survived, and he was forced to return in feeble health; and of the German Mission to Liberia, all died or returned. The number of missionaries and teachers, sent to Sierra Leone by the Church of England Missionary Society, including chaplains sent by the government from 1812 to 1830, was forty-four men and thirty-five women. The aggregate of time all these lived in that colony was 208 years; giving as an average two and one half years to each; and more or less of that period, to far the greatest portion, *was a time of* severe sickness. A few returned home, but even

then their labours were equally lost to the mission. The average of two and one half years, as the life of a missionary, is a very painful subject of contemplation; but another view is even more so. Of these 79 devoted men and women, *five* only lived from twelve to seventeen years—*ten* from five to eight years—*thirteen* from two to three years, and *forty-four* died the first year. How important for every missionary society to profit by such painful and distressing experience of their own and sister institutions.

Now in the providence of God, an agency every way suited for the wants of Africa exists amongst us, and in the bosom of the Church. The constitution of the coloured man of the Southern States, has nothing to apprehend from the climate of Africa. If the friends of our Society at the south, will select pious, suitable men, it will be the duty of the Committee to have them brought to the north, and see that they are properly educated. The result of this course, in a few years, would be a full supply of pious, educated, and qualified missionaries for this long discouraging field; and with the blessing of God, Africa "redeemed, regenerated, and disenthralled," would stretch forth her hand to him. What Christian heart would not rejoice to see degraded, perishing, bleeding Africa, a nation scattered and peeled, for centuries the prey of the man-stealer and the murderer, rising from her long desolations, and rejoicing in the knowledge of redeeming love.

No missionary society in the United States, can bring this agency into action, with more advantages, than the Foreign Missionary Society of the Presbyterian Church; and the Committee would most earnestly entreat their friends, and especially the pastors and elders of the churches, to assist them in carrying into efficient operation, the very important principles here suggested.

MISSION TO NORTHERN INDIA.

This most extensive of the missions of the Society, has continued to enjoy the protection and blessing of God. The only adverse circumstance is the return, on account of the ill health, of the Rev. J. C. Lowrie, as intimated in the last report. Mr. Lowrie left Lodiana the 20th January, 1836. When he arrived at Calcutta, it was found to be impracticable to obtain a passage direct to this country, and he was obliged to return by way of England, He arrived at New York the 28th December last. Since that time he has visited a number of the churches, making known the wants of the heathen of whose perishing condition he has been an eye witness. Should his health be restored, it is his settled purpose to return.

The second reinforcement mentioned in the last report, consisting of Messrs McEwen, Campbell, Rogers, Jameson, Porter,

and their wives, reached Calcutta in safety on the 1st of April. At Madras they parted with the Rev. Messrs. Winslow and Dwight, Missionaries of the American Board, who were their companions in the voyage, and to whom they had become strongly attached in the bonds of christian love and friendship. The joint labours of these brethern, on the voyage, were greatly blessed to the officers and sailors of the ship. Although some painful cases of declension have taken place, so many still remain stedfast in the love of the truth, as to afford cause of praise and thanksgiving to God, in thus blessing the labours of his servants even before they reached their destined fields among the heathen.

On landing at Calcutta, these brethren were greatly encouraged by meeting Mr. Lowrie. With his assistance they were soon accommodated with lodgings; and on the 27th June they commenced their voyage up the river. On the 1st November they had nearly reached their destination; with the exception of Mr. McEwen, who stopped at Allahabad with the intention of remaining there till spring.

The Rev. Messrs. James Wilson and John Newton, occupy the station at Lodiana. Besides the usual missionary labours, they have under their care the school first established at that station, by the British Political Agent, Capt. Wade, but afterwards transferred to the care and direction of the mission. Capt. Wade is still its efficient patron, and the school at present gives high promise of service in the cause of the Redeemer. It consists of between forty and fifty youth, most of them from the first families. In this school every thing which human means can provide is afforded for raising up an educated and qualified native ministry; and the committee ask their fellow christians to join with them in daily prayer in pleading the promise of the Saviour (Luke xi. 9—13) for the gift of the Holy Spirit on the hearts of these youth.

At this station are two printing presses belonging to the Society.

Besides Lodiana two other stations, Subathu and Saharunpur, have been selected to be occupied by the last reinforcement.

Subathu, distant 110 miles north-east from Lodiana, is situated on the lower elevation of the Himelah mountains, 4000 feet above the level of the sea. Between the snowy ranges of these mountains, and the plains of India, there is an intervening tract of country, having an average breadth of about 60 miles, which, though mountainous in its character, is yet capable of cultivation to a considerable extent. A district in this hilly region, 200 miles in length, with a population of 250,000, is under the control of the East India Company. Subathu is one of their military *stations and is* considered an eligible point, in regard to health, *communication* with other places, and general convenience, for

commencing the system of effort, by which the Gospel is to be established over those mountain tribes.

Saharunpur, distant 130 miles south east from Lodiana, 100 miles north of Delhi, is situated within 20 miles of Hurdwar, that great rendezvous of pilgrims from all the surrounding nations. The annual fair at Hurdwar, is attended by hundreds of thousands of all classes; and hitherto, with the exception of a few transient visits of a single missionary from Delhi, satan has had the undisputed possession of this great field to himself. No place affords more advantages for the dissemination of the Sacred Scriptures and religious publications, than the fairs at Hurdwar. From this point they will be carried into the surrounding countries, and all parts of Northern India, and even to the tribes beyond Cashmere inhabiting the high table lands of Central Asia.

The committee expected to have sent early in the spring to this important field four additional missionaries. The Rev. Henry R. Wilson, Jr. and Mr. Reese Morris, Jr. a printer; and from the Reformed Presbyterian Church the Rev. J. Caldwell and Mr. James Craig, a teacher. But owing to the want of funds this reinforcement has been postponed till the coming fall. To it will then be added the Rev. J. H. Morrison.

At Lodiana there are residing at present, under the protection of the British Government, two exiled kings from Afghaunistan, who have their followers with them to the number of 2000 or upward. There are also more than 3500 Cashmerians residing at that station, and many at other towns in Upper India, who were driven from their native valley by famine, and by the oppression of their rulers. They are employed in manufacturing the fine fabrics for which their country is so celebrated, and they retain the language and the usages of the tribe of the Hindu family to which they belong. Owing to the residence of these people at their principal missionary station, every opportunity is afforded of learning the language of those countries, and among them making known the way of forgiveness of sins through the risen Saviour. The opening of Divine Providence in thus bringing such large portions of two nations who have never heard of Christ to the very door of their missionary operations, was too plain to be neglected. One of the brethren of the next reinforcement will be appointed a missionary to Cashmere; and another of them to Afghaunistan. Until they have learned the respective languages, these brethren will reside at Lodiana, and in every way endeavour to promote the best interests of those to whom they are sent.

Mr. Morris will take charge of the printing presses, and the two other brethren will occupy Umbala, Sirhind, or some of the other stations in the vicinity.

The foregoing relation of facts and circumstances, if there were no others, shows the importance of this region as a missionary field; but the half has not been told.—

It is a ground of no small encouragement, that here at least a protestant mission has been planted in advance of the missionaries of the pope of Rome. Here too are the missionaries within a short distance of the hilly country, to which the sick and the invalid, without leaving missionary ground, may resort for health. On the west is the large and populous kingdom of the Punjab; with a population very similar to that among which the present stations are placed. On the borders of the Punjab are Cashmere and Afghaunistan, those keys to the tribes inhabiting Central Asia. North and north-east from Lodiana, in the valleys, stretching far into the recesses of the Himelah mountains, are numerous tribes of Hindus, not more remarkable for their industry, than for their quiet demeanour, the simplicity of their habits, and the almost imperceptible change which time has made upon their national customs. Stretching far to the south-east, between the snowy mountains and the plains, embracing the secondary range of the Himelah mountains is the kingdom of Nepaul. On the south is Rajpootana; and on the south-west on both sides of the Indus, are tribes and people like the others, "having no hope, and without God in the world." In all these populous nations, the blessed Saviour, and life and salvation through his name, are unknown. Not a single missionary of the cross is there; and the people are sitting in the region and shadow of death. In view of this entire destitution of the bread of life, what Christian in his daily prayer of "Thy kingdom come," will not bear before the mercy seat the youth now under a course of Christian instruction, in the very centre of these regions, thus covered with the pall of death. O for the time when the Church will "with one accord" plead for those blessings without which all will be in vain. But to assist in thus training up a native ministry, and above all to preach the Gospel, whom will the Committee send to say to them "Behold the Lamb of God, that taketh away the sins of the world?" And where are the individuals, and the churches, who will support those now waiting, and the others, who from time to time, are offering themselves willingly to this blessed work?

MISSION TO SMYRNA.

The Rev. Josiah Brewer, and Mr. Thomas Brown, a printer and his wife, as mentioned in the last report, sailed from New York the 28th of March, 1836, and arrived at Smyrna in May *following.* They took with them a printing press, and a set of *book binder's instruments.* During the last winter the Rev.

Wm. McCombs, and Mr. John McClintock, and their wives, were set apart for this field of labour, and expected to sail in the first vessel leaving the United States. When this reinforcement were on the eve of their departure, Mr. Brown was found very unexpectedly to have returned to this country, having left the station without apprising the Committee of his wish or intention to do so. The unauthorized, and as the Committee judged unnecessary return of Mr. Brown, and his ceasing on this account to be longer connected with them, made some other measures on the part of the committee necessary, and brought under their review the whole subject of their mission to Asia Minor.

Their connection with Mr. Brewer was on the condition that some responsible board or association should assume his support; but no such arrangement had been reported to the committee or was known to exist. Much dissatisfaction with this connection existed in the minds of many members of the Presbyterian Church, in view of which Mr. Brewer had signified his willingness, that his connection with the Society be dissolved, if thought expedient. Under all these circumstances, the Committee, whilst they entertain for Mr. Brewer sincere and christian regard, and a desire for his success and usefulness in the missionary field, deemed it best and most expedient, that the contemplated connection between him and the Western Foreign Missionary Society should be finally abandoned. Though not under their direction, the Committee hope his valuable labours may still be continued in the Mediterranean, and they will always rejoice to hear that his efforts in this important field have been owned and blessed by the Head of the Church.

Though these events will occasion some delay in their measures, the Committee entertain the confident expectation that the mission to Asia Minor will be resumed during the course of the present year.

The population of Asia Minor is divided into four unequal classes. The Turks, the Greeks, the Armenians, and the Jews. Each of these have their own language, each of them have their own peculiar forms of worship, and all of them, though not equally so, greatly need to be enlightened, by the pure word of truth, which is able to make them wise unto eternal life. The government of the country being in the hands of the Turks, they make as well as administer the laws. Such is their bigotry that by law it is death for a Mahometan to change his religion. It is matter of encouragement to know, that, in the providence of God, the power of the followers of the false prophet, is much diminished, from what it was thirty years ago; and that, while their power is departing, many branches of useful knowledge receive from them encouragement and patronage. The stability of the laws, and the general justice with which they are administered,

give perfect security for life and property, and thus afford facilities of access to the other classes of the population. To the Armenians, Greeks, and Jews, different missionary societies, in the United States and in Europe, have sent their missionaries, who are all labouring in harmony and love, to promote the cause of truth amongst them.

MISSION TO THE WESTERN INDIANS.

The mission to the Wea tribe of Indians was commenced in 1833. Their reservation forms part of the tract allotted to the emigrant Indians. It is situated twenty miles west of the line of the state of Missouri, between one of the branches of the Osage and Kanzas rivers. This people have greatly profited by the labours bestowed upon them. A church containing ten native members has been formed in the wilderness, and the hearts of the missionaries have been encouraged by thus early seeing the blessing of God on their labours, among this solitary, degraded, and neglected people.

Since the commencement of the mission, the Rev. Joseph Kerr and his wife have been at this station. The time of Miss Nancy Henderson was divided between the Weas and the Ioways. During the last year the health of Mrs. Kerr was so reduced by sickness, that, in the opinion of her physicians, nothing but a change of residence and climate gave the least hope of recovery. Early in the winter, while her husband remained among the Indians, she returned to her father's. But the change has not restored her health; and owing to her continued illness, Mr. Kerr has been induced to ask a dismission from the service of the Society, which has been granted. He will remain at the station, till the reinforcement lately sent out arrives. On the 14th of March Mr. Henry Bradley and his wife, and Mr. James Duncan, left Pittsburgh for the Wea Mission Station. Miss Henderson, who during part of the winter had been on a visit to her sick mother, since deceased, will join them the first suitable opportunity.

During the last year, Mr. and Mrs. Ballard have devoted their whole time to the Ioway Indians. Miss Henderson during part of the summer was engaged teaching the children. Great difficulties were experienced on account of the uncertainty of their residence. Under an arrangement made by the government, the Ioways will remove this Spring from their present location, to the south of the Missouri river, where 400 sections have been assigned to them, and the little band of the Sacs of the Missouri, between the great Nemahaw and the northern boundary of the Kickapoos. The mission family have been instructed to accompany them, and as their home is now con-

sidered permanent, the difficulties growing out of an uncertain and temporary residence will cease. On the 14th of March Mr. Samuel M. Irvine and his wife left Pittsburgh to occupy the new station with Mr. and Mrs. Ballard.

ADDITIONAL MISSIONS.

In view of the amount of means that might be contributed by the churches connected with the Society, the Committee believed it to be their duty, to bring into view other stations, which ought to be occupied. Two of these would be the enlargement of missionary operations among the Indian tribes, another a mission to Calcutta, and another a mission to China.

INDIAN TRIBES.

Beyond the limits of the respective States, and east of the Rocky Mountains, are 40 tribes of various sizes, containing a population of near 200,000. Ten other tribes or parts of tribes east of the Mississippi river, with a population of 50,000, are under treaty stipulations to remove west of that river; thus making an aggregate of 250,000, all more or less accessible to the labours of the missionary.

The relations of the Indian tribes, with the government of the United States, long embarrassed and complicated, are beginning to assume a more settled and permanent form. By the act of Congress of 28th May, 1830, "The President was authorized to set apart a district of country west of the Mississippi, and without the limits of any state or territory, for the reception of such tribes or nations of Indians, as may choose to exchange their lands and remove there. Further, the President was authorized solemnly to assure the tribe or nation with which the exchange is made, that the United States will for ever secure and guarantee to them, and their heirs or successors, the country so exchanged with them; and, if they prefer it, the United States will cause a patent or grant to be made and executed to them for the same."

This Indian territory, as designated by the commissioners to apportion it among the different tribes, is bounded by Red river on the south, and the Missouri and Platte rivers on the north; and is estimated to contain 206,738 square miles—a country more than three times the size of the six New England states, and more than four times the size of Pennsylvania. Upwards of 45,000 Indians have already emigrated to this territory,

which, with 6500 Kanzas and Osages residing there, and 50,000, under treaty stipulations to remove within its limits, will make a population of more than 100,000. Here are no interferences with the jurisdiction or rights of any of the states; and the whole Indian territory will be held by them under the solemn guarantee of the Government of the United States. In every treaty the most ample provision has been made for the support of schools, and for teaching agriculture and the most simple of the mechanic arts. It is a most important question, will this experiment of the government, in thus providing a permanent home, save the remnants of this noble race, from the melancholy destiny of those who have perished before the advance of the white man? Is it practicable to elevate the mass of this population, so that in time they may safely be entrusted with all the rights of citizens, and they be brought into the Union on an equal footing with the original states? It would not be difficult to prove, that if the proper means are used both these questions may be safely answered in the affirmative. But leaving this discussion as not properly belonging to this report, the Committee would notice but one aspect of the question. This experiment will fail most certainly, unless the Indians are made acquainted with the Gospel of Jesus Christ. How important then is the agency the Church has to perform; and how great will be her guilt, if from apathy the part assigned to her is left undone, and thereby all the other efforts fail! In view of this responsibility, the Committee have decided, that as soon as they can obtain qualified men, and the means are afforded, to occupy suitable stations in the Indian territory, and thus to aid in sending the Gospel to every tribe and people within its limits.

The committee had also in contemplation to send a mission to the Mandan Indians. They reside high up on the Missouri, and have a population of 15,000. There are many considerations in favour of a station so remote from the white population on the borders of the settlements. There are also disadvantages. The committee are not prepared at present to occupy this station; and this mission must wait till the spirit of the churches has reached a higher elevation in favour of foreign missions. In the mean time the committe will seek for the best information in relation to all the tribes upon our borders.

MISSION TO CALCUTTA.

Looking to our large and extending missionary establishments in Upper India, the Committee have decided to establish a mission *at Calcutta.* Through this place all the remittances and supplies

for the upper stations must be sent. This city is the seat of the British Government in India. It is crowded and surrounded by a heathen population; and the devoted labourers from other societies now there, are anxiously looking to this country for assistance in this arduous work.

The committee have not definitely selected any other stations in India. What additional points they may be able to occupy will depend on the men and the means which may be at their disposal. A pressing call has been made in favour of Munipore, a station about half way between Calcutta and Ava, and on the direct road between the two cities. Various stations on the Ganges above Benares are very eligible, and call loudly on the churches to occupy them. It is the wish of the committee, as soon as practicable, to make arrangements for occupying one or more stations, at or above Allahabad. All these stations would be on the direct travelling road from Calcutta to Lodiana.

MISSION TO CHINA.

This great people, not more remarkable for the extent of their territory, and the number of their population, than for their entire ignorance of the true God, have of late engaged the thoughts of professing christians in all parts of our country. The remarkable fact that one-fourth, or perhaps one-third of the human race read one language, ought long ere now to have called for the exertion of every friend of missions, and of the bible, to give to them that blessed book in numbers somewhat proportionable to the demand. But alas! a few small editions of the Chinese bible is the entire supply for these hundreds of millions. The missionary and tract societies of our own and other countries, have of late years been most usefully employed in furnishing tracts and scripture histories; but all that has yet been done, cannot bear any comparison to what is yet wanted. The impression that China is closed to missionary exertions, seems yet to rest like an incubus on the minds of christians, and to paralize and throw doubt on every exertion in her behalf. China is closed in some respects, but China is open and waiting for the gospel in others. The government of China, fearful of European politics, and still remembering the intrigues of the agents of the church of Rome, have forbidden the residence of foreigners within their limits, except at one designated point. The government do not permit even their language to be taught, nor their books to be sold to foreigners. They forbid also the reading of any books brought by foreigners They permit no schools to be taught by them, nor printing presses to be established. New edicts make

their appearance from time to time, but these prohibitions are of long standing. Notwithstanding these measures, the people of China are anxious to receive our religious, scientific, and historical books; and if instead of five thousand copies of the bible, we had half a million, and prudent and qualified men to distribute them, it would not be long before they would be in circulation, in the most thickly settled part of the empire. All the Mandarins, and all the military officers, could not prevent their teeming millions from receiving and reading them. It ill becomes the Church to be discouraged till the missionaries abroad report to them that nothing more can be done. In other respects China is open and perfectly accessible to missionary labours. In every island in the Eastern Archipelago, Chinese emigrants are to be found, mostly residing together; and men of a right spirit, sustained by the prayers and the contributions of the churches, only are wanted to carry to these accessible perishing thousands, the bread of life. These emigrants, to a greater or less degree, are connected with the population at home; many are constantly coming and returning; and thus affording facilities and opportunities to disseminate printed books to a great extent. The hundreds of thousands of the Chinese population, engaged in fishing, far out of sight of land, and in large companies together, ought neither to be overlooked nor neglected. The attempt to supply them with printed or oral instruction might not in all cases be permitted, because they are for the most part accompanied by war boats. But let the trial be made. It may be found that these very war boats, will be the first to receive the words of life.

Heretofore the Chinese printing has been almost entirely performed in the Chinese manner on blocks of wood. The preparation of these blocks require the employment of Chinese artists. Hence nothing could be done without their assistance. The Chinese language has no alphabet, every character represents either a word or an idea. Their number is estimated by Dr. Marshman at 30,000. The expense of preparing steel punches and matrices for such a number would be so great, that till lately no attempt has been made to supply the whole. Besides the expense, the difficulty of arranging 30,000 different characters in a printing office, so as to be manageable by the printer, is seen at once to be too great for practical purposes. The Rev. Mr. Dyer at Penang, has been for some time engaged, with good success in preparing steel punches and matrices for two or three thousand of the characters most in use. These types when prepared can be used in the common printing press, and even that number of characters will afford great facility in Chinese printing. Still it is *most desirable*, that when the missionaries have acquired a full

knowledge of the language, they should have the advantage of using any character in it they might prefer, in translating or explaining the Bible or in writing their other publications. This most important discovery has quite lately been made. More than thirty years ago, Dr. Marshman discovered that most of the Chinese characters consisted of two elements, which he called *formatives* and *primatives*. He pointed out this principle to the student of the language with great clearness, as one of great importance for him to know. Dr. Marshman does not seem to have been aware how very important this discovery was in relation to the preparation of a body of metal type, for the whole language. Pursuing the subject with the light thus afforded by this venerable and able missionary, the Chinese scholars in Paris carried it one step farther in reference solely to printing. They divided the whole language into two classes of *divisible* and *indivisible* characters, and by a careful examination of the divisible characters and a reduction of them to their most simple elements, it appeared that with 9000 punches and matrices, the whole 30,000 characters can be formed. By arranging and numbering these 9000 elements under their respective keys, the whole presents but little more difficulty than a common English printing office.

The Committee are much indebted to the Rev. Robert Baird, now in Paris, for the promptitude and ability with which he answered all their letters in relation to this subject. He also forwarded specimens of the printing, which in beauty of form and perfection of finish, excel any Chinese printing with which they have yet been compared in this country. An experienced typographer has engaged to furnish matrices for the whole or for part of the language as individuals or societies may order. Deeming the subject of the first importance in reference to the present condition of China, the Committee, in October last, ordered a set of matrices for the whole language and forwarded $500 in part payment. The expense at first was stated to be nearly $5000, but by later information from Mr. Baird, some additional charges for polishing, preparing, and numbering the matrices, amounting to $1600 must be added. The payment of this additional sum has been assumed by a single individual, which, in the present state of their funds, very much relieved the committee. There is also some uncertainty whether the whole number of matrices will be made. The typographer states that for less than two orders he cannot afford the expense of completing the whole set. No other society, either in Europe or the United States has ordered a full set, but the last advices are favourable to a second order being given by the Royal Printing Establishment of France. A number however that will be of essential service will be obtained,

some of which are already made. With some delay, the whole of the remainder can be furnished by American artists at a small increase of expense.

The Committee had previously decided to send a mission to China as large and efficient as the means placed in their hands would justify. For this mission there have been designated two ordained ministers, one physician, and one printer. If the means were afforded, these brethren would in a few weeks be on their way. At present there are not means to send them forward; but the Committee hope the delay will be short, they trust the time is nearly past, when the Presbyterian Church will continue to stand with her arms folded while the millions of China are perishing in her sight.

CONCLUDING REFLECTIONS.

Every foreign missionary is a messenger sent by a christian church or churches, to carry to the Heathen the Gospel of the risen Saviour. This simple proposition involves some very important and peculiar relations between the missionary abroad and the Church at home,—and on these relations some of the most important and vital principles, in conducting the missionary operations will be found to depend.

On the part of the missionary this relation requires, that he give himself entirely to the work; that he receive instructions from the Church, in reference to his field of labour, and his duties in that field; that he is to keep the Church advised of his progress, of his encouragements, and of his discouragements; that he is to use with all economy and discretion, the funds put into his hands; and further that he is to preach the same gospel to the Heathen, which the church at home receives. On the part of the Church this relation requires that they furnish their messenger with a comfortable support; that they see to it, that he be sound in the faith, lest instead of the truth he disseminate error among the Heathen. Above all is it the duty of the Church "with one accord" to bear their messenger daily before a throne of grace, that having performed the part of human agency, they may look for the blessing of the Holy Ghost sent down from Heaven to rest upon the labours of their missionary.

If there were but a single church, or a few churches near together, engaged in sending one or more missionaries, nothing more would be needed than their thus engaging in the work. But if the churches willing to be thus engaged are numerous, then an intermediate agency is found most convenient, to trans*act the* business between these united churches and the mission-

aries, and to be the principle medium of communication between both. This intermediate agency is found in the missionary society. But it is of vital importance to bear in mind, that the Missionary Board are not the principals in this matter,—they are themselves but the agents of the churches, appointed by them, responsible to them, and should they neglect their duty, may be, and ought to be, displaced and others appointed in their stead. The missionaries sent out are not their missionaries, but belong to the churches sending them and supporting them with their funds, and sustaining their hands by their prayers.

This control over the missionary society by the churches can be efficiently exercised, where the organization of the society is ecclesiastical. If an evil exists in the management of the institution, the remedy is easy. The churches can remove the whole Board and commit the trust to the hands of others. It is believed that no other mode of organization presents the same advantages and leaves in the hands of the churches the same efficient control. But whilst the committee are convinced of the excellence of ecclesiastical organization, they entertain no spirit of unkindness to other societies differently constituted. Whilst they claim for themselves the perfect right of exercising their own preferences, they cordially admit the existence of the same right on the part of others. Let a spirit of love and christian kindness exist amongst all engaged in the same work. It is not for controversy that these principles are here introduced. The committee have had a far higher purpose. Their object is to show from these principles, the nature and the limitations of the various duties required from them, as the Executive Committee of the Society; and from the relations existing between those churches and the missionaries, to show the responsibilities which rest upon every member of the Church.

If the Executive Committee be but the mere agents of the churches, and not the principals in carrying forward the missionary work, then it is evident that it is improper for them to involve the enterprise in debt. Their duty consists in an economical administration of the means furnished to them by those whose agents they are. The committee here do not refer to occasional balances being found against the soctiety at the close of the year. This, though always the cause of more or less inconvenience is sometime unavoidable, even by the best conducted societies. The want of regularity in the receipt of funds at home, and the dispensations of Providence among the Missionaries abroad, are often such as to induce a balance against the society, which no prudence could foresee nor care prevent. What they refer to is the sending out Missionaries in the absence of means, trusting to the churches to provide them afterwards. This as

agents, they have no authority to do. But it is not denied that in carrying out this salutary principle, very trying cases often occur. The mission families are prepared to go; the season of the year is the most suitable for their sailing, and a vessel to carry them is ready to sail. Here are the labourers and there are the fields white unto the harvest. Even within the last few months such a case occurred, but the committee have deemed it their duty to adhere to the principle laid down.

But whilst the committee are only required to disburse prudently the means afforded, there are other duties in relation to this subject, of an important order reciprocally binding on them and on the churches.

The committee are the principal medium of communication between the missionaries and the churches. This, of course, requires that they keep the churches informed, of their plans for sending out missionaries—of the means wanted—of the fields they propose to occupy—and of what the missionaries are doing. As the churches are far separated from each other, it is their duty also, to keep one part informed of what is doing in every other part. In short they are required, as far as practicable, to give the churches the entire information they possess themselves. For this purpose it has been found most convenient to issue a periodical paper devoted entirely to this subject. But if it be the duty of the committee thus to afford the means of information, it is equally the duty of the churches to possess themselves of it when thus within their reach. It will generally be found, that as the churches are informed on this subject, so will be their engagedness in the cause of missions. We are but a young society, and the periodical of the Board, cannot as yet present that detail of interesting information, which it is in the power of older societies to afford; but it does give all the information in the possession of the committee both at home and abroad; and as the society extends its operations it will become more and more valuable. The committee submit it therefore to their friends, whether the time has not fully come when the circulation of the Missionary Chronicle ought to be greatly enlarged.

It is also the duty of the Committee to make known to the churches, the leading principles on which they propose to carry on the great work entrusted to them.

The first instruction to be given to all the missionaries, is to preach the Gospel of Jesus Christ. To the Jew this may be a stumbling block, and to the Greek foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Let no missionary society place any other agency above that of the living preacher, lest they be found *wise above what* is written.

Next to the direct preaching of the Gospel, the attention of the missionaries must be strongly called to the importance of using all human means, for raising up a qualified native ministry. On this part of the subject the Committee believe that much mistake has existed; even in the minds of many of the most devoted friends of foreign missions. The agency of a native ministry has been overlooked, and the most pressing calls have been made on the churches, to supply pastors, and provide for their support, for the whole heathen world. But in the experience of every missionary society, no truth is more clearly indicated than that the conversion of the heathen must be effected principally by ministers from the heathen themselves. One experienced missionary writing from Africa says, "you may as well attempt to supply the people of Africa with bread from England and the United States, as to supply them with all the ministers they want." Another writing of India says, "Did a native missionary possess the same knowledge, and the same grace as a European, he would be worth ten Europeans. In knowledge of the language—in access to the natives—in a capacity for enduring the heat of the climate—in the expense of his education and support—and in the probability of the continuance of his life, there is no comparison." This view of the subject is abundantly sustained by many others, most experienced in the work of preaching the Gospel in person to the heathen. Such also we find was the practice of the first missionaries, when they went out from Jerusalem to make known the Gospel to all the world. In following their example in this and in all other matters, no Missionary Society need fear any mistake.

The agency of the press in missionary operations, is so great and so obvious, that it needs no illustration. So of common education. In their place, and according to the circumstances of the various stations, none of these are to be neglected. Where, by a concentrated effort, the preaching of the Gospel, the education of heathen youth in the higher branches, the translation and printing of religious, and other books, and the common education of the young, can all be conducted by brethren residing so near together, that they can mutually assist each other, the labours of those brethren will be more encouraging to them, and with the blessing of God more successful than if each of them had occupied a separate field.

Before closing this report, the committee feel it to be their duty, and their privilege to address themselves, directly to the churches. Fathers and brethren, let us commune freely with you on these important interests. If all these missionaries are your missionaries—if we are but your agents to transact your business with and for them—Why is it that so much of our time has to be

taken up, in soliciting you for the means to carry forward your own work? Why is it dear brethren, that unless visited by an agent or one of ourselves, so many churches contribute nothing to send the gospel to the perishing heathen? In this report we have laid before you our whole transactions. We have told you of India, and pointed out to you populous nations and kingdoms, without a single missionary to make known to them the truth. From this field five mission families are detained for want of means. We have told you of China, and pointed out to you her perishing millions. From this field four brethren are detained for the same cause. To our minds, nothing on this side of eternity, can be more solemn, than are a few considerations here brought together. On the great fields of India and China, the harvest is perishing—here are two companies of labourers detained from that harvest for want of means, and here are hundreds of churches and thousands of professing Christians, who for a whole year have done nothing, or very little, to supply those means. Now we bring these things forward and we say to you that for this delay in withholding the labourers from the perishing harvest, the churches are responsible. We also as members of the different churches are responsible with you, and we would desire to take to ourselves as individuals, our full share of the guilt of the present distressing and deathlike apathy, resting upon most of the churches. Dear brethren, is this state of things to continue? The interests at stake are the happiness or misery of immortal souls. If the Gospel be not a fable—if our hopes of immortality be real—how can we view with such indifference, the perishing condition of so many millions of our race?

But while we place our present condition thus strongly before you, we say at the same time, it is more than a special effort that is needed. What the missionary cause wants, is a calm, steady, annual support; such as can be estimated, and depended on from year to year, for the uniform and increasing usefulness of the society. Occasionally it will occur, that the society will have more missionaries than funds; and again that men will be most wanted. Our experience so far proves, that devoted, qualified, able men offer themselves to our board, in greater numbers than the churches have furnished their support.

In devotedness and self-denying exertion in the cause of foreign missions, we are all far behind the requirements of the word of God, and the openings of his providence. But dear brethren, although we have been all greatly guilty in this matter, let us not be discouraged. Let none faint or grow weary in this well doing. Here and there some churches and a number of individuals have tried to come up to their duty in this matter. Let us hope that their number will annually increase. Brethren let us

do our first work, come near before our Heavenly Father, even to the Mercy Seat, and there with deep humility and self-abasement confess our sins and pray for the coming of his kingdom in our own hearts and in the hearts of all his people; then, and not till then, will the churches be prepared to pray for the coming of his kingdom among the heathen. God is the hearer of the prayers of his people; and the Word that made the heavens and the earth, stands pledged for the final triumph of his cause. When the Church by his grace, performs the agency committed to her, then will the Lord do his part. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD FROM THE 26TH MAY, 1836, TO 1ST MAY, 1837.

Mission to Northern India.

Remittances and drafts,		$15,663 69	
Outfit in part of Mr. Wilson,		276 00	
Do. do.	Mr. and Mrs. Morris,	350 00	
Do. do.	Mr. and Mrs. Craig,	200 00	$16,489 69

Mission to Africa.

Outfit and expenses of Mr. Titler,			407 75

Mission to Smyrna.

Remittances and drafts,		693 00	
Outfit in part of Mr. and Mrs. McCombs,		125 00	
Do. do.	Mr. and Mrs. McClintock,	125 00	943 00

Mission to the Wea Indians.

Drafts,		875 00	
Purchases,		469 00	
Outfit and expenses of Mr. and Mrs. Bradley, and Mr. Duncan,		484 42	1828 42

Mission to the Ioway Indians.

Drafts,		825 00	
Purchases,		155 44	
Outfit Mr. and Mrs. Irvine,		350 00	1330 44

Mission to China.

Remittance for matrices for metal type,			500 00

Agencies.

Services of	Rev. R. Brown,	31 91	
Do.	do. J. W. Blythe,	400 00	
Do.	do. H. R. Wilson, Jr.	234 00	
	do. travelling expenses,	249 93	
Do.	do. D. Newell,	451 65	
Do.	do. Wm. McCombs,	120 00	
Do.	do. Wm. Anderson,	200 00	
Do.	do. J. C. Lowrie,	126 00	
	do. John Core, travelling expenses,	5 00	
	Mr. J. F. Findlay, do. do.	12 50	
	Walter Lowrie, Esq. do. do.	196 33	
			2027 32

Carried forward, $23,526 62

	Brought forward,	$23,525 62

Salaries.

Salary of Mr. Swift,	562 86	
Do. Mr. Lowrie, from 1st Dec. 1836, to 1st April, 1837,	500 00	
Mr. Andrews, clerk,	441 62	1504 48

Printing.

Missionary Chronicle, one year,	739 18	
Circulars, blank receipts, and newspapers, containing circulars,	57 61	796 79

Miscellaneous Charges.

Postage of letters and pamphlets,	102 88	
Discount on uncurrent notes,	57 42	
Counterfeit notes,	30 00	
Compensation of Janitor one year,	30 00	
Contribution twice credited,	5 00	
Purchase of materials for Charteers Female Missionary Society,	20 00	
Stationery,	6 62	
Rent of Missionary rooms,	96 97	
Repairs of room, stove, fuel,	35 85	
Freight,	9 52	394 26
		$26,222 15

Missionary Rooms,
Pittsburgh, 1st May, 1837.

APPENDIX.

PHILADELPHIA, May 23d, 1837.

AGREEABLY to the Constitution of the Western Foreign Missionary Society, the Annual Meeting of the Board of Directors was held in the Session Room of the Sixth Presbyterian Church Philadelphia, on Tuesday May 23d, 1837, at half past seven o'clock, P. M.

The folllowing are the Members of the Board :

Synod of Pittsburgh.—Rev. David Elliott, D. D.
" " " T. D. Baird.
" " " J. W. Nevins.
" " Mr. Walter Lowrie.
" " " Walter H. Lowrie.

Synod of Philadelphia.—Rev. John McDowell, D. D.
" " " J. L. Dinwiddie.
" " " Henry A. Boardman.
" " Mr. Joseph P. Engles.
" " " Matthew Newkirk.
" " " James N. Dickson.

Presbytery of Alleghany.—Rev. J. W. Johnston.
" *Blairsville,* " Watson Hughes.
" " Mr. Joseph Cook.
" *Carlisle,* Rev. Henry R. Wilson.
" *Erie,* Rev. Samuel Tait.
" " Mr. John Reynolds.
" *Kaskaskia,* Rev. James Stafford.
" " Mr. James H. Price.
" *Louisville,* Rev. N. L. Price.
" " Mr. Charles S. Todd.
" *Miami,* Rev. Simeon H. Crane.
" " Mr. D. Osborne.
" *Newcastle,* Rev. J. T. Marshall Davie.
" " Mr. Robert H. Archer.
" *Newton,* Rev. John Gray.
" *Philadelphia,* Rev. Ashbel Green, D. D.
" " Mr. Alexander Symington.
" *Philad. 2d,* Rev. C. C. Cuyler, D. D.
" " Mr. Robert Wallace.
" *Redstone,* Rev. Wm. Annan.
" *Sidney,* Rev. James Coe.
" " Mr. Thomas Marquis.
" *Susquehanna,* Rev. John Dorrance.
" " Mr. Isaac Harris.—35

Resolved further, That the above named persons be appointed members of the Executive Committee; and that Alexander Symington, Esq. be the President of the Society, the Rev. Ashbel Green, D. D. Vice-President, and Mr. James Paton, Treasurer.

On motion,

Resolved, That the name and style of the Society be "THE PRESBYTERIAN FOREIGN MISSIONARY SOCIETY."

On motion,

Resolved, That the Rev. Francis Herron, D. D., Rev. David Elliot, D. D., Rev. T. D. Baird, Rev. E. P. Swift, Rev. John Nevin, Rev. Robert Patterson, Walter H. Lowrie, Samuel Thompson, Alexander Semple, John Hannen, and Alexander Laughlin, of the city of Pittsburgh and vicinity, be a Board of Agency for the Presbyterian Foreign Missionary Society, for the Western States, with such powers as may be necessary to aid the Executive Committee in the appointment of Agents for bringing out the resources of the churches in the Western States, and for conducting the missionary operations among the Indian tribes.

Adjourned to meet on Friday, the 26th instant, at half-past seven o'clock, P. M., in the Central Presbyterian Church.

Friday, May 26th, 1837.

The Board met pursuant to adjournment at the Central Presbyterian Church. This being the evening appointed for the public Anniversary of the Society, a large assembly being present, the Rev. James Blythe opened the meeting with prayer.

Extracts of the annual report were read by the Corresponding Secretary.

Addresses were then made by the Rev. Archibald Alexander, D. D., Rev. R. J. Breckinridge, Rev. John A. Mitchell, and the Rev. Wm. S. Plumer; and, at a late hour, the congregation was dismissed.

The Board continuing in session, on motion by the Rev. Dr. Cuyler,

Resolved, That the annual report be adopted, and that it be published and distributed under the direction of the Executive Committee.

Resolved, That the Rev. George Potts and Moses Allen, Esq., be appointed members of the Board, in the room of the Rev. David Elliot, D. D. and the Rev. T. D. Baird, resigned, and that Mr. Allen be a member of the Executive Committee.

Adjourned to meet in Baltimore the last Friday in October next.

OFFICERS OF THE BOARD.

Alexander Symington, Esq. *President,*
Rev. Asbel Green, D. D. *Vice-President.*
Walter Lowrie, *Corresponding Secretary.*
James Paton, *Treasurer.*

EXECUTIVE COMMITTEE.

Rev. W.W. Phillips, D. D.
" Joseph McElroy, D.D.
" John M. Krebs,
" Nicholas Murray,
" Elias W. Crane.
Mr. James Lenox,
" Moses Allen,
" Walter Lowrie, *Cor. Sec.*
" James Paton, *Treasurer.*

VICE-PRESIDENTS.

Rev. Archibald Alexander, D.D.
" Samuel Miller, D.D.
" James Blythe, D.D.
" Robert G. Wilson, D.D.
" George A. Baxter, D.D.
" J. J. Janeway, D.D.
" John McMillen, D.D.
" Alexander Proudfit, D.D.
" Elisha McCurdy,
" John Blair, D.D.
" John J. Presley, D.D.
" Philip Milledoler, D.D.
Hon. John Kennedy,
Hon. Charles Huston,
*Robert Ralston, Esq.
*Hugh Kennedy, Esq.
Samuel Boyd, Esq.
Edward Ward, Esq.
Alexander Henry, Esq.
C. E. Trevelyan, Esq.
Calcutta, India,
Captain C. M. Wade,
Lodiana, India.

HONORARY DIRECTORS BY ELECTION AT THE ANNUAL MEETINGS.

Rev. Samuel Martin, D.D. Pa.
" Moses Waddel, D.D. S. C.
" Joshua L. Wilson, D.D, Ohio.
"*Obadiah Jennings, D.D. Ten.
" W. A. McDowell, D.D. S.C.
" James Hoge, D.D. Ohio.
" John Witherspoon, D.D. S.C.
" Andrew Wylie, D.D. Ind.
" Matthew Brown, D.D. Pa.
" David McConaughy, D.D. Pa.
" Duncan Brown, D.D. Tenn.
" Samuel B. Wylie, D.D. Pa.
" James Culbertson, Ohio,
" George Potts, N. Y.
" Jacob Green, N. Y.
" James V. Henry, N. Y.
Rev. R. J. Breckinridge, Md.
" John C. Backus, Md.
" S. S. Davis, Ga.
" T. A. Ogden, N. J.
" W. B. Barton, N. J.
" Geo. W. Musgrave, Md.
" Wm. H. Pearce, Calcutta.
John Thompson, Ohio.
Geo. Plumer, Esq. Pa.
Solomon Allen, Esq. Pa
Robert Elliot, Esq.
John McPhail, Esq. Va.
John Green, Esq.
William Morris, Esq.
*Judah Colt Esq. Pa.
Mr. Moses Allen, N. Y.

* Deceased.

Rev. Wm. L. Breckinridge, Ky.
" John N. Campbell, D.D. N.Y.
" W. D. Snodgrass, D.D. N.Y.
" C. C. Cuyler, D.D. Pa.
" Daniel Dana, D.D. Mass.
Robert Jaffray, N. Y.
Henry Rankin, N. Y.
H. Auchincloss, N. Y.
Enoch George, S. C.
G. A. Nesbit, Esq.
George Douglass, N. Y.

HONORARY MEMBERS.

Alexander, Archibald, D. D.	Princeton, N. J.
Allen, Solomon	Philadelphia, Pa.
Allen, Rev. Moses	Racoon, Pa.
Anderson, Rev. Thomas	Franklin, Pa.
Annan, Rev. William	Robbstown, Pa.
Backus, Rev. John C.	Baltimore, Md.
Bailey, Francis G.	Pittsburgh, Pa.
Baird, Rev. Thomas D.	Pittsburgh, Pa.
*Barr, Rev. Thomas	Euclid, Ohio.
Beatty, Mrs. Susan	Canonsburg, Pa.
Belville, Rev. R. B.	Hartsville, Pa.
Belville, Rev. John L.	Miamiesburgh, Ohio.
Bishop, R. H., D. D.	Oxford, Ohio.
Blythe, James, D. D.	South Hanover, Ind.
Blythe Rev. Joseph W.	Pittsburgh, Pa.
Blythe, Mrs. J. W.	
Boggs, Alexander	Md.
Boyer, Rev. Stephen	York, Pa.
Borden, Mrs.	Newburn.
Boyd, J. B.	Pa.
Bradford, Rev. A. B.	Clinton, N. J.
Brady, Mrs. J.	Northumberland, Pa.
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Breckinridge, Rev. Robert J.	Baltimore, Md.
Breckinridge, Rev. William L.	Louisville, Ky.
Bristol, Rev. C. B.	Middletown, Va.
Brown, Rev. Alexander B.	Niles, Michigan.
Brown, Mrs. M. W.	Canonsburg, Pa.
Brown, William	West Carlisle, Ohio.
Brown, Mrs. E.	West Carlisle, Ohio.
Buchanan, Miss E.	Canonsburg, Pa.
Butler, Rev. Zebulon	Port Gibson, Miss.
Caldwell, Rev. Samuel	Penn.
Campbell, Rev. Allan D.	Pittsburgh, Pa.
Campbell, Rev. Alexander A.	Jackson, Tenn.
Campbell, Rev. James	Sharpsburg, Pa.
Campbell, J. N., D. D.	Albany, N. Y.
Campbell, Rev. J. R.	India.

Campbell, Mrs. S. S.	Pittsburgh, Pa.
Childs, Mrs. Jane B.	Pittsburgh, Pa.
Clarke, Rev. James	Kingston, N. J.
Cochran, Rev William P.	Palmyra, Mo.
Coe, Rev. James	Piqua, Ohio.
*Colt, Judah Esq.	Erie, Pa.
Comfort, Rev. David	Kingston, N. J.
Core, Rev. John	Toby, Pa.
Cowan, Rev. J. T.	Missouri.
Cox, Rev. William	Edensburgh, Ohio.
Coyle, Leonidas	Washington City.
Crane, Rev. Simeon H.	Lebanon, Ohio.
Crawford Rev. Samuel W.	Philadelphia, Pa.
Cummins, Rev. C. P.	Dickinson, Pa.
Cunningham, Rev. J. K.	Montours Run, Pa.
Davis, James	Blairsville, Pa.
Davis, Mrs. Sarah J.	Blairsville, Pa.
Davis, Rev. Thomas	Blairsville, Pa.
Dewitt, Rev. W. R.	Harrisburg, Pa.
Dickey, Rev. John	Bloomfield, Pa.
Dilworth, Rev. Robert	Darlington, Pa.
Dolbear, Rev. Benjamin	Milford Centre, Ohio.
Donnell, Rev. T.	Missouri.
Dorrance, Rev. John	Wilksbarre, Pa.
Eaton, Rev. J.	Fairview, Erie Co. Pa.
Elliot, David, D. D.	Pittsburgh, Pa.
Engles, Joseph P.	Philadelphia.
Engles, Rev. William M.	Philadelphia.
Fairchild, Rev. A. G.	Smithfield, Pa.
Forsyth, Rev. John	Philadelphia.
Frame, Rev. Reuben	South Salem, N. Y.
Fulton, R.	Briceland's Cross Roads, Pa.
Gallaway, Rev. John S.	Springfield, Ohio, (Miami Co.)
Garretson, H.	New York.
Gibson, Mrs. E. S.	Uniontown, Pa.
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Gray, Rev. William	New Carlisle, Ohio.
Green, Ashbel, D. D.	Philadelphia.
Grier, R. C.	Pittsburgh, Pa.
Guthrie, Rev. James	Uniontown, Pa.
Halsey, Rev. Job. F.	Perth Amboy, N. J.
Hamilton, Rev. Alfred	Cochransville, Pa.
Hassinger, Rev. P.	Claysville, Pa.
Henderson, James	Pennsylvania.
Henderson, Rev. I. W.	Ebenezer, Pa.
Henry, Alexander	Philadelphia.

Herron, Francis, D. D.	Pittsburgh, Pa.
Herron, Mrs. Eliza	Pittsburgh, Pa.
Hervey, Rev. Henry	Martinsburgh, Ohio.
Hodge, C., D. D.	Princeton, N. J.
Howe, Samuel B., D. D.	New Brunswick, New Jersey.
Hudson, Rev. John	Franklin, Ohio.
Hudson, Rev. I. P.	Bloomsburg, Pa.
Hughes, Rev. John D.	Springfield, Ohio.
Hughes, Rev. Watson	Saltsburgh, Pa.
Hunt, Rev. Thomas	Richmond, Ohio.
Houston, Rev. Wm. F.	Wrightsville, Pa.
Jeffery, Rev. William	Herriotsville, Pa.
Jenkins, Mrs. C.	Churchtown, Pa.
Jennings, Rev. Samuel C.	Pittsburgh, Pa.
Jones, Rev. M. M.	Ebensburgh, Pa.
Kennedy, Mrs. H.	Canonsburg, Pa.
*Kennedy, Hugh, Esq.	Hagerstown, Md.
Kennedy, Rev. Robert	Mercersburg, Pa.
Lagow, John	Indiana.
Lea, Rev. Richard	Pittsburgh, Pa.
Lindsay, Thomas	St. Charles, Mo.
Linn, Rev. R. G.	Fairfield, Ohio.
Lowrie, Rev. J. C.	India.
Lowrie, Mrs. M. B.	Pittsburgh, Pa.
Lowrie, Mrs. R. T.	Pittsburgh, Pa.
Lowrie, Miss C. C.	Pittsburgh, Pa.
McArthur, Rev. J.	Cadiz, Ohio.
McClenahan, Andrew	Pennsylvania.
McConnaughey, David, D. D.	Washington, Pa.
McCurdy, Rev. Elisha	Pittsburgh, Pa.
McDonald, William	Maryland.
McDougal, Rev. James	Pennsylvania.
McFarlane, Rev. Alexander	Monroe, Ohio.
McFarren, Rev. Samuel	Congruity, Pa.
McGinley, Rev. Amos A.	Fannetsburgh, Pa.
McIlvaine, Rev. W. B.	East Liberty, Pa.
McKennon, Rev. J. W.	Indianapolis, Ind.
McKinley, Rev. David	Carlisle, Pa.
McLean, Rev. E. F.	Steubenville, Ohio.
McLeod, Rev. J. N.	New York City.
McMasters, Gilbert, D. D.	Duanesburgh, N. Y.
Marks, Rev. James J.	Marion, Mo.
Marshall, Rev. George	Pittsburgh, Pa.
Marshall, Rev. William K.	Michigan.
Martin, Rev. E. O.	Greeneville, Tenn.
Marvin, Enoch	Mount Pleasant, Pa.

Matthews, John, D. D.	South Hanover, Indiana.
Merrill, Rev. David	Ohio.
Mil .r, Samuel, D. D.	Princeton, N. J.
Mor. rd, Rev. Dr	Franklin, Indiana.
Morris, George	Baltimore, Md.
Musgrave, Rev. G. W.	Baltimore, Md.
Nevin, Rev. John W.	Pittsburgh, Pa.
Patterson, Rev. Robert	Pittsburgh, Pa.
Patterson, Mrs. R. D.	Pittsburgh, Pa.
Paul, Archibald S.	Ohio.
Paul, John	Ohio.
Paul, Mrs. S.	Ohio.
Phillips, W. W., D. D.	New York City.
Pinney, Rev. John B.	Philadelphia.
*Ralston, Robert	Philadelphia,
Ralston, Samuel, D. D.	Williamsport, Pa.
Rice, Benjamin H., D. D.	Princeton, N. J.
Rice, Mrs. M. R.	Princeton, N. J.
Richey, Mrs. J.	Wheeling, Va.
Riddle, David H., D. D.	Pittsburgh, Pa.
Rivaz, J. T.	India.
Rockwell, Mrs.	New York.
Rutter, Rev. L. C.	Pa.
Sampson, Rev. J.	Ohio.
Sanderson, J. P.	Pa.
Sanderson, Mrs. Mary	Milton, Pa.
Scott, Rev. George	Hookstown, Pa.
Semple Rev. Robert	New Castle, Pa.
*Skilman, T. T.	Lexington, Ky.
Sloss, Rev. James L	Florence, Ala.
Smith, Mrs. M. B.	Cannonsburgh, Pa.
Smith, Rev. William	Pa.
Snodgrass, Rev. James	Hanover, Pa.
Statesmyer, Mrs. H.	Ohio.
Steadman, Rev. J. O.	New Jersey.
Steel, Rev. Robert	Abington, Pa.
Stoneroad, Rev. Joel B.	Uniontown, Pa.
Swan, Rev. Samuel	Ligonier, Pa,
Swift, Rev. E. P.	Pittsburgh, Pa.
Swift, Mrs E. D.	Pittsburgh, Pa.
Symmes, Rev. J. H.	Columbia, Pa.
Tait, Rev. Samuel	Mercer, Pa.
Thompson, James G.	Hartsville, Pa.
Wallace, Rev. John	Intercourse, Pa.
Weed, Mrs. H. R.	Wheeling, Pa.
West, Rev. Nathaniel	Meadville, Pa.

Williams, Rev. Stephen	Baltimore, Md.
Williamson, Rev. Alexander	Indiana.
Williamson, Rev. M.	New Jersey.
Wilson, Rev. H. R.	Shippensburg, Pa.
Wilson, Rev. H. R. Jr.	
Wilson, Rev. James	Ireland.
Wilson, Ivan	Md.
Wilson, Joshua L., D. D.	Cincinnati, Ohio.
Wilson, Rev. William	Pa.
Winchester, Rev. S. G.	Philadelphia.
Wylie, Samuel E., D. D.	Philadelphia.
Wylie, Rev. William	Newark, Ohio.
Young, Rev. Loyal	Butler, Pa.
Zeisberger, Rev. David	Pa.